



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Per gen d 34





JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL.



VOL. XLVI.

PART I. (HISTORY, ANTIQUITIES, &c.)

(Nos. I to IV.—1877 : with thirteen plates.)

EDITED BY

THE PHILOLOGICAL SECRETARY.

~~~~~  
"It will flourish, if naturalists, chemists, antiquaries, philologers, and men of science in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted ; and it will die away, if they shall entirely cease." SIR WM. JONES.



CALCUTTA :

PRINTED BY C. B. LEWIS, AT THE BAPTIST MISSION PRESS.

1877.

43



# CONTENTS

OF

JOURNAL, ASIATIC SOCIETY OF BENGAL, PART I,

FOR 1877.

*Page*

## No. I.

|                                                                                                                                                                           |    |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|
| Rough Notes on some Ancient Sculpturings on rocks in Kamáon, similar to those found on monoliths and rocks in Europe.—By H. RIVETT-CARNAC, C. S., (with six plates) ..... | 1  |
| The Kaimúr Range.—By CHANDRASEKHARA BÂNURJI, Deputy Magistrate, Bongong, .....                                                                                            | 16 |
| Note on the old Manipuri Character.—By G. H. DAMANT, C. S., Officiating Political Agent, Manipur, (with two plates) .....                                                 | 36 |
| Are Kálidása's Heroes monogamists?—By G. A. GRIERSON, C. S., Rangpur, .....                                                                                               | 39 |
| On the Route between Soḥár and el-Bereymí in 'Omán, with a note on the Zatt, or gipsies, in Arabia.—By Lieutenant-Colonel S. B. MILES, Maskat, (with a map) .....         | 41 |
| The Mo'allaqah of Lebid, with the life of the poet as given in the Kitáb-el-Aghâni.—By C. J. LYALL, C. S., .....                                                          | 61 |

## No. II.

|                                                                                                                                                             |     |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| On the Shighni (Ghalchah) Dialect.—By R. B. SHAW, Political Agent, Ladák, .....                                                                             | 97  |
| The Mythic History of the God Viráj.—By G. S. LEONARD, Assist. Secretary, Asiatic Society, Bengal, .....                                                    | 126 |
| Note on a Copper-plate Grant found in the Record Office of the Cuttack Collectorate.—By RANGALÁLA BANERJEA, Deputy Collector, Cuttack, (with a plate) ..... | 149 |
| Metrical Translations from the Quatrains of 'Umar Khayyám.—By P. WHALLEY, C. S., Murádábád, .....                                                           | 158 |
| Further Proofs of the Polygamy of Kálidása's Heroes.—By G. S. LEONARD, Assistant Secretary, Asiatic Society, Bengal, .....                                  | 160 |

|                                                                                                                                                     | <i>Page</i> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Note on Khánjá Khán Garh in the District of Bardwán, Jahánábád Sub-Division, Bengal.—By GOUR DÁS BYSACK, Deputy Magistrate, late of Jahánábád,..... | 165         |
| Three Translations from the Ḥamâseh.—By C. J. LYALL, C. S., ...                                                                                     | 178         |
| Notes on, and Translation of, three Copper-plate Inscriptions from Sambalpur.—By PRATÁPACHANDRA GHOSHA, B. A., .....                                | 173         |

## No. III.

|                                                                                                                                                                                 |     |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Notice of a pre-historic Burial Place with Cruciform Monoliths, near Mungapet in the Nizám's Dominions.—By WILLIAM KING, Depy. Supdt., Geol. Survey of India, (with two plates) | 179 |
| Notes on the Rangpur Dialect.—By G. A. GRIERSON, C. S., Rangpur,                                                                                                                | 186 |
| Notes on the Bhars and other Early Inhabitants of Bundelkhand.—By VINCENT A. SMITH, B. A., B. C. S., (with one plate) .....                                                     | 227 |
| An unpublished Ghazal by Háfiz.—By H. BLOCHMANN, M. A.,.....                                                                                                                    | 237 |
| A Grammar of the Language of Eastern Turkistán.—By R. B. SHAW, Political Agent, .....                                                                                           | 242 |

## No. IV.

|                                                                                                                                                |     |
|------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| Páli Studies. No. 2. Vuttodaya (Exposition of Metre), by Saṅgharakkhita Thera.—By Major G. E. FRYER, Deputy Commissioner, British Burma, ..... | 369 |
| Contributions to the explanation of the Jyotisha-Vedānga.—By G. THIBAUT, Ph. Dr., .....                                                        | 411 |
| Translations from the Ḥamâseh and the Aghânî.—By C. J. LYALL, C. S.,.....                                                                      | 437 |
| Index.                                                                                                                                         |     |



# LIST OF PLATES

IN

JOURNAL, ASIATIC SOCIETY OF BENGAL, PART I,

FOR 1877.

---

PL. I (p. 2). View of the Gorge near Chandeshwar, Kamáon, with some of the 'Cup-marks'.

Plates II to IV (pp. 3, 4). Ancient Rock Sculpturings in Kamáon.

The cup-marks, &c., shewn in sketches III A, IV A, IV B, IV C, on plate III, and in sketches III B and III C (wrongly marked III A) on plate IV, are on the face of the rock, and not on separate slabs, as would appear from the sketches.

PL V (p. 7). Rough sketches shewing the permutations of 'Cup-Marks' on Monoliths in the Central Provinces.

PL VI (p. 8). Cup and Ring Cuttings on Stones and Rocks in Europe.

PL VII (p. 37). The Manipuri Alphabet.

PL VIII (p. 37). Specimen of Manipuri Writing.

PL IX (p. 41). Map of El-Shemál in 'Omán.

PL X (p. 149). Facsimile of a Copper-plate Grant from Cuttack.

Plates XI and XII (p. 180). Burial Places with Cruciform Monoliths, near Mungapet in the Nizám's Dominions.

Plate XIII.—Not issued.

PL XIV (p. 235). Rough sketch of a Sculptured Slab at Tika-Mau, Bundelkhand, with two seals or amulets.

---





# ERRATA, &c.

IN

JOURNAL, ASIATIC SOCIETY OF BENGAL, PART I,

FOR 1877.

- 
- Page 1, line 4, *for five plates read six plates*  
 „ 7, l. 3 from below, *for attempt read attempt to*  
 „ 62, l. 11, and p. 90, l. 6, *for Hojr read Hajar*  
 „ 73, l. 22, *for er-Rasls read er-Resls*  
 „ 83, note \*, line 1, *for 'Abd-esh-Sha'bl read 'Abd esh-Sha'bi*  
 „ 90, in note to vv. 4 and 5, *for mardbiu-n-nujum read marabi'u-n-nujum*  
 „ 93, in note to v. 48, last line but one, *for imdmuhd read amdmuhd*  
 „ 94, in note to vv. 60, 61, second paragraph, line 4, *for rajes read rejes*  
 „ 95, in note to v. 71, *for el-Bediyy (twice) read el-Bediy*  
 „ 130, l. 8 from below, *for ζωτικός read ζωτικός*  
 „ 163, l. 13 from below, *for præcipua read præcipue*  
 „ 244, l. 22, *for p. 262 read pp. 266, 267*  
 „ 252, l. 7 from below, *for (side) read (face)*  
 „ 255, l. 10 from below, *for sakla- read sagla-*  
 „ 290, l. 6, *after post-positions add and takes possessive affixes*  
 „ 291, l. 8, *after (e) insert : The Future Participle itself is often used as a noun of the agent ; e. g. bil-gu 'that which makes known,' 'a sign' ; ach-qu 'an opener,' 'a key.'*  
 „ 293, l. 11, *Add:—Of the two forms ending in ku and 'k respectively (whether used substantively or adjectively) the former generally conveys an active meaning, and the latter a passive ; e. g. bil-gu 'that which makes known,' bil-ik 'that which is known,' 'knowledge' ; ach-qu 'an opener,' 'a key,' ach-qu 'opened,' 'open' (adj.).*  
     *Also add after note \* :—E. g. sdo'q (adj.) 'cold,' sdo'q-luq 'coldness' ; from the verb sao-maq 'to be cold.'*  
 „ 303, l. 10 from below, *after nari insert—or ? ari*  
 „ 307, last line, *after "then," insert—ari "moreover, again"*  
 „ 309, l. 8, *after "singly," insert—"each"*  
 „ 333, l. 3, *for his hundred desires read the face of desire*  
 „ 333, l. 22, *for go forth read go up into the minaret*  
 „ 340, l. 3, *Add:—He caused the Qorān to be read through, and bestowed the merits of this on the souls of the martyrs.*  
 „ 340, l. 9, *for defeated read conquered*  
 „ 342, l. 13, *for the skirt of his robe read his stirrup*
-





# JOURNAL

OF THE

## ASIATIC SOCIETY OF BENGAL.

Part I.—HISTORY, LITERATURE, &c.

No. I.—1877.

*Rough Notes on some Ancient Sculpturings on rocks in Kamáon, similar to those found on monoliths and rocks in Europe.*—By H. RIVETT-CARNAC, C. S.

(With five plates.)

At the meeting of the Society held in Calcutta in February, 1870, the existence on the tumuli of Central India of "cup marks" similar to those found on the Stone Circles and Monoliths of Northern Europe was briefly noticed by me (*see* Proceedings of the Asiatic Society for February, 1870, p. 57). It may interest the Society to learn that, during an autumn holiday in the Kamáon hills, I have come across many other markings on stones and rocks closely resembling those described by the late Sir James Simpson in his 'Archaic Sculpturings'\*, the work noticed at the meeting of the Society above referred to,—and that, on this occasion, the markings found have not been confined to cups and circles, but include rough sculpturings of a somewhat more defined type than those previously noticed.

2. At a point about  $2\frac{1}{2}$  miles south of Dwára-Háth, and 12 miles north of the Military Station of Ráníkhet in Kamáon, the bridle road leading from the plains through Nainí Tál and Ráníkhet to Baijnáth, and thence on to the celebrated shrine at Bidranáth, is carried through a narrow gorge, at the mouth of which is a temple sacred to Mahádeo, where the pilgrims who follow this route generally halt for a short time, and where from the position of the temple in the defile, the priest in charge

\* Archaic Sculpturings of Cups, Circles, &c., on stones and rocks in Scotland, England, and other Countries. By Sir J. Simpson, Bart., D.C.L., Edinburgh, Edmonton and Douglas, 1867.

can conveniently levy contributions on all passers-by. The temple will not be found marked on the one-inch-to-the-mile map of the Great Trigonometrical Survey, but it is locally known by the name of Chandeshwar, and the above description will perhaps be sufficient to enable any who care to visit the spot to find its position without difficulty.

3. About two hundred yards south of the temple, towards the middle of the defile, and to the right hand of the traveller from Ráníkhét to Dwará-Háth, a rock partly covered with low brushwood rises at an angle of  $45^\circ$  to the height of some seventy feet above the stream. The rock has been much worn by the action of heat and damp, and to a passer-by would not at first sight appear to possess any interest, but when carefully examined in a good light, it will be found to be covered with "cup marks" and sculpturings, the principal forms of which have been figured in the accompanying rough sketches.

4. A reference to Sketches I to V in the accompanying plates will shew that in Europe, the "cup marks" or holes scooped out on the face of the rock, and noticed by me at the meeting of the Society above referred to, predominate. On the Chandeshwar Rock in a space measuring 14 feet in height by 12 in breadth, upwards of 200 such marks may be counted. They are of different sizes, varying from six inches to an inch and a half in diameter, and in depth from one inch to half an inch, and are generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups. These exactly correspond with the "First Type" of the marks found in Europe described at page 2 of Sir J. Simpson's work above referred to, and figured in many of the plates with which his book is illustrated.

5. In the portion of the rock shewn in Plate II, commencing from left to right and taking the upper ledge, first comes a row of four small cups, then three rows of cups each  $3\frac{1}{4}$  inches in diameter, the first line containing nine, the second seven, and the third seven cups. Then follows a row of 15 cups somewhat smaller in diameter, the 11th and 15th (the last) of which are distinguished by an incised ring surrounding each cup, corresponding exactly with the "Second Type" figured at Plate I, and described in page 4, of Sir J. Simpson's work.

6. Then follow three lines containing respectively 17, 14, and 15 small "cups". The 13th and 17th (the last) cups of the first row are "ringed" and belong to the "second type". The last cups of the second and third line are distinguished by what Sir J. Simpson describes (page 5) as a "groove or gutter", leading from the cups downwards, and of which several specimens will be found figured in his work. The next group of three lines consists of 8, 7, and 6 small cups respectively, surrounded by three lines in the shape of a fork. Then follow 11 lines, first two lines

containing respectively 6 and 5, then three lines of 6, 6, and 7, then another arrangement of three lines with 8, 10, and 11, and lastly yet another arrangement of three lines each of 8 cups. All these cups are small and similar in type to those already noticed.

7. On the lower ledge beneath the first arrangement of three lines of large cups, a further combination of three is noticed, a large cup, then a line of four, then three. These are weather-worn and somewhat indistinct, and may perhaps have been continuations of the upper line. To the left is yet another combination of three, two large cups, the upper one of the first line with a groove, the two next both grooved, and the lower groove joining the two cups, the third also grooved. Then follow two lines containing the one six, the other seven large cups.

8. Sketch III, on plates III and IV, shews cup marks on three separate portions of the rock, the first (A) to the left containing eight cups, one of which is grooved, the second (B) a straight row of sixteen cups, with a row of four running off at right angles in the centre. The last (C) is a curious arrangement of thirteen cups all with grooves or gutters, similar to those figured in Plates IX—XIV and XX of Sir J. Simpson's work.

9. The sculpturings shewn in Sketch IV of pl. III are of a somewhat more elaborate type. The first (A) has perhaps been intended for a cobra, or a leaf. The second (B) is curious from the combination of lines and large cup-marks, some of which are six inches in diameter, and in shape is not unlike the "Swastiká". The third (C) is of a somewhat similar type, and may be allowed to claim relationship to Fig. 15, Plate II, of Sir J. Simpson's work. The sizes of the markings are roughly noted on the sketches. I have neither the time nor the appliances at present to draw them to scale.

10. From the villagers, and from the old priest at the temple hard by, no information was to be obtained of the origin of these markings, beyond that "they were so old that the oldest man in the village had no knowledge of who had made them, nor had they been made in the time of their father's father, but they were most probably the work of the giants or the *goálás* (herdsmen) in days gone by." Much information was perhaps hardly to be expected from the class of persons questioned, but the subject of their possible origin will be noticed more in detail in later paras. of these notes.

11. On visiting the temple sacred to Mahádeo at the entrance to the gorge, I could not help being struck by the peculiar construction of many of its shrines as bearing a marked resemblance to these rock markings. In addition to the principal shrine, placed within the temple itself, a massive little structure, built up of large stones, many of which would appear to have been taken from Buddhist ruins so plentiful in the neighbourhood of Dwárá-Háth, I counted 37 minor shrines within the walled enclosure by

which the temple is surrounded. These consist mostly of a rough pedestal formed of loose stones surmounted by a *Mahádeo* and *yoni*. The *yoni* in the largest of these shrines was a solid block of stone, cut to the well-known "jew's-harp" shape, the upright *Mahádeo* being slightly carved at the summit and base. Some half a dozen others were more or less solid and well made according to the conventional construction of these symbols. In one case the stone which did service for the *yoni*, was the cushion-shaped finial of some Buddhist temple, the *Mahádeo* being represented by a carved head with high raised cap broken off from some neighbouring ruin. The fragment had been inserted cap downwards in the square hole by which the cushion had been fixed on to the top of the original structure.

12. The remaining shrines were of a much poorer type. But this last class was to me much the most interesting, as suggesting a possible connection between the rock markings and *lingam* worship. Rough sketches of these types will be found in plate III, which accompanies this paper. The position and arrangement of these symbols and the veneration paid to them, some having been quite recently decked with small offerings of flowers, left no doubt that they equally with the larger and more solid shrines represented the *Mahádeo* and *yoni*. But whereas in the first noticed and better class, as will best be explained by the section E in plate III, the *Mahádeo* is represented by an upright stone, this other and poorer type is without the upright, and is apparently a conventional rendering, or sketch of these symbols, roughly cut on the stone, the inner circle representing the *Mahádeo*, the outer circle the *yoni*, the line or lines the gutter, by which the libations and offerings are drained off from this as well as from the more elaborate class of *Mahádeos*.

Of this poorer class, *i. e.* those without the upright, some 20 or 30 may be counted in the Chandeshwar enclosure, from the well-defined inner and outer circles shewn in Fig. A sketch IV of pl. III, to the very poorest class in Figs. B and C, sketch V, which is little more than a rough cup-mark surrounded by a circle and "gutter", cut on an easily worked slab, split off from some neighbouring rock. On one such slab I found cup-marks together with the symbols, but as the cups were in all probability on the slab before it was split off from the rock and made to do service on the top of the shrines, no particular significance can be claimed for this circumstance. To facilitate reference, in case no copy of Sir J. Simpson's work is at hand, the several types noticed in the Archaic sculpturings have been copied, and accompany this paper.

13. In the centre of the yard, is a monolith *Mahádeo* of  $4\frac{1}{2}$  feet in height above the ground, shewn in pl. IV, sketch VI, fig. A. It has no markings on it,—but together with all its surroundings seems very old. The priest in charge of the temple held that most of the shrines were very old, and accoun-

ted for their large number by saying that the yard was the burial-place of men of great sanctity, some of whom had been brought from great distances for interment there, and that *Mahádeos* of an elaborate or poor class were placed over the tombs according to the means of the deceased's friends. I have at this moment no means of verifying whether any particular class of Hindus are buried in the hills, or whether my informant intended to convey that ashes only were deposited beneath the shrines, but on this point there will be no difficulty in obtaining information.

14. A few days later I visited, in company with Mr. William Craw, the proprietor of the beautiful Dúnagiri estate, the summit of the Pandakoli (Col du Géant?) mountain, which rises to a height of nearly 8,000 feet above the sea, to the north-east of the Dúnagiri Tea Factory. Here we found a small open place of worship, composed of two stone circles of the shape and dimensions shewn in pl. IV, Fig. B, sketch VI. The outer circle was of rough stones piled one on the other, with large stones at the entrance. The inner circle was partly of large stones about  $8\frac{1}{2}$  feet measuring above the ground, partly of smaller ones—very large stones not being available on the summit. The entrance was to the south. The inner circle was 8 feet, the outer 16 feet in diameter. In the centre of the inner circle were several *Mahádeos*, stones split off from the neighbouring rocks and roughly shaped. The shrine was open to the elements on all sides, save where it was partially sheltered by a wild guelder rose to the branches of which some rags had recently been attached as votive offerings by visitors to this place of pilgrimage. A small iron lamp, an old bell, and three small tridents, or '*trisuls*', (from the summit of the hill, by the way, a grand view of the three snow peaks of the Trisul mountain and of Nanda Devi may be obtained) completed the furniture of this rustic temple. No priest lives on the hill, which is too cold, jungly, and inaccessible for lengthened sojourn, but a fair is, I learn, held there in the spring, when many pilgrims, chiefly barren women, visit the shrine.

15. The construction of the temple, as shewn in pl. IV, sketch VI, fig. B., appears of some interest when considered in connection with the rock cuttings and shrines at Chandeshwar, some 15 miles distant. Here, as the sketch will shew, are two circles, complete save where the "gutter" forms the entrance. The *Mahádeos* are in the centre of the inner circle.

16. Another circumstance perhaps deserving of notice is the position of a monolith *Mahádeo*,  $5\frac{1}{2}$  feet above the ground, situated 8 feet south-west of the shrine, a second monolith of almost the same size was 80 feet due west of the first. If I remember right, the shape of the temple is the same, or nearly the same, as that of Stonehenge, and Avebury, and the outer monolith is in the same position to the Pandakoli shrine, as the "*Brian's Heel*" is to Stonehenge.

17. Local tradition ascribes the construction of the temple to the Pándús from whom the hill takes its name. In the small lake, visible from the summit, and about 6 miles north-west the Pándús are supposed in days gone by to have washed their garments, whilst the hill top, with its, for the Himálayas, broad expanse of grassy level, was the drying ground for the Pándú linen. Mr. Craw, who with his gun and dogs has visited most of these little known recesses of the Himálayas, has kindly promised to keep a look out for similar remains during his sporting excursions.

18. Subsequently, on the march between Dúnagiri and Sameshwar, I came across some more monoliths, on the right hand side of the road, close to the Lodh Tea Factory. They are apparently the remains of what once was a considerable structure. In shape the monoliths exactly resemble the Chandeshwar Mahádeo. But on the one is carved a circle intended perhaps for the moon; on the other, what looks like a sun. If I mistake not, there is supposed to be some connection between sun and moon worship and the worship of the *Mahádeo* and the *yoní*, the sun taking the place of the *Mahádeo*, the moon of the *yoní*.

19. Some three miles further on, on the right hand side of the road just above a little village distinguishable by its Deodár trees, and a small temple belonging to the Bidranáth Mahant, I halted for a short time to examine a mass of boulders lying round a mound, which from a distance bore some resemblance to the tumuli common in Central and Southern India. On its summit was a shrine about two feet high of peculiar construction, consisting of a sort of box, like a Kistvaen, formed of four slabs of stone imbedded in the earth, a fifth and movable slab forming the top, or cover. Within, sheltered from the weather by these slabs, was a small stone Mahádeo, or *ling*, daubed with red paint, and a small iron lamp. Outside the Kistvaen was a second and smaller stone *Mahádeo*, and on it, apparently taking the place of the red paint, a cup mark.

20. A further examination of the site indicated the existence round the mound of an outer and inner circle of stones, the larger of about 30 feet in diameter. The mound was in the midst of irrigated, and well cared for rice fields, and the boulders, lying about in disorder, had apparently been disturbed to make way for the plough in the absence of a Kamáon "Sir J. Lubbock's Act" for the preservation of ancient remains. But the circular shape of the mound and of the arrangement of the boulders surrounding it, some of which were too heavy to be displaced, was still traceable. One of the boulders, a huge mass measuring 7 feet in height by 13 feet in length by 9 feet in breadth, which could successfully defy most attempts at displacement, had five rows of cup marks still traceable on it, whilst other rows much weather-worn could with some difficulty be made out. About half a mile further on, I again found cup-marks on a somewhat smaller group of boulders, among the rice fields.



21. The villagers' view of the matter was, as usual, that the marks were those of the giants, and that the little shrine at the top of the hill was the burial-place of a holy man, the same as the Chandeshwar account. The Kistvaen was evidently modern. But this fact would not affect the view that the original tumulus was of old date. It may often be noticed how later comers adopt the sites chosen by their predecessors for places of worship or sepulture. Of this Dwára-Háth is an example, whilst perhaps one of the most striking instances may be seen in the Chandá District at Narkandá, not far from the confluence of the Waingangá and the Godá-vari. Here a ridge of rocks running across the stream forms a natural anicut, ensuring a fine and constant reach of deep water during even the hottest and driest months. On the left bank of the stream are groups of temples of some half a dozen distinct types, from the Cyclopean class, massive blocks of stone without ornament, and evidently of a very early date, up to the recent florid additions of the Rájás of Nágpúr. And a case came under my own notice some years back, in which a fakír was buried in the middle of one of the largest of the stone circles of the Higna group, near the city of Nágpúr, a tumulus certainly several hundreds of years old. The first comers chose good sites and built and buried there. Later on, the remains of temples or tombs suggested the eligibility of those sites, and the later comers borrowed not only the idea of the position, but building materials also from the ruins.

22. In the above remarks I have tried to confine myself to what I saw and heard on the spot, and have as far as possible avoided mixing up therewith speculations on the origin and significance of the remains. I am generally content to do this, and to leave the analysis of what I may collect and what may appear of interest, to those, who, from the appliances and information at their disposal, are able to subject such enquiries to reliable tests, and to extract from my rough jottings any grains of the true ore which may be therein contained. And on the present occasion, having only one or two books of reference with me, (my baggage being necessarily restricted during a march among the Himálayas to what can be carried on the backs of a limited number of men) it may be especially undesirable to advance what may appear to be very crude theories regarding the significance of these markings. I am nevertheless tempted to add to my notes a few remarks and suggestions, more in the hope of evoking some discussion from those who are better informed than myself, and who, with the library of the Asiatic Society ready at hand, can supply omissions or correct any misapprehensions into which I have fallen, than with any intention of appearing to attempt dogmatise on a subject on which I cannot, of course, claim to write with any sort of authority.

23. In the first place I would desire to notice, with reference to the

markings described in paras. 8 to 10 of these notes, (for this paper has been divided into paragraphs, in order to facilitate reference to the several points mentioned) that since I had the pleasure to bring to the notice of the Society the existence of markings on the stone circles of Central India similar to the Archaic sculpturings on similar circles in Europe, that the subject has been advanced a stage by the discovery, not only of the single type of "cup marks", but of two or three other distinct types, nearly exactly resembling those treated of, and figured by, the late Sir J. Simpson in his work already alluded to.

24. In addition to the "cup-marks" of which so many examples are to be found at Chandeshwar and in the Sameshwar valley, we have now the second type, *i. e.* the cup mark enclosed in a circle—also the types given at Figs. 14 and 15 of Plate II, and in other plates, of Sir J. Simpson's work. A comparison of the accompanying sketches, which, although rough, are sufficiently accurate, with the plates in Sir J. Simpson's volume, will, I believe, leave little doubt of an extraordinary resemblance between the markings found on similar classes of remains in Northumberland, and in many parts of Scotland, Ireland, Brittany, Norway, Denmark, &c.

Extracts from Sir J. Simpson's descriptions of these markings and tracings of some of the plates accompany this paper, in case the work should not be immediately available.

25. Sir J. Simpson holds that these markings in Europe are not of natural formation, and an examination of these series of lines and holes in Kamáon will lead to the same conclusion, and leave little doubt that the same view holds good in India also. The distinct rows in which the cups are arranged, the shapes other than that of "holes" assumed, indicate design and suggest that the sculpturings are artificial, not natural. Sir J. Simpson meets the view that those in Europe are of recent formation and have been made perhaps by the shepherd boys on which to play a sort of game of draughts, by shewing that the cup-marks are more often on the sides of boulders, or on the face of rocks, where no such game could be played; and the same remark holds good for the Central Indian and Kamáon cup-marks. And, after all, even admitting that this view correctly accounts for the cup-marks, it would not dispose of the origin of the other rough sculpturings.

26. Moreover the people of the neighbourhood have no tradition of the origin of the remains or of the markings on them save that they are the work of the giants, or the *goálás*, which in their minds means the far past. No one there has any knowledge of the markings being of recent construction.

27. And here attention may be called to the circumstance that the idea of such remains being the work of the "*goálás*", or herdmen, is identical in Kamáon and in Central India, also many hundreds of miles south. In Central India tradition points to the existence of a *Goálá* dynasty, a

race of nomads, "Shepherd Kings", who held the country before the advent of Aryan civilisation, and here among the Himálayas, the same idea seems to prevail, and to the same people is attributed the construction of similar Cyclopean works. All this would seem to indicate that the markings are not of modern origin.

28. Then as to the significance, if any, of these markings. First as to the cup-marks. They are generally arranged in rows, large and small. Sometimes a row is composed entirely of large and small marks. Often the large and small holes are found in juxta-position. The combinations and permutations are numerous. This would seem to suggest that the markings have some significance, and are not so arranged for ornament only. In a brief paper written for the late Earl of Mayo, shortly before his death, on the cup-markings found in Central India, and which I believe it was Lord Mayo's intention to communicate to the Royal Irish Academy, by which Society the subject of cup markings on similar remains in Ireland had been discussed, it was suggested by me that these markings might possibly represent a primitive form of writing. The Agham writing consists of combinations of long and short strokes cut on sandstone. On sandstone it would be easier to cut lines with the grain, so to speak, of the stone. To attempt to make a cup mark would be to risk splitting the slab. On the other hand to cut a line on hard trap would be difficult, whereas to work an iron instrument round and round so as to make a "cup-mark", would be comparatively easy. It was also pointed out that the American invention by which a record of the message sent by the Electric Telegraph is made by the instrument itself, the most primitive style of marking, or writing on the paper was necessarily adopted. And the letters in the Morse Code are consequently composed of numerous combinations of long and short strokes. In Army signalling, which I saw recently carried on here from the hill tops by men of the 19th (Princess of Wales's Own) Regiment stationed at Ráníkhét, the same simple system is adopted to represent letters by long and short wavings of a flag. By night a lamp is used, long and short flashes taking the place of the long and short wavings of the flag. It is then perhaps not impossible that the many permutations of large and small cup markings may have some such sort of significance having been adopted as a primitive style of record many hundreds of years back by a people who had not advanced very far in civilisation. I have not had time during my recent march in Kamáon to collect many specimens of such permutations, and have been obliged to content myself with the knowledge of the existence of such markings in many parts of the province, leaving any further investigations for some future pleasant holiday. But the permutations at Chandeshwar, as the annexed sketch will shew, are numerous enough for the sake of the argument, if

indeed it has any force at all. And the accompanying rough sketch VIII, (Pl. IV) of some of the Central Indian markings, shewing many permutations, will assist still further to explain my views, such as they are on the subject.

29. Next as to the possible further significance of some of the markings. If the remarks in para. 12 *et seq.* and the rough sketches annexed have in any way helped to explain my views, then it will be seen that a resemblance exists between the Chandeshwar rock and European markings, and the shrines in the temple at the mouth of the Chandeshwar gorge. That many of the shrines are of recent construction is evident. It will hardly be contested that the last of types 2, 4, and 5 of Plate I, of Sir J. Simpson's book, bear a striking resemblance to the *Mahádeo* and *yoní* marks on the Chandeshwar shrines. The centre mark would appear to do duty for the *linga*, the circle for the *yoní*—and the "gutter" is the depression to be found on most stone *yonis*, by means of which the votive libations are drained off from the symbols. And here it may be noticed that in *Mahádeo* worship, the offering of flowers, and the pouring of a libation, generally of Ganges water, over the symbols is, so far as I have seen, very general. Those who have visited Benares will remember the little spoons resembling somewhat our Apostle's spoons, some of them beautifully chased, with a figure or cobra at the upper end of the handle, used by pilgrims and worshippers at that city in sprinkling the holy water over the *Mahádeos* there. In Kamáon little niches are to be noticed in *Mahádeo* temples with stone receptacles for holy water, not unlike what are seen in churches abroad. And the temple at Baijnáth boasts of a large, well-carved figure, holding a bowl, which the priest informed me held Ganges water, and from which pilgrims sprinkle the *Mahádeo* placed close by.

30. Then again in connection with the monolith *Mahádeos* found at Chandeshwar, Panđukoli, and Lodh, mentioned in para. 13 *et seq.*, it may be worth noticing that circles, and what I will call the "conventional symbols" of the *Mahádeo* and *yoní*, are found on exactly similar monoliths in Europe; take for instance Figs. 2 and 3 of Plate XVII of Sir J. Simpson's work.

31. In India these monoliths are found in the centre and in proximity to shrines bearing these markings. Sometimes a circle is found cut on them, and again the shape of the place of worship at Panđukoli with its double circle of stones, in the centre of the inner of which are the *Mahádeos*, is as nearly as possible exactly that of these conventional markings.

32. If I am not mistaken, this too is the shape of Stonehenge, and other remains in Europe in the vicinity of which monoliths similar to Indian *Mahádeos* and bearing incisions similar to the "conventional symbols" are found. It seems then hardly improbable that the ruins in

Europe are the remains of that primitive form of worship which is known to have extended at one time over a great portion of the globe, and which still exists all over India, and that these markings are the rude records of a nomadic race which at an early epoch of the world's history left the Central Asian nursery, and travelling in different directions have left their traces, in Europe as in India, of tumuli and rock sculpturings, generally to be found in hill countries, and inaccessible spots whither at a later period they were forced to retreat before the advance of a more civilised and a more powerful race. The one being what are generally known by the somewhat vague term of Scythians or Shepherd kings, the other the Aryans, descended from the same parent stock, and who later were forced by the necessities of increasing numbers to emigrate from the common Central Asian home, and to explore and conquer the rich countries far to the West and South. Baron Bonstetten's Map of the localities in which archaic remains are found (Plate XXXIII of Sir J. Simpson's work) supports this view. Kistvaens, barrows, cup-marks, rock sculpturings, all more or less of the same type, abound in all the corners of the European Continent indicating that the people who constructed them, were driven thither by a wave of invasion surging from some central point. And so also in India, these remains are found, not in the plains and open country, but in the forests, among the fastnesses of the hills, in the gorges of the Himálayas and Nílگیرis, on the Highlands of Central India in that Cul-de-sac of the Nágpúr country, which was long protected by its natural rampart of the Sátpuras with their "abattis" of dense forest, from the effects of Northern Invasion.

33. I am aware that the view of these markings having reference to *lingam* worship is not now advanced for the first time. The subject is alluded to at page 93 of Sir J. Simpson's work but only to be summarily dismissed with the following brief remark :

"Two archæological friends of mine, dignitaries in the Episcopal Church, have separately formed the idea that the lapidary cups and circles are emblems of old female Lingam worship, a supposition which appears to me to be totally without any anatomical or other foundation, and one altogether opposed by all we know of the specific class of symbols used in that worship, either in ancient or modern times."

I am sanguine, however, that if the late Sir J. Simpson had seen the sketches of what I have called the "conventional symbols" on the shrines at Chandeshwar, and had been able to compare them with some of the types figured in his work, he might have been inclined to modify the opinion above extracted. The treatment of these symbols is purely conventional, they bear no anatomical resemblance to anything, they are unlike many of the large well known and acknowledged representations of the *Mahádeo* and

*yoni*. Still they nevertheless represent the same idea. And here it may be noticed that the same argument of anatomical non-resemblance might be advanced in regard to the well known representations, common throughout India, of the meaning of which to the initiated there is no doubt at all. To the uninitiated, however, the shapes convey nothing, and I have known cases of Europeans who have been many years in the country who were quite unsuspecting of what "that jew's-harp idol", as they called it, was intended to represent. As the old priest at Chandeshwar said, "Those who can afford it, put up a big *Mahádeo*; those who can't, put up these slabs." And so also with us. The rich relations or friends of the Christian may put up over his grave a solid richly-carved stone cross. The grave of a poor man, if marked at all, has over it perhaps two pieces of wood nailed together in shape of a cross, or a cross roughly cut on a piece of stone. The Christian Church is built in the form of a cross. In Pandukoli and many other spots, the *Mahádeo* temples are built in the shape of the conventional symbols of that faith. And inasmuch as the symbols of the *Mahádeo* and *yoni* can be more conveniently indicated on stone or on paper by what may be called a ground plan than by a section, the form shewn in pl. III, Fig. A, Sketch V, was apparently first adopted, and this degenerated into the rough conventional treatment of the cup-mark and circle so common on monoliths in many parts of Europe.

33. In the view that these markings are nothing but a conventional rendering of the *Mahádeo* and *yoni*, I am further confirmed by what has recently been brought to my remembrance, of the manner in which an Amín, or native Surveyor, will indicate a *Mahádeo* temple on his plotting. I remember that the sign used to mark the position of such temples by the Amíns in the Field Survey of the Chandá Revenue Settlement, in which district I was Settlement Officer some few years ago, and where this form of worship is very common, almost exactly resembled the sketch in Figs. B and C, plate III, sketch V. It is not unlike the form of the Vestal Lamp. Indeed on the summit of a hill near Ránikhet, on the top of a pile of stones which did duty for a *Mahádeo* shrine, I found a small slab, bearing an almost exact resemblance to the well known form of the classic lamp. In the hole into which oil is poured, a small upright *Mahádeo* is placed.

34. Perhaps enough has now been said regarding the possible significance of these markings to ensure some discussion and to elicit an expression of opinion from those who are better qualified than I can claim to be to speak with authority on the subject. I at least hope that some of the Members of the Society may be able to put me right where my information is incorrect or imperfect. Hereafter, with the help of some references and notes which I have in my library in the plains, I shall hope to be able to endeavour to trace these barrows and rocks, together with their markings,

from Madras, through Central India, and the Himálayas, and thus on through Central Asia to the Crimea and South Eastern Europe. From thence there will be but little difficulty in completing the chain, through the Continent of Europe, to our own Islands. And if this is done, then there would seem to exist a sufficiently distinct tracing of the routes adopted by the tribe, one section of which went West, the other South, in their search for fresh climes and pastures new, at a period of which there is but faint historical record, save on the rough stones and temples with their markings of a type which are common to both Europe and India.

35. Before concluding these rough, and necessarily imperfect, notes, I must add two extracts, which I have found since I began to write, amongst my limited baggage, and both of which seem to bear directly on the subjects above noticed.

At para. 17, the local tradition which attributes the construction of the circles on the summit of the Panđukoli hill to the Pándús has been noticed. Here is an exactly similar tradition regarding an almost exactly similar class of remains near Salem in the Madras Presidency, many hundreds of miles to the south of the Himálayas.

"In a paper on Tumuli in the Salem District the Rev. Maurice Phillips, of the London Missionary Society, arrives at the conclusion that the tumuli were the burial-places of the non-Aryan aboriginal inhabitants of the South, who are now represented by the Dravidians, and who, like the pre-Aryan inhabitants of the North, are proved by their language to have belonged to the same branch of the human family as the Turanians; that their ancient customs and religion disappeared before the combined influence of Brahmanism, Buddhism, and Jainism, precisely in the same way as the ancient customs of the Teutons, Celts, Latins, and Slavs disappeared in Europe before the influence of Christianity, or the ancient customs of the Scythians of Central Asia disappeared before the influence of Muhammadanism. If this theory be correct, no tumuli in the plains of India are later than the thirteenth century A. D. and on the Neilgherry Hills, probably none are later than the fifteenth or sixteenth century A. D. The natives know nothing about the tumuli, and according to Dr. Caldwell there is no tradition respecting them either in Sanskrit literature or in that of the Dravidian languages. The Tamil people call them Pandu-Kuris, Kuri means a pit or grave, and Pandu denotes anything connected with the Pándús, or Pándava brothers, to whom all over India ancient mysterious structures are generally attributed. To call anything a work of the Pándús is equivalent to terming it 'Cyclopean' in Greece, a work of 'Picts' in Scotland, or 'a work of Nimrod' in Asiatic Turkey."

36. And the following extract from an article in the *Madras Times* of the 7th February, 1876, bears equally on the subject.

"The village of Jala is about fourteen miles from Bangalor situated at the base of a large isolated rocky hill; upon the summit of which is a little grassy dell, stretching out in front of a cave, that has been converted into a small picturesque temple. It is but a small village, the temple is curiously built against the side of a low rocky hill, a cave forming the sanctum. It possesses no architectural beauty, and is interesting only from the fact that the priest in charge, a wild looking fanatic, apparently about sixty years of age, has never left its precincts, for more than forty years, nor has he allowed the lights in the holy place to go out for that period! The whole neighbourhood is thickly covered with cromlechs; near the village there are at least one hundred plainly to be seen. These cromlechs are surrounded by circles of stones, some of them with concentric circles three and four deep. One very remarkable in appearance has four circles of large stones round it, and is called by the natives "Pandavara Gudi" or the temple of the Pandus, who are popularly supposed to have been the descendants of the Pandavas, the five sons of the Raja Pandu.....The smaller cromlechs are designated "Pandasiara Mane" or the houses of the Pandus. This is supposed to be the first instance, where the natives popularly imagine a structure of this kind to have been the temple of a by-gone if not of a mythical race.....Many of these curious structures have a triple circle, some a double, and a few single circles of stones round them, but in diameter they are nearly equal, the outer circle varying from thirty-seven to forty feet."

37. I extract also from page 185, 5th Series VI, September 2nd, 1876 of "*Notes and Queries*", a note shewing that the custom of hanging shreds of rags on trees as votive offerings, still exists in Ireland, that country of stone circles. The sacred tree at the Pandukoli temple or stone circle was, as noticed at paragraph 14, similarly decked at the time of our visit, and the custom is, as is well known, common throughout India.

"*Anatolian Folk-lore*.—The custom of hanging shreds of rags on trees as votive offerings still obtains in Ireland. I remember as a child to have been surreptitiously taken by an Irish nurse to St. John's Well, Aghada, County Cork, on the vigil of the Saint's day, to be cured of whooping cough by drinking three times of the water of the holy well. I shall never forget the strange spectacle of men and women "paying rounds", creeping on their knees in voluntary devotion or in obedience to enjoined penance so many times round the well, which was protected by a grey stone hood, and had a few white-thorn trees growing near it, on the spines of which fluttered innumerable shreds of frieze and vary-coloured rags, the votive offerings of devotees and patients."

The proceedings at the Pandukoli Fair might be described in almost similar words.



P. S. Since the above paper was written, I had the pleasure of meeting, at the Imperial Assemblage at Delhi, Mr. Campbell of Islay, now on a visit to this country, who has taken much interest in the subject of the Scotch Rock-markings. To him I shewed copies of the rough sketches, and explained briefly the views noticed in this paper. Mr. Campbell has since visited Ayodhyá, and has been good enough to send me a note on his enquiries there, from which the following is an extract :

“ January 8th, 1877. Benares.

“ Having seen sketches and notes on rock Sculptures in India which closely resemble unexplained rock carvings in Scotland ; and having myself found one of the Scotch forms cut on a boulder in Kángará, I was set on the right scent by Mr. Rivett-Carnac at Delhi. Being at Ayodhyá with a Hindu who speaks good English, I got a fakír and drew on the sand of the Gogra the figure



I asked what that meant. The fakír at once answered,

“ Mahadéo”. I then drew



and got the same answer. At Delhi,

my old acquaintance Mr. Shaw told me that these two signs are chalked on stones in Kángará by people marching in marriage processions. The meaning given to these two symbols now in India is familiarly known to the people. Many other Scotch signs may probably find an explanation here. One in particular I take to be the Trisul. I brought a number of Scotch signs with me. I have got a number of marks from natives who still use them.”

Mr. Whitley Stokes, too, knowing the interest taken by me in the subject, has been good enough to send me a copy of the Journal of Royal Historical and Archæological Association of Ireland for July, 1875, containing Mr. W. F. Wakeman's paper on Rock-markings in the County of Fermanagh.

The sketches and description of these Irish rock markings correspond almost exactly with the Kamáon markings noticed in this paper.



*The Kaimúr Range.—By CHANDRAŚEKHARA BÂNURJĪ,  
Deputy Magistrate, Bongong.*

*General features.*—The Kaimúr Range is a spur of the double-ridged Vindhya. It is the more easterly of the three so called Table-lands of Central India, each of which has for its floor the three great varieties of the gray, the red, and the yellowish sandstones. It shoots out from the District of Mírzápúr in the “inhospitable regions” of which the goddess Baran has selected one of her mountain abodes under the name of Vindhya-váshiní. From this region the range stretches eastwards in a lofty plateau, forming a belt of upwards of 130 miles, with an average breadth of 35. The mighty Sona, pent up on both banks by high ridges, flows along the foot of this Table-land until touching almost the base of the northern arm under the summit of Rohtás, takes then a turn, and cuts a north-easterly course through the open plains of South Bihár. The mountain chain, however, bends northward sending out smaller spurs, until reaching Sabasráam, it may be said to terminate with the dome of the Chandan Sayyid mount. From this point the chain relapses gradually into the plain, re-appearing once only fourteen miles off in two small blue knolls at Nokhá.

Although occupying a vast extent of country whose breadth across the plateau exceeds at places forty miles, hardly any of its peaks attains the height of 2,200 feet.\* Its small elevation reminds one of the curse of Vindhya to which the Hindu mythological accounts often allude. “Vindhya, “having prostrated before his spiritual guide Agra Sila, still remains in that “posture by the command of the holy personage. This humiliation is the “punishment for his presumption in emulating the lofty heights of the “Himálaya and the Meru”. According to this legend Vindhya has one foot at Chanár, the true name of that fortress being “Charanádri,” and another at Gayá. The vulgar inconsistently suppose that the head of the prostrate mountain is near the Temple of Vindhya-váshiní.

The ancient name of the country along which this chain extends was Kaira Des, from the Daitya of that name known to tradition as its earliest king. The range was probably known as the Kairo Máli, corrupted to Kaimúr. The Puráṇas and the natives however still call it the Vindhya Máli, whose summit are crowned with the shrines of the goddess Barani under different names, Vindhya-váshiní being the foremost and more widely known than the rest. Vindhya-váshiní was the offspring of Yasodá, being supposed to be the same child which was made over by Vasudeva to Rájá Kaṇṣa† the

\* Colebrooke’s journey to Nágpur.

† ‘For Herod will seek the young child to destroy him.’ *St. Matthew*, Chap. II. The similarity of the story was pointed out by Sir William Jones.

merciless tyrant of Mathurâ. Mahârâja Kañsa attempted to kill this child by dashing her against a stone. The girl, who was the manifestation of Saktî, or the creative energy of the Deity, gave the slip, hovered over Kañsa in the form of a kite, warned him of his future fate at the hands of the youth who was being reared at Gokula, and steered her aerial flight until she perched on the peak near which her shrine now stands, four miles south of Mîrzâpur. The entire range of the Vindhya Mâli is dedicated to the shrines of Baranî, and is itself considered a mass of sacred matter, which the hill-men adore as *Dharti* or the earth-god. The spirit of the great goddess guards the heights of the chain and its ghâts, fences its steep sides, and protects the hill-men from falls and surprises, from wild animals and wilder demons. If the votaries of Vishnu, of Sâkya and of the Sun had struggled to establish their respective cults on the right bank of the Son, the left has been held undisputedly and solely by the worshippers of Saktî. In Gayâ we have the shrines of Buddha, Vishnu and Suryanârâyana predominant in different quarters of the district. On the opposite bank we have fanes of the several manifestations of Umâ alone. Vindhyaesvari, Bhavânî, Tripurâ, Mûndeśvari and Târâchandî are perched on the summits of the Kaimûr Range. The goddess undoubtedly exercises great sway on these heights. Owing to her influence it is thought that demons in the shape of painful diseases kill few of the hill-men. Fewer still fall a prey to the wild animals. Peace reigns throughout the length and breadth of the Chero and Kharwâr hamlets. Few crimes are perpetrated, although fewer, we suspect, are reported, and one Police head-constable accordingly, with two assistants posted on the tableland, has been sufficient for a number of years to keep British prestige alive over this extensive range.

The great peculiarity in the formation of the range is its steepness. The flat tablelands on its top are supported by precipitous sides which rise suddenly from fields where there is hardly a stone to impede the plough. About a third of these heights near the base is generally covered with a slope of rubbish which it must have taken ages to wash down. The tall crests of many a forest tree crown these slopes. But immediately above these, the sides are mere layers of primitive rocks, barren and black at places, high rocky walls standing in bold prominence against the blue sky. In others the walls bend into glens and recesses where a little dip between two summits serves as the channel for whirling cataracts. The spots below these cataracts are generally sacred pools which retain water throughout the year, and enable many important streams to flow down to the plains. "After\* a clear drop of two to six hundred feet, the water splashes into a deep tarn scooped out by its continual falling, on leaving which it runs through a channel several miles in length, and obstructed

\* Memoirs of the Geological Survey, Vol. VII, p. 20.

throughout its course with huge masses of rock fallen from above. From each side of the stream rise the undercliffs of the escarpment, covered with tangled jungle and debris, and crowned by vertical precipices which cut off all access to the plateau above, save by one or two narrow paths known only to the wood-cutter or the charcoal-burners, by whom alone the gorge is ever visited."

**Geological features.**—The escarpment of the Kaimûr Range which faces the Son for more than 200 miles between Rohtâsgarh and Bilharî is nearly a straight line for the entire length, without any indentation, except the curve at Bijayagarh. The northern escarpment, however, from Sahasrâm westward is deeply indented by intricate and ramifying gorges. The spurs which shoot out from the main range on the northern face seldom lie detached. They either project like bastions, or run in belts to join ultimately the chain itself, although there are some breaks between the ramparts to serve as passes to the wild glens embosomed by them.

At places the chain runs in double lines, branching off and extending for miles in two parallel high upright walls, enclosing a narrow strip of land between their feet, and displaying only a short strip of the sky over their summits. These long labyrinthine glens are cut by the beds of some mountain streams, with trees along their banks, and transparent pools along their stony beds.

The stone of the hills is chiefly composed of sandstones of different hues, varying from gray to red, either in the grains or the veins. It is to this sandstone that the mountains owe their grand appearance, displaying the most stupendous precipices. In his geological account of Shâhâbâd, Major Sherwill observes—"The vast precipices exhibited in this sandstone admirably display the horizontal formation of the mass; one of the precipices at the foot of Rohtâs, I found by measurement to be 1,300 feet, a sheer mass of stone without a bush or tree on its surface; it is situated close to an over-hanging mass of building known as the Hajâm's palace, a few minutes walk from the gateway leading up from Râjghât. The echo at this spot, which is a complete amphitheatre of precipices, is very distinct and grand, giving seven distinct responses to several syllables; the report of a gun reverberates like thunder; the sandstone at this spot is of a dark red, an overhanging rock at this spot enabling a person to look over and to fully contemplate this fearful abyss."

Next to the sandstone is the limestone. From the fact of its appearing in many places, though far apart, separated even for many miles, Major Sherwill was inclined to think that "it penetrates in unbroken stratum under the sandstone." Mixed with the limestone is chalk, called by the natives *khari mattî*, "which is unctuous to the touch", "has a shiny appearance, but soils the fingers."

Hornstone, which may ordinarily be mistaken for chlorite, is found in many layers along the face of the precipice at the Tuttula Kund, four miles west of Tilauthú. I am informed that this stone is also met with at Jadunáthpur on the southern edge of the range; and four miles west of the *kho* or recess, a hill of the same mineral projects into the Son and causes rapids. The black crests on the limestones, or bands of shales near Bijayagāṛh, led to the belief that coal existed in the Kaimúr range. The report originated, so far back as 1837, with a Mr. Hyland, and Mr. Osborne of the Opium Department was deputed to investigate. But Mr. Osborne's, as well as later, investigations have shown that the similarity of the shales with coal ends unfortunately in the appearance, as they are perfectly incombustible and mere argilaceous matter.

The sacred cave of Gupta is an opening in a calcareous hill where the flags are thin and white, approaching in appearance to unpolished slates of marble.

Gneiss and Quartz are remarkably absent in the Kaimúr Range, although they occur in the North West, in the Vindhya, and the ridges south of the Son.

From what has been written above, it may easily be imagined that the stones of the Kaimúr Range consist of two principal layers. The upper terrace is the so-called Kaimúr sandstone. The lower the limestone with bands of 'pencil'-coloured shales at places which were mistaken for coal. Major Sherwill estimated the thickness of the sandstone layer at Rohtás at 1,300 feet, but towards the west, the escarpments are reduced to 6 or 700 feet. The thickness of the shales at Durgavatí and Bijayagāṛh varies from 200 to 150 feet. They are quite black and brittle.

"The stratigraphy of the hills", observes Mr. Mallet, "is very simple on the whole, the various bands being spread horizontally over wide areas, and it is only in a few special regions of disturbance that the geology is at all complicated. Taken generally, the upper Vindhya are made up of several thick masses of sandstone with alternatives of shale which in lithological character frequently preserve a remarkable uniformity over immense areas."

The southern edge of the range appears to be higher from the fact that almost all the rivers that take their rise on the plateau flow towards the north, none going towards the south to the Son. The two more important of these streams are the Durgavatí and the Karamnáśá.

The Karamnáśá, notwithstanding its seemingly crystal water, is a detested stream. In a country where almost every stream is a good nymph of the valley, and melts and flows either to fertilize its banks or to purify sinners, the Karamnáśá forms an exception. Its water is unholy, and a dip into it is sufficient to destroy the virtues of the simple savage and

those of the holy saint. The common story about it is, that in the illustrious race of the sun, there lived a king by the name of Trinsankhu, who, among other horrid sins, was guilty of incest and of the murder of a Brâhman. To wash away the taint it was necessary to collect the waters of all the sacred pools and streams in the world. From the holy bath thus formed, the prince having been washed, the defiled waters flowed into a river, and formed the Karamnâsâ. Religious Hindus must carefully avoid the slightest touch of the waters. Beneath this superstition, there is probably a simple warning against its use on hygienic grounds only.

The Durgâvatî takes its rise in the Kaderkhô, a valley of exceeding beauty, "dark, deep, and cold." Descending from the tablelands, it winds on, some six miles north, to the Sugiâkhô, which strikes off to the west, and stretches some ten miles between steep walls of rock. The valley is there contracted into a few hundred feet, through which the stream cuts its course into the open country. After a very winding flow it meets the Karamnâsâ along with other tributaries, the entire volume of water falling on the northern slope of the range being thus ultimately drained through the channel of the Karamnâsâ only to the Ganges.

The Son, although it takes its rise in a more distant country, drains the southern slope, and is both a source of beauty and strength to the tract lying between it and the hill range. It is also considered a sacred stream. Mr. Wheeler gives a tradition which assigns the easterly course of the Son to disappointed love with the Narmadâ. The story which is locally current here is, however, different. According to it, the Son was originally confined within the sacred pool of Amarakantak. On the banks of this pool stood the hermitage of Jamadagni, the father of Paraśurâma. Near at hand a rustic once drove his plough to which he attached a calf and its dam. The calf resented this cruelty by driving its horns into the chest of the ploughman, who died on the spot. This taint of sin turned black the white skin of the calf; on going into the pool, however, the calf was purified and regained its original colour. Paraśurâma observed this, and considered that the pure waters of the pool should be sent out for the good of humanity. He cleft the side of the spring with one stroke of his *parasu* or axe, and thus made the infant Son stream away. The left bank of the Son, which at present includes the district of Gayâ, was called the Kîṭa Des.\* There were few

\* In confirmation of this name, the following text may be cited:

कीटोकेषु भद्रा पुत्रा ; नदी पुत्रा पुनःपुनः

उत्पन्नान्तरा पुत्रा पुत्रा राजगृहं वन ॥

The modern name of the पुनःपुनः is the Pun-pun. Deokuli in the Arwal Pargana was the hermitage of Chavana Muni, where an annual fair is still held. Rājagriha in Bihâr is too well known to require notice.

sacred spots in this country. But the Kaira Des\* which extended along the left bank of the river, was generally considered sacred, and therefore the region of the Kaimūr Range proper.

**Productions.** The timbers of the hills are on the whole poor. Where properly taken care of by the zemindars, such as in the glen of Koendi, the sāl or sakná grows to a respectable size and serves for beams. But generally the tree is stunted. It is difficult, however, to say whether the poverty is owing to reckless and continual cuttings, or to the sterility of the soil itself. Both causes have been at work from time immemorial. Nevertheless the ásan (*Terminalia alata tomentosa*), the píál (*Buchanania latifolia*), the wild jáman, the mohná, the keond, and the arjuna grow luxuriant in the lower valleys, while the profuse scarlet flowers of the *Butea frondosa* along the slopes of the outer hills impress one with the propriety of the name of Palásas given by the ancients to the country now included in the Division of Bihár. The hills supply bamboos, and other wood which suffice for the buildings of the natives, and are taken down a great way off down the Son during the freshes.

Lac-dye is extracted from the small branches of various trees, such as the kusum and the pípal. The white silk cocoon, which is larger than elsewhere, grows on many plants, principally on the ásan tree (*Terminalia alata*). Of other forest produce may be mentioned bees'-wax, the haritaki (*myrabalan*) large and small; the baherá (*Terminalia Belerica*) used both for dye and medicine, the amla or amlaki used for pickles, a kind of *Mimosa* used as medicine in cases of diarrhoea. The catechu, cherange, a sort of small almond which is greatly relished by the Hindústání, the bagai a sort of grass extensively used for ropes, answering to the sarmangu of Bengal, the kaneri, and chitti complete the list.

The kaneri is a sort of yam resembling in appearance garlic with a slight rosy tinge; a size is made of it for dressing new-woven cloth, and the natives say that it is exported to countries beyond India.

\* In opposition to a common belief among certain European scholars, Dr. Rájendrahá Mitra, in his great work on Orissa, urges that "the policy of the Bráhmans was not to excite an *odium theologicum*, but to enlist the sympathy of the people in behalf of their creed, by advancing half way and agreeing to a compromise." As one instance to illustrate this theory, we may say that the belief that the left bank of the Son on which Buddha Gayá stands is more sacred than the right one, was adopted by the Bráhmans from the Buddhists. The following anecdote will show what we mean: "The death of Rájá Maddan, the Balwand Ruler of the Kharwára, was approaching. It was considered unlucky to die on the southern bank of the Son, and he was consequently removed to the northern bank where he remained awaiting his death".—*Sherring's Aboriginal Tribes.*

The chitti is a sort of hemp extracted from the stalk of a wild plant of that name whose culture cannot be too much recommended. Both in gloss and silkiness it is superior to jute or any other flax that we know of in the country. The "sal-gind" which Dr. Buchanan translated into olibanum, but by which we suspect the oil extracted from the juice of the sál tree was meant, is not at present expressed, probably owing to the gradual decay of that noble tree on the hills.

Honey is yielded by two species of bees; partly by the regular honey-bee, but mostly by the black bhringa. The latter makes its hive in the cracks and crevices of steep cliffs, beyond the reach of all animals and the havoc of man. These cliffs are generally inaccessible from the foot. But the hill-men of the Masáhar tribe, whose trade it is to dig out roots and herbs for medicines and collect honey, approach them by a dangerous device. Rope cradles are hung on trees standing on the crest of precipices. The Masáhar covers himself with a blanket, holds a torch in his hands, and waves it to and fro along the side of the steep rock hundreds of feet above the glens. Every time that his cradle comes near to the hive, he puts in his flaming torch as best he can, and thus succeeds in killing and scaring away the honey-makers. When the bees appear to have left the hive completely his demoniac rocking ceases, his cradle stops near the mouth of the crevice, he extracts the honey and takes the hive, which is broken for wax. The unholy trade continues every fortnight from the night of the new moon in the month of November to June when the largest yield is expected, June being the best season for the collection.

Of the mineral wealth of the hills the most important is Iron. There are six furnaces within the limits of the advanced outpost on the plateau, where the ore is roasted to the extent of 200 maunds per annum. The metal, such as we saw, is spotted red, and supplies the materials for all instruments of husbandry to the forest races; small quantities are also brought down to the plains where it sells at about 5 Rs. the maund. The smelting of the ore is carried on entirely by the Sahará clan of the Khamár tribe.

At present the entire value of the Iron smelted per annum is estimated at 1000 Rs. only,—200 maunds at 5 Rs. With capital and enterprise, we have no doubt, the mineral wealth of the hills could be greatly developed. Sulphate of Iron is extracted in different parts of the hills.

As has been observed above, calcareous stone abounds in every part of the Range. There are two hills on the eastern slope near Akbarpúr, which are entirely composed of limestone in different stages of formation. Some do not yet, but others melt into beautiful white lime. On the southern and eastern slopes, the quarries are close to the Son, while the Sárá, a small stream which flows straight on to the Durgávati, has a respectable channel near the quarries of Masáí, and affords, during the rains, a facility of



transport to the Railway Station at Chánsá; but it is little used at present.

In the days of Dr. Buchanan there was a large mine of alúm and Sulphate of Iron at the Kairýá Ghát near Rohtás, but I do not know if it is worked now. In developing the resources of the hills, British enterprise was here, as elsewhere, the great pioneer. The mine was first worked by the energy of a gentleman whom the natives, when Dr. Buchanan visited the place about the year 1808, remembered as Mr. Phojel. But with the death of the latter, the mines fell into neglect, and no one has since been attracted to the secluded valley.

The sandstone of the hills is peculiarly hard, and admits of good polish. The quarries are abundant—ashlers, paving stones, pillars, and other materials for building purposes are hewn out everywhere along the slopes. Cups, plates, mill-stones are also cut, and even the potter's wheels in these parts are made of slender slabs of sandstone. Out of the bluish block of hornstone, images of idols are modelled and sent to Banáras and Gairik: red ochre is also taken to several towns. Regarding the quality of the sandstone Mr. Mallet observed that "it is fine-grained and homogeneous, yellowish and grayish-white in colour, occurring in beds several feet thick, and perfectly free for long distances from any kind of jointing or fissures, so that very large blocks may be excavated. Some stone finds its way even as far as Calcutta, being in use by the undertakers for tomb-stones, floorings, &c. The stone of the Jumna bridge was obtained from quarries some miles up the river. The cities of Benares, Mirzapur and Allahabad, besides others of less note, draw their supplies of building stone exclusively from the Caimures."\*

The red variety is, for architectural purposes, much inferior to the white. The irregularity of its colouring greatly mars the effect, as will be remembered by any one who has visited the Táj, where the frequent juxtaposition of red and partially white blocks of sandstone and the streaked and blotched appearance of others forms a most unsightly blemish to the gateway and other outer buildings of that noble and almost faultless mausoleum.

The yellowish white sandstone is a splendid material, capable of being cut into immense blocks. Many noble buildings, extending from the palace at Bharatpur to the cupolas of Rohtásgarh, attest the durability of the Vindhyan stone.

The crops and food grains grown on the tableland are those raised everywhere in Bihár. Millet and maize are reaped in October. Wheat, barley and gram grow on the mountain top. Rice of good flavour is gathered in winter. But the cultivation of either cotton, poppy, or sugarcane is never attempted. In several places the plains immediately adjoining the

\* *Memoirs of the Geological Survey of India, Vol. VII, page 116.*

foot of the hills are sown with indigo, but the out-turn has not yet been encouraging; the yield, according to our calculation, hardly exceeding 13 chhattak of the blue dye per bigah.

The dairy produce of the hill-men consist mostly of ghí or clarified butter. After the early rains, as soon as the hills put on their green verdure, the entire stock of cows and buffaloes, counting more than 25000 herds, are taken up to the plateau to graze. The *charahas* or cowherds, some 5000 men, follow the cattle.

Extempore villages crop up on every side. The tableland presents a busy scene, while cattle-theft commences to disturb the owners. During this season the cows are milked, and ghí to the extent of at least 10,000 maunds is prepared, which at 13 Rs. the maund represent the value at Rs. 130,000 per annum. When the milking season is over and the grass begins to dry, the stream of movement turns towards the plains and the temporary huts are abandoned.

**Birds.**—Of birds of prey the *tila*, the kite, and the smaller hawks breed on the hills, but the larger female *xerra* with which the gentlemen in these parts yet indulge in sport, like the Barons of the Middle Ages, comes from the northern countries. The larger and smaller quail, *i. e.* both the *titir* and the *bater*, are the only birds which are pursued by these hawks. The *bageri* is snared only by the fowlers. Peacocks and partridges also abound in several parts of the forest, and the *bogolu* or the heron is pursued for its feathers. We meet the yellow wren (*Halud guri*), the musical *shámá* like the nightingale, and the *munia* or *Amedabats* in the bushes, while other birds hardly larger than the little finger delight to come down to the gardens to pick up the honey, or steal a little drink from the sides of the wells or bathing-places.

Of "the favourites of the Hindu poets" the cuckoo or *kokila* raises its rich voice occasionally, and we hear one even now, as we write these lines, to tune its sweet gamuts—

"In gladsome hours of blushing spring,  
Mid fragrant spring and bees on wing,  
The cuckoo young doth pass his days."

Of the Indian gracile, the pied starling or *go-salik* and the *sári* can be had by hundreds. But the real hill maina "of fine glossy plumage with permanent yellow mantle" and with varied pleasing note, which breed profusely in the hills of Orissa and Kaunjhar, is not to be found in the Kaimûr Range.

The parrot (*tiyá*) also abounds in these hills, but whether it is the Alexandrian parrot which the great conqueror took to Europe we cannot determine. It is a nice talking bird, and a story is current about one of these hill-parrots which awaked the owner of a house when a bullock was being stolen.

The *paṇḍuka*, or the dove of different sorts and hues, from the plain ash-coloured to the spotted brown, frequents almost every bush both at the foot and the top of the hills.

Aquatic birds are not to be found towards the northern slopes, owing to the heat and the want of watering-places, but in winter the *chakrabāk*, or the golden Bráhmāni geese, may be seen in pairs cutting through the silent waters of the Son.

The sportsman may have his game any time in these forests. In the Mirzâpur district, we learn, peacocks and partridges abound. Black antelopes range the open country, and the white-footed deer shelter in the deep woods. Further to the east, the Nilgâi, the gour, the bear, the hyena, and the leopard infest the country; while there are glens here and there known as the homes of the royal tiger. The mungoose, porcupine, and hare also inhabit the bushes and slopes. The ring-horned deer, however, which roam by dozens, if not hundreds, in certain tracts in the Gayâ district, are missed in the woods of the Kaimûr Range. The family of the monkey also, which Dr. Buchanan found to be numerous, has become scarce. The lion, the rhinoceros, and the wild elephant, which the Emperor Bâbar saw close to his camp at the edge of the Chanâr hills, have altogether disappeared.

**Ethnology.** The forests of the Kaimûr Range, hemmed in by the hills on the one side and the broad Son on the other, have in the historic period given shelter to different tribes of aborigines. The memoirs of the adjacent districts record that they receded before the wave of the Aryan migration to the shelter of the slopes and forests of the Kaimûr Range. Yet different tribes followed one another into these secluded summits, struggled, or blended with each other according to exigencies, until the "iron heel" of the Râjpût settler stamped out their political life. These tribes are the Bhars, Suriyâs, Cherûs, Bindis, and Kharwârs, who, according to the current tradition, extended their dominions on both sides of the Ganges to the province of Audh. The Cheran Parganah and the Cheran Island on the Ganges in the Sâran district are still traced as the original settlement of the Cherûs; and, although suffering humiliation from defeat in battle and from deception in the game of treachery, their scattered villages and the debris of their forts must still be the subject of interesting study to the antiquarian and the ethnologist.

At times these aborigines had their revenge. Whenever the neighbouring Aryan ruler proved weak, these barbarians repeated history, came down upon him, ravaged his land, and ruled his country. Sometimes the policy of conciliation resulted in social blending. Intermarriage between the daughters of the Kharwâr chief and a Chandel Râjpût prince is mentioned in the annals of Bundelkhand. The present Râjâ of Palâmau, although claiming to be a Kshatriya, is suspected to have a mixed origin.

On the whole, however, the aborigines have been consigned to the lowest depths. They live on the hills as wood-cutters and herdsmen, and, when appearing in our courts, they do so as cattle-lifters only. Unintentional as it may be, their abject condition has escaped attention; unknown to the philanthropist and unthought of by the legislator, they live the life of the animals which surround them. It is high time that something should be done for these poor people, when the triumph of peace and of peaceful industry is being extended to the remotest corners of the country.

Wave after wave as the tide of migration touched the foot of these hills, its peaks were turned into strongholds for military defence. In the remains of the forts, on the summits of the Kaimūr Range, we see the ruins of greatness of different races. In Pampápur, some miles south of Mírzápur, the ruins of an extensive strong fort mark the rise of the Bhar Ráj; on the northern slope Raghubirgarh and Simalgarh, defended by the main-range on one side and a spur which runs as a belt round them on all other sides, yet keep alive the same name. The family of Bhars, who yet own the zamindáris round the latter forts, make every attempt to mix with, and to be known as, Purihár Rájputés. The Rájputés would, however, recognise them only as the descendants of the old Ráj Bhars. The Suriyás have also some forts in and near Bhubná, the principal one being Sirámpur. The kot, or castle, of Rámgar, although now occupied by Rájkumárs, is said to have been originally built by the Cherús who held sway at Chyápur. But the forts which the Aryan Rájputés subsequently erected there, have become more famous. On the west, Bijaigarh stands at the elevation of 2,017 feet, and on the east Rohtás at 1,485 feet. We have already described Fort Rohtás.\* Bijaigarh was raised by the Gharwár Rájputés, the descendants of Maháráj Jaya Chand of Kanauj, when the Muhammadan conquest drove them to the eastern country in search of new homes. It stands on a high cliff, and gives name to a parganah around it. "The rock on which the fortress stands is so steep," that it appeared "impregnable" when Mr. E. T. Colebrooke visited it in 1798. It was, however, besieged and reduced by Col. Popham when Cheyt Singh took refuge in it, and was restored to its old chieftain, from one of whose race the Rájás of Banáras had snatched it. Shergarh is the last of the forts which was destined to be the great citadel of the Indian Empire, had fortune favoured the ambitious scheme of its vigorous founder. It was built by Sher Khán close to his native place, about twelve miles from the Grand Trunk Road, south of Jahánábád, "amidst the most magnificent scenes, and adjacent to one of the richest plains in the world." Its ramparts and bastions and battlements present a more imposing show to the places below than fort Rohtás, whose works from the height of the rock are not visible from the plain. The ascent to the

\* See Mukarji's Magazine for 1875.

principal *galî* is much grander than any of the approaches to Rohtâs, and when seen from the north side has an appearance resembling, as observed by an European traveller, "the Castle of Durham."

**Antiquities.** The peak of Mungesvara, which rises to the height of 1,936 feet, has no fortress on it, but for years it was held by two Chian robbers, named Norâ and Korâ, who infested the Son valley, and, armed with bows and arrows, committed many daring robberies and murders. Their arrest could not be effected, as after each of their crimes, they ascended the stiff cliffs of Mungesvara, and were harboured by the rude villagers on the summits. "They were afterwards captured by the villagers, and were brought in tied on string beds\*."

The northern slope of the range has been the seat of many Râjpût chiefs, who, avoiding the open country in front, made the mountain range the back-ground of their kotṣ or castles. The ramification of these Râjpût chiefs extends from Chyâpur to Sawâr, and the fortresses they raised, with the high ridge and forest on one side and deep trenches on the other, plainly show that they came and held the country by military force. As the foremost spot to be taken in the line of march from the North-West, Chyâpur appears to have been the field where each successive conqueror had to unsheath his sword. In the race of ascendancy it was here that the Râjpût and the Pathân appear to have first met in battle, and the remains of a fort and very large tanks and scattered tombs and shooting minârs of the Afghân period, clearly point out that the importance of the place did not lie in tradition alone. At present, however, Chyâpur is a decayed and decaying place, and the splendid dome and minâr† which "obtrude to the sky", and which in magnificence can be compared to the tomb of Sher Shâh alone, threaten to tumble down at no distant time. There is one religious institution, however, which has survived the storms of ages, and which continues to keep up a permanent interest in Chyâpur. It is the shrine of Harsha Brahma. If Harsha Brahma had a tongue to speak, we could hear from him the story of centuries. But his votaries, who have sanctified him from a Brâhman to a god, assign a comparatively recent date, Sambat 1485, for his deification. He occupies a fane within the precincts of a very ancient fort whose walls have crumbled down, whose trenches have filled up, and whose ample gateway is the only high edifice of stone and brick which is still standing. But the massive stone walls of this gate are surmounted by an arch of small bricks, whose foils continued through its ceilings, and raise a suspicion that the fort must have been once taken and

\* Dr. Oldham.

† This is the octagonal tomb of Ikhtiyâr Khân, son-in-law of the emperor Sher Shâh, situated on the banks of a small stream and overhadowed by a huge ridge of the hill.

held by a Moslem. The history of Harsha Brahma is, however, enveloped in a myth. Harsha Brahma is said to have been the high priest of Rájá Sálíbahān, a Rájput chief of the country. Falling out with the Rájá, the Bráhman was deprived of his lands, and he waged a little war in which he invited the Emperor of Delhi to assist him. Whether the curse of the Bráhman or the valour of the Pathán was the cause, we will not undertake to determine, but the Rájá's power was exterminated and Harsha Brahma rose triumphant. Dying soon after, he was sanctified,\* and his shrine stands on a raised terrace with no other shelter but the branches of an old pípál tree, and continues to draw crowds of daily pilgrims from distant places. His name is greatly dreaded, and no oath in the country, even within the sacred limits of Banáras, would be more solemn than one taken by the name of Harsh Bááb.†

A couple of days' leisure enabled us to pay a visit to some of the noted shrines on these hills, which we shall now attempt to describe in the words of our journal which we hurriedly jotted down at the time.

Past the town of Sahasráram we came to a country which towards the west was covered with a dense forest of palm trees, whose tall trunks and elegant crests stood in bold relief on the twilight heaven—silent like so many sentinels by the huge ramparts which projected from the neighbouring hills. The south and the east were blockaded by a barren belt; a solitary palm-crest on the top of the ridge standing up prominently as a flag-staff; while the view was bounded on our left by a huge pyramid, on whose top the white tomb of Chandan Sayyid caught the eye as a relic of art amidst everything that was nature's own. Our tent had been sent up the Kotá ghát, and we thought we would have early rest. But scarcely had we gone a mile when a man came down from our pioneer, to tell us not to attempt the pass. We were advised to go to Tilauthú, where, we were told, a competent guide could be had. We were thus compelled to change our program at a moment's notice. Tilauthú lay eleven miles off, and changing our cart for an elephant, on we went at a sluggish pace until we reached the pass of Tára Chandí. Tára Chandí lies at a short distance only from Sa-

\* This story of Harsha Brahma, taken from a poem in Hindí, called *Brahma-Muktávali*, by Isvári Datt Pañdit, serves as one of many instances to refute the overbold assertion of Buckle that "the tendency of Asiatic civilization was to widen the distance between men and their deities", and that "hero worship or deification of mortals could form no part of the ancient Indian Religion". Vol. I, pp. 142-146.

† Chyápur, during the Mughul period, was attached to Rohtás as one of the domains of the keeper of that Fort. Subsequently it was held as the zamíndarí of the Rájás of Bhagahanpur, one of whom in a fit of desperation killed the násir or court officer of the Sháhábád collectorate, who was sent to serve a process on him. The zamíndarí was, about the year 1790, confiscated for the offence.

hasrām, and presents the only opening to cross the chain. There is a small pool on the right side of the pass which retains water over gigantic layers of stone. On the left there is a shrine of Tārā Chandī, an image covered all over except the face, which is plated with silver. The pass is rough, and we went up and down over a wild country until we came to a deep stream, the banks of which were covered with bushes, affording splendid shelter to game. Two miles further on from Tārā Chandī, we came across the stone quarries which have supplied material for accomplishing that giant's work, the anicut across the Son, a dozen miles off. A light railway runs up to the foot of these hills, and although rail and labour had been at work for years and the gigantic Son has been dammed by a stone wall thirty to forty feet wide and near three miles long, how little, how very little, of the corner of the hill has suffered by continual cutting! How rich indeed is the stock of nature! From the quarries we turned to the south, and proceeded along the base of the chain, which appeared higher the more we advanced towards the south. At places where the summits rose high, we were deceived many a time by the prominent walls of stone which from their erect, slender, and rounded layers presented the appearance of some crumbling bastion or ruined fort. Forts they are indeed, and may be so to those who know how to use them, reared not by man, but by nature! From these heights towards the Son, the country is an even plain, well wooded with the bar, pīpal, mahuá, and the mangoe, and cleared at places for the wheat, barley, and, thanks to European energy, the blue dye or indigo. The road we took to Tilauthú appeared well-frequented. Traders and carts, equestrians and pedestrians, bullocks and tats, trotted up and down towards Arah and Palámau, and it will surely be a good thing to improve the condition of this ancient route. Such as it is, dusty and rough, we followed it up until we found ourselves in a nice shady plain, where the neat turrets of a well-finished Maṭh were the most pleasant object for the eye to rest upon. The turrets rose from amidst a mangoe tope on the one, and a well cared-for orchard on the other side. Four temples of the Banáras type reared their spires in the four corners of a square court, and one over a gateway towards the north, enclosed by straight plain walls. In the centre of the court stands a huge and higher temple with attached turrets round the main spire. Below the turret, the temple is surrounded by a square veranda projecting from the main building, and resting on elegant pillars and arches of slate. This is a peculiar type of temple structure, which is much adopted by the Jains in this district, and adds both to the strength and beauty of the buildings. The pillars are short with twelve flutes on each, and are overlapped both at base and the capital with ornamental neatly cut foliage. The ceilings are made of broad stone slabs of a length of about 12 feet each.

We halted at this temple for refreshment. The fare offered was poor enough, but the priest was good-natured, and, to humour us, recited a verse to the effect—

“That there was no harm for the Eastern people (Bengali) to take fish.

“There was no harm for the people of the Deccan to marry their daughters to nephews.

“There was no harm for the Western people to drink water from leather bags.

“And there was no harm for the people of the north to eat buffalo meat.” This authority, however, came an hour too late. To collect information as to the best way of getting up to the hill, to visit the shrine, and to get at the inscriptions of which we had heard, but which nobody could precisely tell us where to find, were matters of anxiety. An old policeman, born and employed in the neighbourhood, at last offered to show us both the shrine and the “letters” around it.

It was the shrine of Tuttalá Bhavání. Tuttalá Bhavání lay five miles off, and as soon as we could be ready, we trudged on wearily along a sandy road stretching to the south-west. Amidst everything that was wild we were delighted to observe the broad clearings in the jungle, decked with the crops of the season—oats, wheat, barley, and the handsome poppy, and to contrast the bleakness of the hills with the result of human energy, which has turned the wilderness into fields of lovely green. Past this plain we found ourselves near the shrine. With the sun in front and a bed of innumerable stones scattered under our feet, we walked on wearily until the bluish haziness faded away, and we got a full view of the glen. It is a most secluded and wild spot, formed by the receding curves of two stupendous ridges, narrowing in from the north-west and south-east: their steep arms have raised a barrier which casts a gloomy shade, and makes it twilight long before the setting sun goes to his western bed. The summits of the two ridges slope down nearer 200 feet before they join. But from where they join to the foot of the glen, some 400 feet in height, the rock is one upright wall of sandstone. The edge of this wall has been washed for unknown ages by a waterfall which, during the rains, dashes down in a huge torrent. The surging of the cataract has of course dug a huge tarn below, which is deep, and retains limpid water all round the year.

“A lofty precipice in front,

A silent tarn below.”

During the autumnal months when the sky is serene, the hills stand in their rich mantle of deep blue and green, and the sun shines clear over head, this water-fall appears like a blazing column investing the chain with a splendour which the eye could never be tired of gazing. We gazed upon it but once at a distance across the Son, and ever since, we had been anxious to know what the place was like. The water, which spills out into the pool



during the freshes, flows forth in abundance through the adjacent country. The sound and fury of the cataract keep the people in the plains sufficiently awake. The fall of a stone or boulder over night when washed down from the hill to the pool, fills the heart of the timid peasant with awe. The waters at times flood and spoil their crops, but beyond these sad effects to how little good use are they brought? With comparatively little effort on the part of man, could not the dry vale be turned into a luxuriant lake, to serve as feeder to irrigation canals? But as the case with her history, so it is with her physical resources: in India nature and man work in silence in their accustomed courses of evil, without awakening a thought or making "the pulse beat one stroke more or less." The outside world is indifferent. To subjugate nature to the uses of civilised life, is a task which we have never been taught to accomplish, and while a waterfall only 150 feet in height on the opposite side of the globe has taught the Indian youth to talk with wonder of the falls of Niagara, this grand water leap of Tuttalâ, nearer our homes, from at the least twice that height at the period of the rains, passes unknown, unmarked by the geologist, unnoticed alike by the engineer and the painter of natural scenes. The historian, who loves to dive into the depths of antiquity, never dreams to see what this spot is like.

But to the scene and the shrine. The shrine stands on the precipitous wall between the edge of the projecting cataract above and the gulf below. From the opposite bank of the pool the shrine appeared like a red spot on the breast of the precipice. To climb up to it was a hopeless task, we thought. But winding round the eastern bank of the pool we saw stones sufficiently broad to permit us to ascend or rather scramble up. So up we went, on all fours at times, leaving boots aside, until we found ourselves more than 125 feet above the water's edge of the pool below, and over 300 feet beneath the cataract, and face to face with the goddess Bhavânî. The niche of the idol is a curve in the rock, sloping below and projecting about a foot and a half above. From this projection the hill rises 500 feet straight up, forming on each arm a stupendous curve of a high rocky wall, from the top of which the fleeting clouds seem hardly a stone's throw apart. It was awful to behold the projecting precipice above threatening to hurl and sweep one down to the gulf beneath. From this recess there is but one opening which displayed the country towards the north-east.

The shrine is hardly in keeping with the grandeur of the scenery around. It speaks well of the poetical temperament of the Hindu; a better site could hardly have been selected to excite religious feelings, or to hold an annual fair. The idol is small and poor. It is an image in stone of the great Bhavânî, hardly two feet in height. The eight-handed goddess stands armed in her usual triumphant posture over a

lion under one foot and the fallen and cleft Mahisāsura under the other. The stone out of which the image has been cut is rough sandstone. Placed as it was in a secluded spot, it did not, however, escape the ravage of the intolerant Moslem. The story of Kāsim Khān, the Kālāpahār of these hills, who broke the face and broke as many arms as he could, and threw the idol down the rock, is still told in mournful language. Great satisfaction is, however, derived from the fact that ruin has already seized the ruthless family of this faithless Pathān, and not a soul is breathing now to commemorate his name.

Above the slab of the idol, which is cut in half-relief, there is an image of Nārāyaṇa, engraved or incised in the rock itself. On both sides of these images there are inscriptions cut in a character which differs from the Devanāgarī of the present day, and their language is a corrupt Sanskrit, which is scarcely intelligible. These inscriptions bear the date 1224, Samvat, = 1171, A. D. The records are consequently 706 years old. The rock and the inscriptions have a lamp black colour, probably from the smoke of the fires which are lighted at times for *homas* and sacrifices. The inscriptions are, however, legible.

The first commemorates the reign of “Nāyaka Śrī Pratāpa Dhabala. The youthful, long-armed Pratāpa, protector of the people, of handsome countenance, bright as a garland of innumerable suns, the great Lokapāl (supporter of men), lovely as Cupid, owning strongholds of three and nine apartments or gates, a worthy son of the Solar Race, who acquired his kingdom on Sunday the 4th day of the waxing moon of the month of Jaishṭhya in the year of Samvat, 1224; who was mighty, honoured by the strong, a disciple of Kārtikeya (given to war), a source of pleasure to his chaste queens. The Prince was the son of a wreath-bedecked and learned king, who was always acknowledged even by the chief of the Devas (Indra) before his envoys.”

नायकश्रीप्रतापधवलदेव सम्वत् १२२४ ।

नायकश्रीप्रतापधवलक्षाना कुलरत्नः कुमारश्च ब्राह्मणु श्रीसेनानी ॥ निवस्य नववर्षः ॥  
लक्षादित्यः पद्मादित्यश्च ॥ समयज्यैष्ठ्यदि ४ रवौ स राजा जग ॥ १ ॥

वेदिदुद्मानवेदितवर्कमावेत्ति खाली वादिबुकी वेषकर्त्री ॥ नायकपुत्रवर्कस्य गृध्रः ॥  
वीरवताः ॥ दास्य सवस्तुः ॥ खामि कार्तिकेयः सतेन्यजादयः ॥ कायस्य श्रीकुसुमस्य  
धारस्य पुत्रः जज्जवत, विद्यायत उन्न श्रीदेवराजप्रतिधाराचेतिनतः ॥

It was dark before we could get copies of the inscriptions and leave the glen. Hardly had we left the range, when deep darkness overtook us. On our arrival at the temple we found our men and traps had been thrown out of the building. The obstinate priest, we were told, would not allow us to stop inside during the night. This was no satisfactory news to be told after a long day's fatiguing ramble. We went inside. Sweet words

we found would be vain. So we resorted to a stronger argument. The math was instituted for charitable purposes. We were guests whom the priest was by duty bound to shelter. Neglect on his part, we observed, would be a serious dereliction of duty, and he would see to his cost that another man would soon succeed, if he further continued to argue. This had the desired effect. A change came over the spirit of the priest, and he was all humility and charity again.

We rose early, or rather mistook the moonlit night for dawn, and went on looking on the silent hills and the twinkling stars until the faint dawn broke in. We felt the incense of the morning refreshing and inciting us to repeat—

“Will not man awake and springing from his bed of sloth enjoy this cool,  
This fragrant hour, to meditation due and sacred song?”

But our meditation was rather roughly disturbed as we turned round and spied a huge black brute passing in front of us. “Is this a boar?” Our stout companion of a chankidár said, “A bhál only”. But before I turned again, Master Bruin was far away, and we regret we did not see more of his bearish majesty. A few minutes trotting up and down brought us back to the rough pass of Tárá Chandí.

The sun was just up, and we enquired of a nymph dressed in ochre-coloured clothes, and who appeared to be the keeper of the shrine, if there was any writing on the rocks. She went into an adjacent cave and pointed it out to us. The cave was still dark, and we had to obtain a lamp from the priestess. The cave faces the south, and is at the extremity of the ridge which breaks in at the Pass. This is the only Pass which affords any thoroughfare to the country which lies east of the range. The country is well defended by nature. It is a cart-shaped tract, having the hills on the north and west, and the broad Son on the east. This secluded country, whose breadth varies from two to twelve miles, appears from the inscriptions to have been the principality of a Rájput chief, who was also the lord of the strongholds on the hills, before the Moslem banner was hoisted on them. The name of this chief was Pratáp Dhaval Ail, of the order or gotra of Parsá Rájputs. He was a great worshipper of *Sakti*, and, having founded the shrines of Bhavání in the glen of “Tuttalá” and of Tripurá at the waterfall, built up a third for Tárá Chandí at the only pass through which his dominions could be approached from Sahasráram and the open country. The cave which adjoins the shrine, is enfaced with a masonry wall, in which there is one door. A veranda fronts this wall, and rests on a row of slender stone pillars overlooking the pass. The cave has therefore one artificial and three natural sides, although the side walls are partly made up of masonry, to make the room rectangular. In the rear wall or rock, there is a

huge block, apparently engaged to the rock. It is more than two yards long and a foot and a half broad. Placed under a roof and surrounded by walls, it is rendered secure from the beatings of the weather, and therefore from decay. A long inscription has been cut on this block, which is completely legible. It is dated Samvat 1226, or 1173 A.D., and was carved under the auspices of a monarch immediately before the approach of the Crescent. The inscription consists of two parts. The first has two slokas in praise of the goddess of the shrine, and runs, if we are rightly informed, in the *Upendravajra* metre. The second part has three couplets and a half in the *Srag-dharā* metre, and recites the praise of the "stout and hard-hearted monarch Mahārājā Pratāpa Dhavala Ail, who was lord over rājās, owned a country and a fort, whose dominions extended 684 square miles on each side as ascertained by actual measurement by the hand. The Mahārājā was a Kshatriya of the Parsā gotra. He had the surname of Ail, and was of the same noble race as Rohitāsva, whom tradition assigns to have been the founder of Fort Ruhidās or Rohtās, and the first Aryan settler on the Son. He reigned in the same country as far back as 35 centuries. Was Pratāp Dhaval Ail, of whose existence, race, and name we have a tangible proof in the shrines and inscriptions, a descendant of Rohitāsva, to whose age the researches of History have yet hardly descended? It is difficult to doubt this. "For among the noble houses of the nations of the earth there is none that can boast of a longer pedigree, or of a more splendid history, than the Rājputs of India."\*

We next visited the Mundeśvarī hill, on the summit of which there are the remains of a very ancient shrine. The hill is situated about six miles to the south-west of Bhubun. At the foot of the hill, an annual fair is held on the night of the 9th of Baisākh, when streams of pilgrims with flaming torches wind up the slope. From a distance the Mundeśvarī hill looks like a blue-pointed pyramid with the slight outline of a spreading tree on the summit. The tree grows on the ruined tower of a temple, the sides of which only are now standing. The approach to the temple lies through the eastern face of the mount. The ascent is easy; stage by stage as you ascend, the hill is observed to consist of three or four successive spires. Between the foot of each spire and the one immediately under it, there are even plains, which were once the sites of masonry buildings. The ruins of these are spread along the eastern slope with some huge images of gods. The chief of these is a big image of Ganēśa, richly ornamented. There is another image lying flat on the rock. The head is broken and is missing, but it has a coat with

\* According to Mr. Sherring, (p. 143) Rohtās on the Son was founded by the Kachwāha or Kushwāhu tribe of Rājputa, who trace their origin to Rāma through his son Kush. Mahārājā Nala, Mahārājā Mān Siṅha, and the present Mahārājā of Jaypur, are the present illustrious descendants of this race.

skirts hanging down to within two inches of the knee, a pair of boots or buskins, a girdle, and a sword-belt hanging towards the left.

The chief interest of the place is, however, centered in the temple on the highest point of the hill. The spire of the temple has fallen, and its sides are partly buried in debris. But its cornice is visible, and it is supported on a frieze, consisting of a nice range of tiger-heads. The fierce eyes of these faces rather ill-assort with the moustaches twisted up to a point over stretched and slender lips which give them altogether a grotesque appearance. The front paws are also visible, contracted to the point of a start.

All the doors of the temple, except the northern one, have been blocked up by the debris of the fallen porch. The square at this door is nicely carved, and entering through it we come to the shrine. The shrine is an octagonal spire, supported in the middle by four pillars with the same number of sides. The roof above consists of big stone slabs. Within the four pillars there is a standing block representing the phallus or Siva, but it has the peculiarity of having four faces carved on its four sides, looking towards the four doors of the temple. The temple itself appears square outside, but the walls have been thickened to an octagon inside. The eastern recess of this thick wall is occupied by a handsome equestrian statue of the goddess Mundalesvari. She rides triumphant on a buffalo, in the attitude of a man, and holds fast with her left hand one of its horns, to restrain the brute. Her ornaments are rich—richer is her hair, which is turned up in the shape of a nice chignon. Altogether the sculptor has succeeded in imparting to her face a vigour which is not usually observed in figures in old Hindu temples. Indeed, the great peculiarity of the images on the Mundeśvari hill is the elongated oval cut of the face, which contrasts with the square flats of the Orissan artists.

There are different slabs on the slopes in which inscriptions may be found. The letters are peculiar, neither resembling the Devanāgarī, nor the Pāli. But the most remarkable among them is to be found on a tongue of the hill, appropriately known to the natives as the *Jibh Devī*. Westward from the summit, the descent to this tongue lies over precipitous boulders; the crevices having thorny plants and poor grass. Going down the hill we came to this projecting rock, the so-called Jibh Devī, about 16 feet broad, protruding like a tongue about 30 feet from the hill. There is a broad crack at the point of projection over which one has to leap. It overhangs a wild country, bounded on all sides with wilder hills, and overlooking the plains some 300 to 350 feet deep. Over this narrow slice there are devices of plants and leaves. Inscriptions run across these plants, and they may well deserve the patience of the antiquarian. The letters are, however, so few and detached, that the information

they are likely to give, may ultimately turn out to be of little use. There is no doubt, however, that the pointed letters, some of which resemble the V and E of the English alphabet, must belong to a very ancient age, and it would be interesting to trace the people who engraved them. The letters are big and deeply cut.

Tradition attributes the rocks on the Mundeśvari hill to a Daitya, by the name of Munda. He was the brother of Chanda, the chief who founded Chyápur. They belonged to a race of Pre-Aryans, who must have latterly blended their own worship of the phallus with that of the Sakti. The remains of their forts and stone buildings incontestably point out that the Daityas, who at times established sovereign sway over the Aryans, were not mere savages. Hated and dreaded as their names may appear, they were certainly powerful princes who represented a more advanced state of civilization than history has yet been ready to assign them. The history of these primitive races, detested by the names of Dákas, Daityas, Dasyus, the raw-eaters and the "Black race", remains yet to be written, and in the relics of their ruined forts, temples, pillars, scattered along the plains and hills of Sháhábád and the valleys along the Ganges, some material may be gathered to show that they were not entirely men of that degraded condition in which their antagonists have invariably depicted them. Mr. Thomason's remarks regarding the Bhar tribe equally apply to the other aborigines of the district: "They were a powerful and industrious people, as is evident by the large works they have left behind them."



*Note on the old Manipuri Character.*—By G. H. DAMANT, C. S., *Officiating Political Agent, Manipur.*

(With two plates.)

There can be but little doubt that this alphabet is a form of the Devanágari, and it was in all probability introduced from Bengal along with Hinduism by some wandering sanyási in the reign of Charairongba, who flourished about 1700 A. D.; at least there is no evidence to show that a knowledge of writing existed among the Manipuris at any earlier date. The earliest MS. I can find, purports to have been composed in the reign of Charairongba, and there are no mural inscriptions of old date in the country. The alphabet is singularly ill-adapted to the Manipuri language, and in point of fact, we find in the MSS. that the letters *g*, *gh*, *chh*, *j*, *jh*, all the gutturals, *ñ*, *d*, *dh*, *b*, *bh*, *ç*, and *sh* are seldom, if ever, used except in words of Bengali origin, *k*, *t*, *p*, and *ch* being used for *g*, *d*, *b*, and *j* respectively, while

wo, a letter which distinctly exists in the Manipuri language, is unrepresented in the alphabet. Compound letters are seldom used or required.

The most important MS. is called the "Tákhelgnamba", and contains an account of the wars between Pamhaiba, *alias* Garib-Namaz, [Gharib-nawáz] king of Manipur and the Rájá of Tiparah. The copy in my possession contains 45 leaves written on both sides.

The next in importance is the "Samsokgnamba", which is a history of the war between Charairongba and his son Pamhaiba of Manipur and the kings of Burma and Sumjok. It contains 36 leaves.

The "Lánglol," a short MS. of ten leaves only, is a treatise on morals, intermixed with proverbs and maxims, and would probably be interesting as throwing light on the customs of the Manipuris before their conversion to Hinduism. The only other MSS. of which I have been able to obtain information, are the "Meiyánggnamba", an account of the wars between Manipur and Kachár, and the "Salkau", a treatise on cattle and the respect to be shown them. Of these two latter I have not been able to obtain copies. The above seem to comprise the whole literature of Manipur; but it is just possible that further search may reveal one or two other works. The MSS. are all written on a coarse, but very durable, kind of paper, with pens made of bamboo; paper blackened with charcoal on which they write with a soapstone pencil is also used. The character has now been almost entirely superseded by Bengali, and indeed but few of the Manipuris can read it. A national chronicle is, however, still kept in the old character by the guild of priests, 'maibeas' as they are called, in which every event of importance occurring in the country is regularly recorded.

The language of the MSS. is most difficult, being quite unintelligible to an ordinary Manipuri, while those who can understand it are very few in number. It is, however, interesting as being the oldest form we possess of the Manipuri and cognate dialects. In a practically unwritten language like this, for the very few writings which exist could never have affected the mass of the people, considerable variations in dialect must inevitably take place in the course of a very few years; but in the present instance the difference between the written and spoken language is so great, that it can hardly be accounted for in this way. Tradition has it, and it seems most probable, that the Manipuris are a conglomeration of several distinct tribes, and it may well be that these MSS. are written in the dialect of one of them, whichever may have been predominant at the time, but this is a question which can only be satisfactorily settled after careful enquiry.

I subjoin a copy of the complete Manipuri alphabet, and a facsimile with transliteration and translation of the first page of the "Samsokgnamba." The translation is little more than tentative, as the meaning of many phrases is obscure and doubtful, the Manipuris themselves differing very much as to their meaning.

*Translation.*

Hail O King, hail lord of heaven, hail *snake*\* king, slayer of kings, O mighty king, snake king at whose voice the people flee, who has performed the works of a king, who has conquered ten camps of Burmese, with body and soul I will sing of *Selbi*,† *Samsok*‡ and the villages conquered last month. Hail to *his*§ father, king Charairongba, who changed the names of the gods, who warred in Selbi and *Tekhau*,|| who subdued in war the *Lolloitha*,¶ who ascended the throne in the sight of all the people, *who was related to the Burmese*\*\* and brought the *Poerai*†† into connection with them. I will tell how his daughter Chakpa Makhau Gnambi the *lady*‡‡ of royal family was given in marriage. Tongtoi, the king of Burma, gave order, Go my servants, you Mayangkong of Selbi the wise, and you Tung-lacha of Burma the mighty, go both of you to Poerai.

\* The word 'lairel' is still used to signify a snake. It probably refers to Pakungba, the tutelary deity of the kings of Manipur, which is said to appear in that form, small if pleased, and of great size if angry.

† Kubbo.

‡ Sumjok.

§ This refers to Pamhaiba, *alias* Garib Namáz, the son of Charairongba, who died at the commencement of the war.

|| Asám.

¶ Said to be a tribe of Nágás, but I cannot identify them.

\*\* *i. e.* by giving his daughter Chakpa Makhau Gnambi in marriage to the king of Burma.

†† The people of Manipur.

‡‡ The word I have translated "lady" is "Tampa", it is a title applied to females of royal descent.





*Are Kálidása's Heroes monogamists?—By G. A. GRIERSON, C. S.,  
Rangpur.*

I was much interested by an article by Prannáth Paṇḍit in the last number of the Journal of the Asiatic Society on the "morals of Kálidása."

With reference to one head of his subject, "Polygamy," I venture to differ from him. He says (page 357), "It is noteworthy that it (polygamy) is never prominently brought forward in the poems, except in the case of the wives of *Daśa-ratha*." And again, further on, "The greatest of our poet's heroes are either monogamists, or may be taken to be so for all the purposes of his epic narrative."

Has he not with regard to the poems forgotten *Dilípa*, one of the very noblest characters in the *Raghuvansá*, who is especially declared to have had a numerous (I. 82) *antaḥ-pura-varga* or *zenána*. Moreover, though it is then said that he considered these wives of no value in comparison to *Sudakṣiṇá*, *Dilípa* is at the same time distinctly said to have considered not only her, but also *Lakṣmí* as his wife, and hence to have been at least a professed bigamist. Of course it may be urged that calling *Lakṣmí* his wife was a mere figure of speech, but still the fact shows that according to *Kálidása*, his model *Dilípa* did not consider polygamy an objectionable practice.

Again *Agni-varṇa* in the nineteenth book, who, though not a reputable character, was undoubtedly one of *Kálidása's* heroes, can hardly be called a monogamist.

With regard to *Kálidása's* play-heroes, one, at least, *viz.*, *Purúravas*, cannot be taken as a monogamist, "for all purposes of the epic narrative," or of the dramatic narrative either.

In the second Act of *Vikramávati*, *Nipuniká* makes him out offending his Queen by imagining her to be *Urvastí*, and calling her by her (*Urvastí's*) name अस्मिन् पुनर्नैतौ लब्धितुस्तथाः जित्वा नात्मा भर्ता देवात्मना ॥ This surely is hardly the act of a strict monogamist, especially as subsequently *Purúravas* marries *Urvastí* in the lifetime of his Queen.

The only other Dramatic Hero of *Kálidása* with whom I am acquainted,—*Dushyanta*, though undoubtedly possessed of an "affinity" for *Sakuntalá*, as every right-minded hero should have for the heroine, used to appear surrounded by Yavan women, with bows in their hands and wearing garlands of flowers.\* I know that the commentators say that these women were simply arm-bearers, but on this occasion there was no reason

\* वाचासुनहस्ताभिर्वेवनीभिर्वनपुष्पमाह्वारिणीभिः परिहृतः, near the commencement of the 2nd Act of the *Sakuntalá*.

for their bearing arms, and even if there was, such a profession does not explain their carrying garlands at the same time.

As this passage is, however, liable to discussion. I now quote another in the same act (the second), which occurs just before the 43rd verse (M. W.'s Edition). The *Vidūshaka* says to the king, speaking of his longing for *Sakuntalā*, "Just as a man who is sated with dates may desire the tamarind, so your highness, slighting the jewels of women in your *Zenāna*, has fixed his desires upon *Sakuntalā*".\*

There is one more play by a *Kālidāsa*, which is by some ascribed to the author of the *Sakuntalā*—the *Mālavikāgnimitra*. The hero in this piece is certainly not a monogamist, in fact *Agnimitra* is represented as being "very much married" indeed. He has a first Queen *Dhārini*, and then a second Queen *Irāvati*, who is the chief villain of the piece. Not only are these both prominent characters, but the king, not satisfied with only two, finishes the play by marrying *Mālavikā*, which is the conclusion to which the whole course of events of the piece has been tending.

It thus appears that it can hardly be considered an accurate statement of facts that "the greatest of" *Kālidāsa's* "heroes are either monogamists or may be taken to be so for all purposes of his epic narrative." *Dilīpa* was a polygamist, about *Raghu* we know nothing, and the only great heroes of *Raghu's* line, who bear out the above remarks, so far as we can tell, were *Aja* and *Rāma*.

Every one of the dramatic heroes is a polygamist, and the subject of marriage, so far as it relates to one or to a plurality of wives, is not mentioned either in the *Ritu-Saṅhāra*, the *Megha-dūta*, or the *Kumāra-Sambhava*.

\* तद्यांतःपुरकीरत्नपरिभाषिनो भवत इषमभ्यर्चना

~~~~~

On the Route between Sohár and el-Bereymí in 'Omán, with a note on the Zaff, or gipsies in Arabia.—By Lieutenant-Colonel S. B. MILES.

(With a map.)

Having arrived at Sohár (صحار) on the 16th November, 1875, and visited the Governor Seyyid Bedr-bin-Seif Al Bú-Sa'idí, I requested him to be good enough to arrange for my visit to el-Bereymí, and Sheikh Ráshid-bin-Hamd, with whom I was personally acquainted, and who is a man of considerable influence in el-Dháhireh (الظاهرة), having been at one time Governor of el-Bereymí, was selected to accompany me. I could, however, only promise myself a hasty visit, as my arrangement with Captain Clayton, Her Majesty's Ship *Rifleman*, who had kindly given me a passage, was to meet again at Sohár on the 22nd. The Sheikh's preparations as regards camels, &c., were not completed until the next morning at 10 A. M., when we started with nine matchlocks of the Na'im and Mokábil tribes, and reached about thirty miles by nightfall, encamping for the night at Sahilah, (سهيله) a village in the Wádí Jezze (وادي الجزي) belonging to the el-Kunúđ. The road, after leaving the belt of palm groves and cultivation outside Sohár, ran N. W. for an hour to 'Auhí, (عوحى) a little patch of date groves and gardens irrigated by a *felej*, and then turned west over a stony, gradually rising plain, covered with thin acacia jungle and underwood towards the hills. The Wádí Jezze, which we came to soon after, is here neither broad nor deep, being but a few inches lower than the plain, and barely distinguishable from it, showing that no great torrent ever rushes down it, but that after rainfall, which in 'Omán is rarely heavy, the water that is not absorbed by cultivation is sucked in by the porous soil on the way. Another hour brings us to the site of an ancient ruined town, attested by heaps of fragments of black rock lying in squares and ovals, which mark the foundations of houses, and by parts of ruined walls and towers on adjoining hillocks, covering altogether a considerable extent of ground. From the appearance of the foundations, the houses must have been on a small scale and of rude construction. No vestige of any edifice of architectural pretensions remains. At the present day the locality is uninhabited, and a place of more dreary and complete desolation I have rarely seen. My companions could not tell me the name of the site, their only traditional knowledge was that it belonged to the Persians in the time of ignorance, and that it was destroyed by God on account of the refusal of the inhabitants to embrace the blessed truths of Islám.

A little further is a dried up *felej* leading from the hills, called Felej-el-Súk, (فلج السوق), and also ascribed to the Persians. At 2½ P. M., we

came in sight of Sehlát (سهلات), a village picturesquely situated on the top of a hill, and having at a distance a somewhat imposing appearance, though a closer view dispelled the illusion. It belongs to the Bení Gheith (بنى غيث), a petty Hīnawī tribe, subordinate however to the Na'im. Here we rested for a short time while the camels were fed. The next village we come to an hour later is Mileyyeneh (الميلينه) and our road henceforth lies in the bed of Wádí Jezze as far as Hail (حيل) for we have now reached the foot of the hill range and commence a more steep and winding ascent. Just below Mileyyeneh, where the Wádí narrows considerably, is an arched aqueduct, of solid masonry that supplies a village, called el-Ghorák (الغراق), belonging to the Bení Gheith. I could learn nothing precise about this aqueduct, which is evidently of very ancient construction, from the Sheikh, the tradition as usual being limited to the fact of its having been constructed by the Káfirs before Islám. Here we were overtaken by a heavy thunder-storm, which soon drenched us through and made the rocky path too slippery for the camels to venture out of a walk; the sight, however, was very grand from the picturesque scenery around us; the dark blue hills of the back ground, streaked by deepest black ravines and gorges, and with ridge upon ridge of lower hills in front being lighted up here and there by the rays of the sun, now near setting, glancing through a rent in the dark heavy masses of clouds above us and showing a strange contrast of light and shade. It was some time after dark when we reached the groves of the little village of Sahíleh (سهيله) and here the Arabs having lost the path and nearly brought us to grief among the water channels and low walls of the plantations, we were fain to wait for a villager to light us with a torch to our camping ground. This place belongs to the el-Kunúid, and has two small towers for defence. The next day, starting soon after sunrise, we pushed on more rapidly and reached el-Bereymí at 7½ P. M. Travelling at first in a south-westerly direction, we pass after an hour an affluent on the right bank, called Wádí el-Súfán (وادي السوفان) up which is a village of the same name, and then the Wádí Jezze, here forming a loop, we cross the 'Akabát Kūmáshí (عقبه قماشى) to join it again. A few miles further S. S. W. brings us to Burj el-Shikeyrí (برج الشكيري) just beyond which lies the village of Kán (كان) memorable for a conflict between the Wahhábís and the Hādhramí troops of Seyyid Sa'id-bin-Sultān some sixty years ago, in which the latter were signally defeated with great loss, and which paved the way for the onward progress of these fanatics to Shinás (شناس), where they again destroyed His Highness' forces. A cemetery of the slain in the bed of the Wádí near Kán attests the severity of the contest there. The tower of Shikeyrí is on a peak some 200 feet high on the right bank, and is joined to another tower below by a stone wall. It was built for the special purpose of barring the progress of the

Wahhábis. After another hour and a half we pass Wádí Wásit, up which lies a town of that name. Sheikh Ráshid was very anxious I should visit this place, as the Sheikh Suleimán-bin-Sa'id el-Shámisí was a great friend of his and a man of some importance. It lay, however, too much out of the road, and time was of consequence. The next place we reached was el-Khoweyrej, (الخويرج) a village of the same clan as Wásit, the Showámis, (شوامس) a sub-division of the Na'im, and having the protection of a fortlet and two towers. The cultivation here was extensive and very refreshing to the eye in contrast to the drear and arid rocks around. The fields were neatly arranged in terraces on the right bank, advantage being taken ingeniously of every available spot of ground capable of production. They were well kept and evidently received much attention, irrigation being carried on by means of channels leading from the copious stream above. Contiguous to this is Hail, another large village, the two forming the most considerable settlement I met with between Bereymí and Soḥár. Hail has several towers, and on the opposite bank is el-Rabí, (الربي) a pinnacle rock about 200 feet high, on which is perched a tower surrounded by a low wall now crumbling away. The work is ascribed to the Persians, and the position is well chosen for the purpose for which it is said to have been constructed, namely, to serve as an outpost to protect the maritime plain from the inroads of the Bedouins. This outpost not improbably marks the limit of the grasp of the Persians in the age immediately preceding the introduction of Islám, when they are related to have held the sea-coast of 'Omán, the Arabs maintaining themselves in the highlands and interior. Two petty clans of the Na'im, the Rashidat and Ḥadídat occupy Hail, and are at enmity with their neighbours the Showámis of Khoweyrej and Wásit. As may readily be imagined, quarrels among such very close neighbours are very bitter, and they are said to ripen every four or five years into a free fight, which is not terminated without bloodshed. In such cases the people of Hail have the advantage of being able to cut off the water-supply of those below by damming up the stream, which is a very effective punishment, and is generally instrumental in bringing hostilities to a speedy termination. At Hail the Wádí Jezze is joined by its confluent, Wádí el-'Abeyleh, (العبيله) up which the road now leads. The course of Wádí Jezze above the junction is short, and lies W. S. W. towards Kábil and Seneyneh (سنينه). A few miles up it is a steep pass, marking, as my Sheikh informed me, the boundary of el-Dháhireh. We rested a little while at Hail, and then continued our route, soon reaching more open and level ground with woody ravines and scattered herbage. The highest point of this pass is called el-Nejd, where the aneroids showed an elevation of 1,860 feet, the peaks of the range on each side rising above us 1,000 feet or more. On descending the other side, we reached after an hour the Wádí 'Ain, which runs like all other water-

courses on the southern side of the range in a south-westerly direction until its waters are absorbed by the thirsty desert. We now continue W. N. W. over an unbroken plain sparsely studded with acacias direct on to Bereymí. On our right lies el-Mahdhah, (المحضة) the habitation of the Bení Ka'b tribe, while to the S.W. the lofty isolated range of Jebel Hafit, (جبل حفيت) looming some 20 miles away, alone breaks the level expanse before us, and we stand on the border of that inhospitable sea of sand and waste that stretches without break or interruption for nearly 800 miles across the peninsula, and forms the greatest sand desert of Asia. The Bedouins of our party having remained behind at a watering place we had passed, we found we had been jogging on for some miles without them, and the Sheikh professed some apprehension lest we should encounter any of the 'Awámir Bedouins, who, he said, were constantly prowling about. It is customary in 'Omán, when moving from one part to another, to take a man or two as Khafir, or protector, from each of the more important tribes through whose country one has to pass. This applies not only to strangers, but also to any Arab passing through the territory of another tribe with whom his own are not in "saff" or league, when it is of course unnecessary. Sheikh Ráshid had not been able to procure an 'Amirí at Sohár before starting, and hence his anxiety. We had another thunder-storm this evening, but not much rain. On arrival at Bereymí, I went to the house of Selím-bin-Mohammed, whose father, the Chief Sheikh of the Na'im tribe, resides at Dhank (ذنك). Our arrival was the signal for a general assembly of visitors, whom I soon tired of, and I therefore beat a retreat to another house outside, which was cleared for my reception.

Early the next morning, I set out to visit the fort, which at present is in the hands of Sheikh Hamd. I saw his house on the way, and as he was laid up with a dislocated shoulder from a fall off a camel, he sent to invite me in to take coffee. The house consists of two lofty rooms separated by an arch and with no furniture, but a carpet or two and an array of coffee pots; two or three damsels bundled out as I entered, but the fowls and goats that seemed to make up the complement of inmates, being less bashful, remained. The walls of the courtyard are loop-holed for musketry, and a rusty iron gun lies half-buried in the ground inside. It took some little time to get coffee ready for the assembly that had crowded into the house and filled both sides of the room, but when it was over, I took leave and continued my way to the fort. On reaching the gate, I received a salute of three guns, which put the ordnance *hors de combat* by dismounting them from their rickety carriages, and thus prevented any further expenditure of powder. I was then taken over the fort, and the objects of interest generally were pointed out to me with great readiness and evident pleasure by the Sheikh's nephew and his people. I was gratified by their civility, and

spent some time in looking over the place, the strength and importance of which in their eyes are by no means undervalued. The plain in which el-Bereymí stands being so level, the view from the upper towers is extensive and interesting, embracing as it does the whole of el-Jow, and enabling one to get a tolerably clear notion at a glance of the topography of the settlement. To the S. W., at a little distance off, lies Sedeyrí's house, erected many years ago by that Wahhábí Chief for his own residence. It was solidly built of stone, but was destroyed by Seyyid 'Azán in 1870, who disapproved of seeing so strong a fortified house so near the fort, and who required the stones of which it was built to repair and strengthen the latter. After leaving the fort, I spent some time in walking through the section of the settlement more particularly known as el-Bereymí. The dates had nearly all been gathered, and the fields were being just freshly sown for the spring harvest, except a few late fields of jowári, and the fruit season was over, so I did not see the place to full advantage, but the fields were neat and regular, and the orchards well cared for. Indeed, great attention is paid to horticulture throughout 'Omán, and at all the centres of population the 'Bostáns' are the great objects of interest. The houses in these settlements are seldom grouped together, but are scattered among the date groves; they are principally of mat and date leaf construction, and form perhaps the least obtrusive part of the landscape. A good proportion of the few mud houses was dilapidated and untenanted, and gave a general air of unsubstantiality to the place. The verdant appearance of this oasis, however, in which the tall and handsome foliage of the date is the predominant feature, is most attractive and refreshing to the eye of the traveller, and soon makes him oblivious of the drear and arid waste he has traversed to reach it, while the luxuriant vegetation, the sight and sound of running water, the almost entire absence of unproductive trees and plants, convey an impression of prosperity which is by no means borne out in reality. During the day several of the Sheikhs came to visit me at Sa'reh, (صعرة) and as they were communicative, I was glad of the conversation. Among those who came was Sheikh 'Alí-bin-Seif of the Bení Ka'b, who lives at el-Mahdhah; he was loquacious and lively, and was very solicitous I should visit his tribe and settlement, but it was unfortunately not convenient to do so, and I was compelled to accept his invitation for another time. He told me he had been to el-Riádh, having been taken captive by the Wahhábis in his youth and carried thither in irons. He believed they were 24 days on the road from el-Bereymí to el-Ḥasa, as they travelled slowly, and there was plenty of water on the way. Not having had time to visit any of the Bení Yás settlements in the morning, a messenger arrived from them inviting me to do so, but I was obliged to decline, as it was already time for me to be taking my departure. At the suggestion of Sheikh Ráshid, I re-

requested Sheikh Selim to furnish us with an escort to the limits of el-Jow, but as he proposed to accompany me himself the first stage, I accepted his company with pleasure. It was not without strong remonstrances and pressing invitations to stay a day or two longer that we were permitted to make a start, but we succeeded in doing so about 3 P. M., and in presence of an admiring crowd of boys and Bedouins, we left el-Bereymí at a brisk trot by the same road that we had come; the Bedouins shouting and singing and racing their camels at full speed in high spirits and evident delight at being on the road again, and already oblivious of the fact that half an hour before they had been sulky and disgusted at being told to collect the camels for the journey. After some miles a peak to our left, named Kaṭar, (قط) was pointed out to me as having on the top the remains of a Persian settlement with trees, dwellings, &c., and said to have been occupied by them after their repulse at el-Bereymí. We passed Khaṭmet el-Shikla, (خطبه شكلا) a small village at 12 miles, and soon after observing a low reddish coloured hill some distance off very conspicuous among the other dark rocks, I told a man to bring me a specimen. Nearly the whole party started off, and returned with sufficient stones to fill a portmanteau. It was a red compact nummulitic limestone, and was the only block of the kind I noticed on the journey. It was just dark when we reached el-Khurús, (الخوروس) a deep cleft in the rocky bed of the Wádí 'Ain, which holds a perennial supply of rain water. The Arabs were anxious to push on to Hail, another 15 miles or so in the dark, but I objected; wood and water were sufficiently abundant, and we soon had a good fire under way and suppers cooking. I noticed the men obtained fire from a spark by rolling the tinder into a ball with dry Arab grass and swinging it round until it burst into flame. The dew to-night was very heavy, and my blanket was drenched by morning. The elevation of el-Khurús is 1,630.

20th.—Before starting I took leave of Sheikh Selim-bin-Mohammed, whose protection was no longer required, giving him a suitable present, and I may mention as an instance of the entire want of shamefacedness in the Arab in begging, that he came up to me quietly, after he had received his *douceur* from my *factotum*, to whisper a request for two dollars more. I insinuated he had already received what I thought was proper for him, on which he said, "Well, give me one, only one more dollar, and I will be satisfied." This man's father is Chief of one of the largest tribes in 'Omán, and he himself a man of much influence and consideration. We reached the Nejd two hours after leaving el-Khurús. The ground here, which for some extent is comparatively level, is well wooded with acacias, rhamnus, &c., and green with low brushwood and grass. It is visited in the season by the Na'im and Ka'b Arabs for pasturing their camels and goats. The mountain range we were crossing is, except in the valleys and water-courses,

where the *detritus* from the hills forms a little soil, remarkably arid and sterile, and is everywhere from Jebel Akhdhar to Ruús el-Jebál entirely unclothed with verdure, presenting one of the bleakest ranges it is possible to imagine. The large valleys contain a good deal of herbaceous, but very little ligneous vegetation. Among the trees and plants in the Wádí Jezze and in the plain beyond the range were noticed the rhamnus, screwpine, *samar* or acacia vera, acacia Arabia, two oleanders, calotropis G., castor-oil, and colocynth gourd, two or three euphorbias, the wild lavender, a rush much used for making mats called *rasad*; the *maramneh*, (مرنح) the narcotic plant noticed by Palgrave; the rose-scented *shirkeh*, and much coarse grass in tufts.

At Hail, which we reached in three hours from el-Khurús, and which is perhaps 35 or 40 miles from Bereymí, we halted for a short time for breakfast and to feed the camels, which were beginning to show symptoms of fatigue, for since the commencement of the journey we had been keeping up a jog-trot of from five to seven miles an hour, whenever the road rendered it at all practicable. Our dromedaries were all pretty good, and were as sleek and well-shaped in appearance as they were swift and easy in going. 'Omán camels are acknowledged the best in the world. The Sherif of Mecca rides none other, and last year he received a present of six from Seyyid Turki, which were sent by sea to Jedda. They fetch from \$100 to 150, if very superior, but the ordinary ones run from \$30 upwards. Depth of chest is considered one of their chief points. The Bedouins of 'Omán sometimes take their camels from el-Bereymí across Arabia to Nejd and el-Hejáz for sale. In 'Omán, Arabs ride behind the hump, the saddle being very small with a felt and sheepskin over it. The camel's nose is not pierced, but a headstall with a chain nose-band and a thick camel hair rope forms the bridle. In Yemen, they sit in front of the hump, resting the feet on the neck of the animal, the saddle having a high pommel to give support. On leaving Hail, we entered the political boundary of Soḥár, and proceeded down the Wádí Jezze by the side of running water, flowing at intervals as far as Mileyyeneh; owing to the alternate porosity and rockiness of the bed, the stream rushes along at one place for some distance, then suddenly disappears to re-appear again as suddenly further on. Kán and Shikeyrí, Sahilah and Mileyyeneh, are successively passed and left behind, until at nightfall we reached our halting place not far from Sehlát, where the road branched off to Jebel Gharábeh, a spot I was anxious to visit. During our march to-day we had been joined by two Sheikhs of the Na'ím tribe, who were taking two horses for sale to Soḥár. One of these, a chestnut mare, was a very casty, well-formed, and pretty animal, and from the price put on her the Sheikhs seemed to have a very exalted idea of her value. We passed on the road several small parties of donkeys and camels laden with

dried and salt-fish going up to el-Bereymí, where the consumption of these articles is very considerable. The elevation of this place was found to be 850. The road we have been travelling lies almost entirely along the smooth sandy bed of the Wádís or torrents, and presents no difficulties of any kind to communication. For the first 30 miles or so from Sohár the road winds up Wádí Jezze, and for 10 miles more its confluent Wádí 'Abíleh. We then cross the ridge of the chain, here very low and not exceeding 1,900 feet, while the peaks on each side reach about 3,000. On descending the other side, we find ourselves on the plain of el-Jow, which borders on the great desert. Though heavy in places, the road is quite practicable for guns, and I remember no place that would be likely to cause artillery more than an hour's detention. The mountain range that has been crossed is part of the chain leading from Rás Mosandim (راس مسندم) to Jebel Akhdhar, and divides the provinces of el-Dháhireh and el-Bátineh. The hilly district between these two provinces is styled el-Ḥajar (الحجر) by the Arabs, but there is no general name for the range that connects Jebel Akhdhar with Ruús el-Jebál. The water-sheds towards Ruús el-Jebál lie east and west, while lower down towards Jebel Akhdhar, they lie N. E. and S. W. Running water was met with by me only in Wádí Jezze from Ḥail to Sehlát, and then never more than a few inches deep, but there is no scarcity of water anywhere. The inhabited spots are irrigated both by canals drawn from the stream, and by wells. The rocks met with were mostly sedimentary, the principal being a very dark limestone and an argillaceous slate, the latter lying in great angles. The bed of Wádí Jezze is cut through a breccia containing fragments of granite, green limestone, quartz, and a beautifully variegated sandstone, and the breccia or conglomerate is penetrated in some places by masses of slate or shale. The range is very peaked and sharp ridged, and here and there the strata were in waves, appearing as if the rock had been at some period subjected to pressure. Throughout the whole route, the aspect of the country is extremely barren and sterile, and, as might be expected, is unable to sustain much animal life. The only wild animals, I noticed, were a few ravine deer and foxes, and birds were everywhere extremely rare. On starting the following morning, we proceeded down the bank of Wádí el-'Aweyneh (وادي العوينه) of the el-Moḵábil, who occupy chiefly the upper part, where it is well wooded, and where running water is abundant. In an hour and a half we reached Jebel Gharábeh, (جبل غرابه) where, as I had already learnt from Sheikh Ráshid, who had been regaling me throughout the journey with the traditionary lore of 'Omán, were situated the ruins of the citadel of 'Omán, the pristine name of Sohár, at one time the capital of the whole country. I determined here to take the opportunity of exploring these interesting and ancient ruins, which are probably not paralleled in 'Omán, and accordingly made a short halt for the

purpose. The hill is not high, perhaps 250 or 300 feet, but it is very steep and inaccessible, and there being no semblance of a road, I was glad to accept the assistance of the Bedouins, who are as agile as cats and clamber about the most difficult places with ease. Around the summit, which is irregular, are traceable the ruins of these fortifications extending perhaps for half a mile. The wall still stands in places, from two to six feet high, and it is possible to trace the outline of part of the buildings at the highest point, though the greater part are an undistinguishable heap of ruins. Along the line of fortification at intervals were small circular towers, several of which are still conspicuous. The thickness of the walls was uniformly about three feet, and they are constructed entirely of rough fragments of the rock of which the upper part of the hill is composed, *viz.*, a white oolitic limestone, cemented with clay, and I could detect only three places in which mortar had been used at all. These were an arch in the wall, the curbstones in the path that led down the hill and the water cisterns. One of these cisterns, of which there are two, is quite at the summit, and is in shape an oblong, constructed of round pebbles cemented and plastered with mortar. The other is oval-shaped and of similar construction. It is lower down the hill. Both these tanks are small and shallow, and in such good condition, that, if cleaned out, they might still be serviceable. There are no signs of wells having been sunk that I could see; indeed, the quality of the rock precludes the idea of such an experiment. Somewhat below the highest point is a low arch in the wall, built of selected stones cemented together, and was not improbably that of the gateway, as it is just over the road. There is one other arch in a tower still lower down, but it is made with long slabs placed together uncemented. Only a few yards of the roadway are traceable near the top, the rest is entirely obliterated, but it probably wound round the greater part of the hill. It was very narrow, and is faced at the edge with curbstones. It was at the extreme summit where the outline is best preserved, that the residence of the Chief or Governor probably stood, but to judge from the heap of stones *in situ*, the building was apparently of no great extent; perhaps a small stone house for the Chief and rude shelter for the garrison were all that was needed. From its position and strength, however, the importance of the castle is sufficiently apparent, and it was doubtless considered quite impregnable in those days of slings and bows, while it of course commanded the whole plain of Soḥár from hence to the sea.

According to the tradition of the Arabs, as related to me by Sheikh Ráshid and confirmed by Seyyid Turkí and others, the castle at Jebel Gharábeh, as well as the city of 'Omán, were founded by Julandá-bin-Karkar, (جلندابن كركر) under whom the city covered a great part of the maritime plain lying between Jebel Gharábeh and the sea; but there is no doubt that

both the ruins of el-Gharábeh and the city are much anterior to the time of the Julandaïtes. Another legend related to me was of the daughter of Julandá, whose hand became diseased and withered, while the physicians were unable to apply any remedy. She remained thus for a long time, and at last decided to try the benefit of the sea air and bathing, after experiencing which for a short time she entirely recovered. The above tradition, it may be remarked, deriving the Julandaïtes from the 'Amáleķite Bení Karkar is opposed to the more generally received account, according to which they descend from the el-Azd of 'Omán. The 'Amáleķa properly derive from the Ishmaelite or Nejdean stock, as does also Sohár, the brother of Tasm and Jadis and the Eponymus of the ancient town. The Julandaïtes were a powerful dynasty in 'Omán, and for some time previous to the second advent of the Persians before Islám held dominion over el-Bahreïn and the whole of the Persian Gulf. According to Ross' Annals of 'Omán, the Persians at the time of the introduction of Islám had possession of the sea-coast of 'Omán, while the Arabs had the interior. Moĥammed sent messengers to the two sons of Julandá, who then ruled in 'Omán, and these messengers alighted at Damsetjerd near Sohár, a fortified place built by the Persians. Julandá's sons, 'Abd and Jeifar, and the Arabs agreed to accept Islám, but the Persians, refusing, were attacked in Damsetjerd by Jeifar and compelled to quit 'Omán. This Damsetjerd I am inclined to identify with the ruins at Felej el-Súk described above, and this is indicated, I think, both by their position and the Arab tradition attaching to the spot. The extreme antiquity of Sohár as one of the principal emporiums of 'Omán is shown by its identification with the ancient city of 'Omán, the capital of the country, which depends not alone on Arab tradition and authority, but is accepted by European writers, who see in Sohár the Omana or Omna of Pliny and Ptolemy.

The exact period, however, at which the town changed its name is a question more difficult of solution, and regarding which history and tradition afford no clue. The ancient history of Sohár is very obscure, as, though frequent references to it may be found in all ages, no good description or account of it exists that I am aware of. A short notice, however, by Ibn Moĥáwir is worth quoting. He says :—" Sohár had 12,000 houses, and every *nákhodá* dwelt in a separate house, and the people used to draw their drinking water from the aqueduct. Some one told me there were 192 steel-yards for the weighing of merchandize between vendors and purchasers. The town was built of bricks, mortar, and teak-wood, and it became ruined, and the *jinn* haunted the castles around. Abú Bekr el-Bisrí informed me that the country belonged first to the kings of Kermán of the Seljúk dynasty, then it was ruled by the el-Ghozz, and afterwards it became deserted and was destroyed by the Arabs." Some cultivated spots

are still to be seen near Jebel Gharábeh, but the only outward and visible sign of its former greatness remaining is the aqueduct Felej el-Mo'taridh (قلج المعترض).

This work, which is of good stone masonry, leads along the surface of the ground, with a gentle declivity from the Wádi Jezze in the vicinity of Húreh Bargheh, (حورة برغه) or Sohár Peak as we call it, to the shore, a distance in a straight line of 14 or 15 miles, and is still distinctly traceable for the greater part of the way, disappearing at the outskirts of the present town. I noticed by the side of it more than one small cistern of exactly the same pattern and construction as those on Jebel Gharábeh. The modern town of Sohár has for some years been in a gradually declining state. It has been described in the bright pages of Palgrave, but has still further decayed since his visit. In Sohár proper, which lies between Rás Sellán (راس ملان) and the village of Soweýhereh, (سويحرة), the population is now only about 4000, including 400 Persians, a dozen Jews, who have been gradually decreasing in numbers year by year, and half-a-dozen banians; the bulk of the inhabitants here as also along the coast from Sohár to Majis being of Persian and Belúch descent. The citadel, in which the Governor Seyyid Bedr resides, is a lofty, square, plain building, with a strong entrance and well defended by a moat; next to Sohár Peak it is the most conspicuous object seen from seawards. From the roof an excellent view is obtained of the surrounding country, and a lovely landscape it is, the sea-shore being fringed with a belt of stately palm gardens and cultivation about three miles broad, while behind, the plain rises gradually, until broken up by the lower spurs of the lofty, dark, serrated range in the back-ground. In the second story of this house is the tomb of Seyyid Thoweyní-bin-Seyyid, but the room in which it stands has been bricked up since my last visit. It is remarkable that of the number believed to have been associated directly or indirectly with Seyyid Selím in his parricidal act, some nine persons, only two are alive, the rest having all, with one exception, met violent deaths. The town wall is very dilapidated, especially the front towards the sea, and is now fast crumbling down, and there are no towers or bastions to it, but the moat is still kept clear on the land side. The circuit of the wall is about a mile, but a very small extent of the area inside is covered with houses, the rest of the ground being bare or occupied with date and other fruit trees. The market contains about forty shops, and is good and well filled, the fish market particularly; the fisheries on the Báṭinah coast being abundant almost to a miracle. The custom duties are 5 per cent., and the farm this year has been sold to a Persian for \$175 per month; but this is no gauge for the amount of imports, as foreign goods are obtained from Muscat, where they have already paid duty, and are consequently free from assessment here. Trade is said to be decreasing annually, and to be transferring itself to

Shargah, which is almost as easy of access to the principal customers as Sohár, the Arabs of el-Dháhireh and el-Jow, and where goods are cheaper, being imported thither direct from Bombay, and thus saving Muscat dues and re-shipment. Sohár has no harbour, nor even the slightest shelter for native craft, and is dependent entirely on its position in being able to tap the trade of Upper el-Dháhireh and el-Jow for existence, and should this source of prosperity be in part drawn off by rival ports, it must sink in time to the level of other towns in the Báṭinah. El-Jow, in which el-Bereymí lies, is the smallest of the six provinces of 'Omán, and is situate between el-Dháhireh and the Shemál. It is bounded on the south by Jebel Ḥafit, on the east by Khatmet el-Shikla and el-Mahdheh, on the north by el-Shemál, and to the west by the desert. El-Jow is inhabited by several tribes, both Gháfirí and Ḥinawí; the former having been in the ascendant since the accession of Seyyid Turkí. The most powerful and the predominant Gháfirí tribe at present is the Na'im, which is divided into two distinct and about equal sections, each having numerous subdivisions, and numbers on the whole some 20,000 souls. They occupy el-Bereymí Proper and Su'areh, (صعرة) and their possession of the fort enables them to overawe the whole of the settlement. Since the time of Seyyid 'Azán, they have been practically uninterfered with by the Muscat Government, but of course own allegiance to the present Sulṭán. The Na'im are at feud with the Bení Yás, who occupy part of el-Bereymí, and their hostility is interrupted only by occasional truces; collisions frequently occurring between them. Of the two sections of the Na'im one inhabits more particularly el-Jow and Bereymí, the other el-Dháhireh. They are of the more orthodox or Sunní persuasion, unlike the generality of 'Ománis who are Ibádhíya. The Chief Sheikh of the tribe is Moḥammed-bin-'Alí-bin-Ḥamúd, who lives at Dhank, his representative at el-Bereymí being his son Selím. The principal Ḥinawí tribe at el-Bereymí is the Bení Yás, who formerly gained so much notoriety by their piratical exploits. The Chief of this tribe is Sheikh Zaid-bin-Khalífah, a man of strong character, and perhaps the sole individual in these parts possessing any real personal power and authority. He resides at Abúthabí, and there are four smaller Sheikhs subordinate to him residing at el-Bereymí. This tribe takes the lead on the Ḥinawí side in all dissensions between the Ḥinawís and Gháfirís at el-Bereymí, and during Seyyid 'Azán's reign held the predominant position here. The Bení Yás occupy the villages of Jemí, Kaṭáreh, Heylí, (هيلي القطارة الجببي) and the Wadí Mes'údí (وادي المسعودي) at el-Bereymí, and are said to have formerly out-numbered the Na'im, but this state of affairs has become reversed of late. The Gháfirí tribe next in importance to the Na'im, is the Bení Ka'b, which numbers some 15,000 souls, and occupies the district of el-Mahdheh, which includes the mountain range and val-

leys between Wádí el-Jezze and Wádí Hatta. There are about 20 villages in this district, the principal of which is el-Maḥdheh, where the Sheikh 'Alí-bin-Seif resides. They are all irrigated by conduits drawn from the hills, and as the soil is the same, Maḥdheh produces the same kinds and quality of grains and fruits as el-Bereymí. There is no direct pass through the range from el-Maḥdheh to Soḥár between Hatta and el-Jezze. Other Gháfirí tribes are the Bení Kattab (بنى كتب) and el-Darámikeh (الدرامكه); and Hīnawí tribes are the Dhowáhir, (الظواهر) which occupies el-'Ain, el-Dáúdí, el-Kharais, el-Mareyyib, Sa'neh and Mo'taridh, (الخريس الداودي العين), (المعترض معنه لمريجب), and rank next in power to the Bení Yás and the 'Awámir. This last is a very large nomadic tribe, widely scattered over 'Omán, but occupying chiefly the desert outskirts from Kooria Mooríá Bay to the Sabkha, (صبخة) and roaming about with their flocks and herds in a state of semi-savagedom. The 'Awámir are genuine Bedouins, and no wilder or more predatory race exists, I believe, in Arabia. One of their clans, the 'Affár, (عفار) are popularly supposed to feed upon the bodies of animals that have died naturally, but this is denied by the tribe who, however, admit that they are not unfrequently reduced to devouring their skin clothing. A large portion of this tribe has settled down, particularly in the province of 'Omán, where they occupy a district of twelve villages called the 'Buldán el-'Awámir and follow agricultural pursuits. The wandering 'Awámir do not even respect the members of other clans of their own tribe unless they are acquainted with them, but plunder indiscriminately all they meet. In August 1874, a party of this tribe arrived at Muscat from the neighbourhood of Wádí Rekot in Kooria Mooríá Bay to assist His Highness Seyyid Turkí in an expedition he was engaged on, and returned afterwards, as they had come, by land. They professed to have no difficulty in making their way over the great desert.

El-Bereymí is the appellation usually applied to a collection of seven villages or settlements, of which the one, specially bearing that name, is the largest and most important. The others are Su'areh to the N., Jemí, Kaṭáreh and Heylí to the N. W., and 'Ain and Mo'taridh to the S. E.; and the population of the whole may be estimated at 12,000 to 15,000. From the outside the appearance of these settlements is very pretty and refreshing, the date palms and orchards forming a green-setting to the low palm leaf huts, which are scattered throughout, and which just peep through the foliage. They have a striking similarity to the "ábádís" or settlements in Mekrán. The general condition of the people is low, and there is a noticeable equality of property throughout, but this is owing probably more to the want of good government and the chronic state of warfare and insecurity they live in, than to the natural disadvantages of the land. Agriculture is in rather a mediocre state as regards cereals and vegetables, the principal object of culture being of

course the date. They are not dependent on the annual rainfall which is small, but are able to irrigate with certainty by means of their valuable aqueducts drawn from the hill range as well as from wells, water being abundant and at no great depth. Each settlement has at least one of these canals, that of el-Bereymí Proper being brought from a perennial spring in the hills distant about twenty miles. The water in this canal was quite warm to the touch, but I forget what they told me about the source. The grains grown are wheat, jowari, maize, barley, and bajri, the spring crops being wheat, the autumn, jowari, and bajri. This is sometimes succeeded by a crop of beans or pulse, but the latter are never sown intermingled with cereals. The stubble is always ploughed in and never burnt, and the only other manure used is cattle dung. The vegetables grown are sweet potatoes, radishes, cucumbers, egg-plants, onions, and pumpkins. Tobacco, cotton, red and white, and lucerne are also grown, the last for the use of cattle. Eight or nine crops of this are obtained in the year, showing the quality of the soil, which is fertile but thin. But more care and attention are bestowed on the fruits than on anything else, and they consequently arrive at considerable excellence. All the best kinds of dates are cultivated, *furd*, *maseybili*, *khalas*, &c., though they are not considered equal to the same varieties in Bedieh (بدية) and Semáil (سمائل). The other fruits are peaches, mangoes, custard-apples, limes, sweet-limes, oranges, mulberries, pomegranates, melons, guavas, figs, and grapes. There are only a very few horses at el-Bereymí belonging to the Sheikhs; cattle too are scarce; camels are abundant and cheap; and asses are used extensively for burden and riding. The food of the people is chiefly dates and coarse bread or rice, varied by salt-fish, camels' and goats' flesh. Milk is abundant, and a hard sort of cream cheese is made, the juice of an euphorbia being sometimes used instead of rennet for coagulating the milk. On the sea-coast the intestines of fish are often used for this purpose. There being no banians or other regular traders, there is no general bazar at Bereymí, but every afternoon a market is held where the Bedouins assemble with their produce and animals for sale or barter with those who can supply their wants. Money is little used on such occasions where cloth, articles of food, camels, donkeys, goats, and all the miscellaneous articles of an Arab household, are exchanged. The most trifling things change hands, and the scene is, as may be imagined, a lively and picturesque one. The ladies here, I observed, did not wear the tinselled mask seen in Muscat, but covered their heads with a black cloth veil, which is still more unbecoming. I must not omit that like their European sisters they wore high-heeled shoes. Their occupations, besides household affairs, are spinning, mat-weaving, felt-making, and tending goats and kine.

El-Bereymí formerly possessed two forts, only one of which is now

standing, the other has been demolished, and lies a heap of ruins. Both are said to have been built by the Showámis, a strong clan of the Na'im occupying chiefly the Wádi Jezze, but the fort still standing was improved and strengthened by the Wahnábis during their occupation. It consists of four towers joined by curtains and surrounded by a deep ditch. It is of square form, built entirely of mud or unburnt bricks, and carries eight guns of sizes. The breadth of the ditch is about 25 feet, and both scarp and counterscarp are quite steep and faced with brick work. The rampart is eight feet high and two thick, and there is an open space of 20 paces between it and the towers. These towers rise perhaps 40 feet, the curtain somewhat less than half way up, and each side of the square formed by them is about one hundred and fifty feet. The gate is the weakest part of the structure, there being only a single small wooden door standing half way across the ditch, which is here bridged with the trunks of two date trees. Inside the fort is a residence for the Sheikh with accommodation for the men, and some godowns. Water is abundantly provided by two wells, which would yield sufficient for a large garrison. I tasted the water of one, and it was perfectly sweet and good. Near the outer gate is a brass 24-pounder, mounted as a field-piece, having the name of Seyyid-bin-Sultán, A. H. 1258 in Arabic, and the English date 1842. It is one of a batch of 20 that Seyyid Sa'id procured from America at that time for his corvette the *Sultan*. This gun was brought from Soḥár by Seyyid 'Azán, in 1870, in his expedition against Bereymí, and was used against the fort it now defends. With unusual energy and forethought for an Arab, Seyyid 'Azán brought spare carriage wheels, harness, and tents, all of which are carefully stored up in a godown. The harness did not look as if it had ever been used, and they told me the gun had been dragged thither entirely by manual labour. The fort is fairly well situated, and stands out on the plain, but on the N. W. side the houses and cultivation encroach somewhat close upon it, and on the other side lie the ruins of Sedeyrí's fort at no great distance, which would afford capital shelter for an enemy. Both as regards strength and position it is the most important fort in this part of 'Omán, and is generally regarded as the key of the country towards the west. Its reduction, therefore, would be considered necessary by any force approaching from that side.

I endeavoured to gather information respecting the route between 'Omán and Nejd, but the accounts were somewhat discrepant. According to some the first district beyond el-Jow is Beinúneh, in which is el-'Ankeh, a hamlet of the Bení Kattab, with a small date grove, the Sheikh of which is Sa'id-bin-Aweydimí. Next to Beinúneh lies el-Dhafreh, inhabited chiefly by the Menásir, and where there is a watered grassy vale called Da'fis, visited in season for pasture by the Menásir, 'Awámir, Bení Yás, Bení Kattab, el-Mizaniyeh, and el-Ghafaleh nomads. Further on between el-Dhafreh,

Ḳaṭar, and el-Ḥasa is the district of el-Ja'fūr. Through these districts lies the route from el-Bereymi to el-Ḥasa, from whence the road continues to el-Riádh. There is no tract that can be followed, as the sand is blown about by the wind, but there appear to be two general routes, one of which is used more in winter, the other in summer; the first is straighter and shorter, the other passes near the sea, is more winding, and after leaving the Sabkkeh turns north for three days. The journey is not considered dangerous or difficult, as water is found in a great many places, though usually very brackish, and they seldom have to carry a supply for more than two days. Caravans very rarely make the journey, and travel only at night, taking about thirty days from el-Ḥasa to el-Bereymi. Troops as a rule travel by day only, their pace being a gentle amble, and they cover the distance in twenty to twenty-five days. A kásid takes ten days. The Menásir and Bení Yás chiefly hold possession of the eastern part of the route, the Al Morra of the western. No hills are met on the way, and the only Wádís are el-Sabkkeh and el-Soḥba. I give in a tabular form the halting stations of the two routes, but as already observed, water is procurable in many other places. The Sabkkeh, or Sabkkeh Mattí, as it is sometimes termed, is a marshy tract or Wádí about forty miles in breadth, commencing from the vicinity of Wádí Jabrín and entering the Persian Gulf between Long. $51^{\circ} 50'$ and $52^{\circ} 20'$, lat. 24° . In some parts it is a treacherous morass, only to be crossed at the beaten tracks, and it is said that should the camel miss the path, he becomes engulfed in the mud. The Sabkkeh, according to the concurrent testimony of all the Sheikhs and best informed persons I have spoken to on the subject, both in el-Jow and Muscat, including His Highness Seyyid Turkí, is the boundary line between Nejd and 'Omán, and has been so considered from time immemorial. The water-shed of el-Aarid and Yemámeh appears to lie S. E., the Wádí Ḥanífeh and all other Wádís converging towards el-Randha, where they unite in the Wádí el-Soḥba, which falls into the Persian Gulf just above the Sabkkeh Mattí, probably at Khor el-Dhoan. The Bedouins in the great desert rear great numbers of camels, the sale of which constitutes their chief support. The Al Morra and 'Awámir are said to traverse it extensively, as it is not entirely destitute of water, which can be obtained of brackish quality in places by digging. Palms and other large trees are not met with, but dwarf acacias and herbaceous vegetation, suitable for camel fodder, are sufficiently abundant. Besides two species of gazelle and the oryx, numerous ostriches inhabit the more northern and western portions, and are hunted for the sake of their feathers, which eventually find their way to Mecca, there being no sale for them in 'Omán. There is said to be a route running direct S. E. from Nejd to Mahra that takes twenty-five days. Water is procured every three or four days, and is carried on in skins, the

Bedouins finding their way without difficulty ; a light camel-load of dates and flour enabling them to traverse a long distance. In 1870, Sa'úd-bin-Jelowí came straight across the great desert from Nejrán to Abúthabí in fifty-six days, travelling leisurely, but for the last fifteen days he and his followers were greatly pressed for food, their store having become exhausted. His purpose was to meet Seyyid 'Azán, which he did at Burka, and then accompanied him in his expedition against el-Bereymí.

South of Yemámeh and three days from el-Ḥasa lies the fertile and well-watered valley of Jabrín, whose groves of date palms are said to extend for several miles. It is situate entirely in the desert, and does not form part of Nejd. It was formerly a large and flourishing settlement, but it subsequently became so malarious and unhealthy, that the inhabitants were driven away, and it is now almost entirely destitute of permanent residents. The Arabs claim an antiquity of 800 years for it, but it has long since fallen to ruin, though I believe the fort and some of the walls of the houses are still standing. It is also said that after heavy floods gold coins are sometimes picked up by the Bedouins. The dates belong to the Al Morra and Dowásir tribes, who visit Jabrín in the summer to collect the harvest, which is carried for sale to Nejd and el-Ḥasa. It is also extensively resorted to by the neighbouring nomads with their flocks and herds for the sake of the luxuriant pasturage.

In el-Bereymí I found a small colony of Arab gipsies, Zaṭṭ (زط) or Zaṭúṭ, as the Arabs call them, settled and I have since had further opportunity of observing these people. In his 'Alte Geographie Arabiens' Dr. Sprenger has identified the Zaṭṭ with the Jats of India, and though, as he shows, they have been in Arabia upwards of 1,000 years, they are at once distinguishable from the Arabs as a distinct race. They are taller in person and more swarthy, and they have that cunning and shifty look stamped on their physiognomy so observable in the gipsies of Europe. The Zaṭṭ are spread over Central and Eastern Arabia from Muscat to Mesopotamia, and are very numerous in 'Omán. Everywhere they maintain themselves as a separate class and do not intermix by marriage with strangers. It occurs sometimes, I believe, that an Arab takes a Zaṭṭiya to wife, but no pure Arab girl would be given to a Zaṭṭ, though daughters of Arabs by slave mothers may occasionally be obtained by them. It is probable, too, that the race is continued to some extent by adoption as well as procreation, as they do not seem to be a prolific people. In 'Omán, besides those who have been permanently settled in the country, are to be found many who come across from Persia and Belúchistán in search of employment or to visit their kinsfolk, but their stay is seldom prolonged. The Arab Zaṭṭ are divided into numerous clans or families, for which they have adopted Arab nomenclature, such as Wilād Maṭlab (ولاد مطلب), Wilād Kabál (ولاد قبال), Wilād Shaghraf (ولاد

(شغرف), Musandé (مسندی), Ḥarimal (حرمل), Ḥaik (حيك), 'Ashorí (عشرى), &c., and each of which is in a state of clientship to some powerful Arab tribe, generally that of course with which it has most trading connections. The Zañ all profess the Musalmán religion, but no doubt they retain many of their own customs and usages. The levirate law obtains among them, but should there be no brother, the nearest male relative can take the widow to wife. They are looked down upon by the Arabs as an inferior race, but they are valued for the useful services they perform; and as their persons and property are always respected, they usually go about unarmed. In Nejd, I hear, the Zañ women are considered to be very handsome and dance publicly for money, but they are reputed to be chaste and moral; they are a necessary ingredient at private festivities, as they set off the assembly by their beauty and the party is not thought complete without them; they are consequently also more sought after by the Arabs there as wives. In 'Omán the case is different. The 'Omání women are more highly endowed by nature than their Nejd sisters, and the Zañ are not thought so favourably of by comparison. They appear to lead a seminomadic life, and move about from village to village with their families and chattels, working as occasion requires, but a few families may be found permanently established in most of the large towns and settlements. Their little mat hovels are the smallest and wretchedest human tenements I have ever seen, being merely a couple of mats arranged round three or four sticks tied together at the top, and the whole concern not usually exceeding 4 or 5 feet in height. They are accomplished handicraftsmen, being farriers, smiths, tinkers, carpenters, weavers, and barbers. They manufacture also guns and matchlocks; indeed most of the trades and manufactures seem to be in their hands, and they are to the natives of the interior what the Banians and other Indians are at the sea-port towns.

The Arabs assert that the Zañ speak among themselves in a dialect unintelligible to strangers, and they call this 'Rattíní' or 'Fársí'; but it is my belief that the original tongue of the Zañ has become almost entirely obliterated through long and intimate intercourse with the Arabs, and that what they speak among themselves is a jargon or gibberish of their own particular manufacture, composed of a corrupted Arabic mixed with the few Jat words they have retained. To effect this they have invented a simple and ingenious system by which they are able to transmute any word required into their own jargon without the slightest hesitation. The plan is to prefix the letter *m* and to suffix an additional syllable *eeek*, while lengthening the first or second syllable of the word itself. Thus Bard (cold) becomes Mbardeek; Kamar (moon), Mkámareek; Ghol (غول snake), Mgholeek. I subjoin a few words that appear to be of their own vocabulary, as specimens:—Father—Bweieek; Mother—Mahiktee; Brother—

Mānas; Son—Kashkāshee; Man—Fseyil; Woman—Fseyileh; Slave—Daugeh; Head—Kerrā; Body—Kerrāsh; Bread—Kshayim; Rice—Fidāmah; Knife—Jerrāha; Water—Tsammee; Donkey—Gyadoor; Go—Batūs; Child—Towātneek.

The Arabs do not of course trouble themselves with speculations as to the origin of this people, but have a traditionary belief that they immigrated to Arabia from Persia at some remote period. I may remark, in conclusion, that resemblance between the Zatt and the Gipsies of Europe in character, appearance, habits, and profession (I have no means of comparing the languages) is so striking and complete, that the hypothesis of their identity of origin must be regarded as, at least, highly probable.

A Route from el-Bereymí to el-Ḥasa.

Names of places.			
El-Dhafreh	..	..	الظفرة
Khotem	..	..	ختم
El-Serādīḥ	..	..	السراديح
Bedú el-Moṭowwa'	..	..	بدو المطوع
Beinúnah	..	..	بينونه
Bedú Jerash	..	..	بدو جرش
Sabkheh Maṭṭí	..	..	صبغة مطي
El-Sala'	..	..	السلح
Salwah	..	..	سلوة
El-Ghodha	..	..	الغضي
El-Sakik	..	..	السكك
El-Hemrúr	..	..	الحمور
El-Ṭaraf	..	..	الطرف
El-Ḥasa	..	..	الحصه

From El-Ḥasa, i. e., Hefúf, the usual road to Nejd is followed.

Another Route from el-Bereymī to el-Ḥasa.

Names of places.		Quality of water.	REMARKS.
El-Johar ..	الجحر	Wells of good water ..	Acacia jungle, but no cultivation. Belongs to el-Dhowáhir tribe.
El-'Ankah ..	العانكة	Good, from shallow pits ..	Half a day from Bereymī.
El-'Aweyneh ..	العوينه	Plentiful, but brackish ; wells very deep.	Date trees and cultivation. Hamlet of the Bení Kattab.
Bedú Showeybí ..	بدو شويبي	Brackish ; wells deep ..	Acacias and camel fodder. Two days from the sea.
Da'fis ..	دعفس	Brackish ; wells deep ..	Barren country with scrub. Limit of Beinúnah.
Bir el-Motowwa' ..	بئر المطوع	Sweet ; wells very deep ..	Low ground with acacias, scrub, and grass. Visited in rains for pasture by el-Manásir, Bení Yás, Bení Kattab, El-'Awámir, Mizárich, and el-Ghafalch nomads. Two days from the sea.
Ghadtr el-Lál ..	غدير اللال	Sweet ; but wells deep ..	Acacia jungle. This place is so-called from one Mohamed el-Motowwa, a noted character, having been slain here. His son Hamd is now one of the most noted freebooters in 'Omān, and a constant terror to the Bátinah.
El-Sala' ..	السلاج	Springs of sweet water on surface.	Scanty scrub. The Sabkha lies between this and Bir el-Motowwa'. Road level, but winding among sand hills.
'Aklet el-Nakhlet ..	عقلة النخلة	Sweet, near surface ..	Acacia jungle. Belongs to el-Menásir. Half a day from the sea. Limit of el-Dhafreh.
El-Salik ..	السكرى	Sweet, from springs ..	Among sand-hills. Belongs to el-Menásir and Al Morra.
Salwah ..	صلوة	Sweet.	Woody. Lies a little S. W. of el-Kaṭar.
Be'ij ..	بيج	Sweet ; wells five fathoms deep.	
Bajash ..	بجاش	Sweet.	
El-Mená'iet ..	المناعية	Sweet.	

The Mo'allaqah of Lebîd, with the life of the poet as given in the Kitâb-el-Aghânî.—By C. J. LYALL, C. S.

NOTE. It is proposed to publish a translation of the seven *Mo'allaqât*, or "Suspended poems" of the Arabs, together with a rendering into English of the notices of their authors contained in the famous *Kitâb-el-Aghânî*, or "Book of the Songs of the Arabs," by Abu-l-Faraj el-Isfahânî. The following version of the fourth *Mo'allaqah*, that of Lebîd, with its accompanying notice, is here printed as a specimen of the work.

The book will consist of four parts: I. An Introduction, giving a sketch of the history of Arabia during the century before the Hijrah to which the poems belong, a brief account of early Arabian poetry generally, some information regarding the mode in which the poems have been handed down and the early *rawis* or traditionists to whom their preservation and illustration are due, together with an examination of the historical data afforded by the *Kitâb-el-Aghânî* regarding the lives of their authors. II. Translations from the *Kâmil-et-tawârikh* of Ibn-el-Athîr and the *Kitâb-el-Aghânî*, giving the history of the Wars of Basûs and Dâhis. III. Notices of each of the seven poets (except Tarafeh, who is not mentioned in the work) translated from the *Kitâb-el-Aghânî*. The account of Tarafeh will be filled in from extracts from Ibn Quteybeh and others supplied by Reiske's edition of his *Mo'allaqah*. IV. Following each notice, a translation of the poet's *Mo'allaqah* in English prose, line for line with the original. Parts II, III, and IV will be illustrated where necessary by notes appended.

The renderings of the poems will be taken from the text of Arnold (Leipzig 1850), those of the *Kitâb-el-Aghânî* from the Bûlâq edition (in 20 volumes) of that work, and those of passages from the *Kâmil* from Tornberg's edition.

It is hoped that an accurate translation of the most ancient and authentic poems of the Arab race—poems which have for ages been regarded with the highest admiration as models of style and composition, and which undoubtedly present a fresh and faithful portraiture of the people among whom they appeared—illustrated by the oldest and most trustworthy traditions regarding the circumstances under which they were composed and the valiant stock to which their authors belonged, will not be found unacceptable.

The system of transliteration applied to Arabic words when they occur in Persian and Hindustani which has been adopted by the Asiatic Society, though well suited for the purposes of those languages, is not appropriate when the object is to represent in English Arabic words as uttered by Arabs. In the following pages, therefore, a system has been followed which is believed to agree closely with the best standard of pronunciation current in Arabia; it is mainly that adopted by Mr. E. W. Lane in his great Arabic-English Lexicon, the only differences being that among the consonants ج is represented by the old-English ġ (with which it exactly agrees), ظ by ḏ (to mark clearly its relation to ج), ق by Q , hemzeh by ' , and ع by ' , and in rendering the vowels the circumflex instead of the acute accent has been used to indicate length, and î and ê substituted for ee and oo . In the use of the *imâlah* of the *Fetḥah* (giving the vowel a the e -sound) and the *Dammeh* (change of u to o) an endeavour has been made to follow as closely as possible the rules laid down by Mr. Lane in his paper at pp. 171—186 of the 4th volume of the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.

Another Route from el-Bereymí to el-Hasa.

Names of places.		Quality of water.	REMARKS.
English names	Arabic names		
El-Johar ..	البحر	Wells of good water ..	Acacia jungle, but no cultivation. Belongs to el-Dhowáhir tribe. Half a day from Huraymí.
El-'Ankah ..	العانكة	Good, from shallow pits ..	Dato trees and cultivation. Hamlet of the Beni Kattab.
El-'Aweynoh ..	العوينه	Plentiful, but brackish; wells very deep.	Acacias and camel fodder. Two days from the sea.
Bodú Showeybí ..	بدو شويبي	Brackish; wells deep ..	Barren country with scrub. Limit of Beindnah.
Da'fis ..	دعفى	Brackish; wells deep ..	Low ground with acacias, scrub, and grass. Visited in rains for pasturage by el-Manástr, Beni Yás, Beni Kattab, El-'Awámir, Mizáreh, and el-Chufulch nomads. Two days from the sea.
Bir el-Motowwa' ..	بئر المطوع	Sweet; wells very deep ..	Acacia jungle. This place is so-called from one Mohamed el-Motowwa', a noted character, having been slain here. His son Hamd is now one of the most noted freebooters in 'Omán, and a constant terror to the Háfinah.
Ghadír el-Lál ..	غدير اللال	Sweet; but wells deep ..	Scanty scrub. The Subkha lies between this and Bir el-Motowwa'. Road level, but winding among sand hills.
El-Sala' ..	الساح	Springs of sweet water on surface.	Acacia jungle. Belongs to el-Manástr. Half a day from the sea. Limit of el-Dhuafrah.
'Aklet el-Nakhlet ..	عقلة النخلة	Sweet, near surface ..	Among sand-hills. Belongs to el-Manástr and Kí Morra.
El-Satik ..	السكك	Sweet, from springs ..	Woody. Lies a little S. W. of el-Ḳatar.
Salwah ..	سلوة	Sweet.	
	بعين	Sweet; wells five fathoms deep.	

The Nazam of Laili, with the life of the poet and the poems of the Arabs, together with a selection of the poems of the famous Arab poet, Abu-Faraj al-Isfahani. — By C. J. L. ...

NOTE. It is proposed to publish a translation of the "Nazam of Laili" and poems of the Arabs, together with a selection of the poems of the famous Arab poet, Abu-Faraj al-Isfahani. The following notice, is here printed as a preliminary notice. The book will consist of four parts: I. An Introduction to the history of Arabic poetry during the century before the Hegira, to which account of early Arabian poetry generally some information has been added. II. A selection of the early poems of the Arabs, with their translation and illustration as far as possible. III. A selection of the poems of Abu-Faraj al-Isfahani, with their translation and illustration as far as possible. IV. A selection of the poems of the Arabs, with their translation and illustration as far as possible.

l
,
id
bl'
of
with
ance
never
d for
Rabi'
reach-
s; and
ed alone
qualities:
e did not
l towards
g treated
ith honour
ath. Now

Lebid.

(Kitâb-el-Aghânî XIV. pp. 93—102.)

Lebid was the son of Rabî'ah son of Mâlik son of Ja'far son of Kilâb son of Rabî'ah son of 'Âmir son of Şa'şah son of Mo'âwiyeh son of Bekr son of Hawâzin son of Manşûr son of 'Ikrimah son of Khaşafeh son of Qeys son of 'Eylân son of Muḍar. His father was called *Rabî'at-el-mo'tarrîn* ("a Spring to those who came to ask for his bounty") on account of his liberality and generosity: he was slain by the Benû Lebîd in the war which befell between them and their tribe and his people. His uncle was Abû Nizâr 'Âmir ibn Mâlik *Mulâ'ib-el-Asinneḥ* ("the player with lances"), a name which he gained from the verse of Aus son of Ḥojr—

" 'Âmir played gaily with the points of the spears,

And the fortune of the whole host betook itself thereto."

The mother of Lebîd was Tâmireh daughter of Zinbâ' of 'Abs, one of the daughters of Je'îmeh the son of Rawâḥah.⁹ Lebîd was one of the poets who are counted as belonging to the Ignorance, and also a *mukhaḍ-rim*, or one who attained to the days of el-Islâm; and he was one of the noblest of poets who composed faultless verses, of good knights, of reciters of the Qur'ân, and of those who attained to long life: it is said that he lived a hundred and forty-five years.

Aḥmed ibn 'Abd-el-'Azîz el-Jauharî states in his traditions respecting Lebîd's life, on the authority of 'Omar ibn Shebbeḥ, who heard it from 'Abd-allâh ibn Moḥammed ibn Ḥakîm, and it is also asserted by el-Ḥasan ibn 'Alî, who was told by Ibn Mahraweyh, who heard it from 'Abd-allâh ibn Abî Sa'd, who heard it from 'Alî ibn eṣ-Şabbâḥ, who heard it from Ibn el-Kelbî, and also from 'Alî ibn el-Musawwar, who had it from el-Aşma'î, and also from el-Medâ'inî and other men whom he mentions, among whom are Abu-l-Yaqḍân, Ibn Da'b, Ibn Ja'diyeh, and el-Waqqaşî,—that Lebîd son of Rabî'ah came to the Prophet of God (may God bless him and grant him peace!) with a deputation from the Benû Kilâb after the death of his brother Arbed and 'Âmir ibn eṣ-Ṭufeyl: that he then professed el-Islâm, and, separating himself from his tribe, became a companion of the Prophet,¹⁰ and was a sincere believer; that he afterwards settled in el-Kûfeh in the days of 'Omar ibn el-Khaṭṭâb (may God be satisfied of him!), and abode there until his death towards the end of the Khalîfeh-ship of Mo'âwiyeh. His life reached to a hundred and forty-five years, of which he lived ninety in the Ignorance and the rest under el-Islâm.

'Omar ibn Shebbeḥ says in his traditions, and I was also told by 'Abd-allâh ibn Moḥammed ibn Ḥakîm, that Lebîd said, when he reached the age of seventy and seven—

"My soul stood and plained to me with bitter weeping—

'I have borne thee now seven years over the three-score and ten'.

"I said—'and if thou wilt add but three thou wilt reach the goal of
thy hope,

for in but three years more the fourscore will be filled.' "

And when he reached the age of ninety, he said—

"Now that I have overpassed my space by twenty* years

I stand with shoulders bared to meet the stroke of Fate."

And when he lived to a hundred and ten, he said—

"Is there no life left for a man after that he has lived
a hundred years, and after that yet ten years more?"

And when he lived still longer, he said—

"Verily I am a-weary of life and its length

and of hearing men ask—'how goes Lebîd?"

Men are overborne, but he stands still unconquered,

by Time, the long, the everlasting dreary length!

I see the day come upon me and the night,

and each of them after its passing returns again :

Each day as it comes is like the day I met before—

it wanes not—I grow feeble—it but grows in strength."

Mohammed ibn el-Ḥasan ibn Dureyd informed me that he had been told by Abû Ḥamid es-Sijistânî, who said that he had heard it from el-Aṣma'î, that 'Âmir ibn Mâlik Mulâ'ib-el-Asinneḥ, whose by-name was Abu-l-Bera', repaired with a company of the Benû Ja'far, among whom were Lebîd son of Rabi'ah, Mâlik son of Ja'far, and 'Âmir son of Mâlik Lebîd's uncle,* to the Court of en-No'mân. And they found with the King er-Rabi' ibn Ziyâd of 'Abs, whose mother was Fâtîmeh daughter of el-Khurshub. Er-Rabi' was one of en-No'mân's boon companions, as was also a certain merchant of Syria whose name was Zarajûn* son of Naufil; the King had dealings with him in his trade, and, as he was a man of polished manners and abundance of jest and anecdote, delighted to make him merry. Accordingly, whenever en-No'mân desired to have a drinking party in private, he would send for the Syrian, and en-Niṭâsî, a physician who was in his service, and er-Rabi' son of Ziyâd, and they formed his company. And when the Ja'faris reached el-Ḥireh, they came before en-No'mân to present their petitions; and as often as they went forth from his presence, er-Rabi' who remained alone with him used to abuse them to him and mention all their bad qualities: for the Benû Ja'far were enemies of the tribe of 'Abs.' And he did not cease backbiting them to en-No'mân until he made him ill-disposed towards them. And one day when the Ja'faris came before him, the King treated them with harshness, although he had formerly received them with honour and seated them near himself; and they left his presence in wrath. Now

Lebîd had been left behind to guard their goods and to take out their camels every morning to graze ; and he came to them one night when they were talking of what er-Rabî' had done, and asked them what was the matter ; but they refused to tell him. Then he said " By God ! I will not guard aught of your goods or take out a camel of yours to pasture, except ye tell me the whole matter." (And it must here be told that the mother of Lebîd was an orphan who had been brought up under the protection of er-Rabî'). They said " Thy mother's brother has slandered us to the King and turned away his face from us." Then said Lebîd—" Can ye arrange so that he and I shall be brought face to face ? I will withhold him from further mischief by a speech that shall bite and sting him : en-No'mân shall never have any regard for him again." " Hast thou anything to say to him ?" they asked. " Yes," said Lebîd. " Come, we will try thee," said they, " Satirize this herb." Now there was in front of them a plant with slender shoots and few leaves, growing close to the ground, of the kind called *et-teribeh*.⁹ So Lebîd began¹⁰ :—" This *teribeh*, which is neither fit for making a good fire, nor for nourishing a house, nor does it delight its neighbour—its sticks are mean, its leaves withered, its advantage little—the most evil of herbs for pasture, the poorest of them in leafage, the hardest of them to pull up—its country is far away, he that eats of it is a-hungered, he that lives thereon is a contented soul ! Set me face to face with the brother of 'Abs—I will drive him away from you in disgrace—I will leave him overwhelmed with confusion." They said " We will wait till the morning before giving thee our decision." And 'Âmir said to them—" Watch this boy of yours" (meaning Lebîd) : " if ye see him sleeping, he is not fit to undertake the contest with er-Rabî' : he speaks only what comes to his tongue ; but if ye find that he watches the whole night, then he is the man to do the deed." And they watched him, and found him mounted on one of the camel-saddles, with his teeth clenched on the pommel of it ; and so he remained till dawn. And they said " Thou art the man for the enterprize !" Then they took him and shaved his head, leaving only his top-knot,¹¹ and clad him in a *hulleh*.¹² And he went forth with them, and they took him before en-No'mân. And they found him eating his morning meal in the company of er-Rabî' ibn Ziyâd : the two were eating together, and no third person was with them. And the palace and court were filled with deputations from different tribes. And when en-No'mân had done his meal, he gave permission to the Ja'faris to enter : and they went in ; and when their affair came on for hearing, they set forth the requests for which they had come. And er-Rabî' interrupted their speech. Then Lebîd said—

" Shall my head be driven hither and thither every day ?

Many the battle that is better than quietness !

We are the children of the Mother of the Four,

Our swords are keen, our platters ever full :

We are the best of 'Âmir son of Ša'sa'ah—
 Cleavers of skulls in the midst of the battle-din :
 We give to eat to all men from our brimming bowls
 — Stay ! God keep thee from cursing ! eat not with him !

* * * * *

En-No'mân withdrew his hand from the food that was before him, and said, " By God ! boy—thou hast disgusted me with my meat : I never felt for it the loathing that I feel to-day ! " Then er-Rabī' started forward, and said, " He lies, by God ! the son of an unchaste woman ! verily I did with his mother thus and thus ! " And Lebīd said to him—" Such an one as thou did as thou sayest with a nurseling of his house, his own near kins-woman ! Nay, my mother was of those women who do not the things thou sayest." And en-No'mân satisfied the requests of the Ja'faris at once and dismissed them. And er-Rabī' son of Ziyād immediately went to his house. And en-No'mân sent to him double of what it was his custom to give him, and bade him depart to his people. And er-Rabī' wrote¹⁴ to him saying—" I know that what Lebīd said has made a deep impression on thy heart ; and I will not cease entreating thee until thou send one to strip me and proclaim to those about thee that I am not as he said." But the king replied to him—" Nay, thou canst do nothing now to shield thyself from what was said of Lebīd, nor canst thou recall again that with which men's tongues are busy. Go and join thyself to thy people." And er-Rabī' departed to his people, and sent from among them the following verses to en-No'mân—

" If I have driven away my camels, verily I have a spacious place of plenty
 —there is no place of plenty like it in breadth and length :

A place where, if all Lakhm were to come down thereon,
 they would not match with their wealth one feather of Semwil.

The she-camels with their young ones graze on the juicy herbage there,
 though it be not like your pastures of salt and honey.

Stay thou in thy land alone, and recline now that I am gone
 now with en-Niṭāsi and now with Naufil's son."¹⁴

And en-No'mân answered him in these words—

" Hasten with thy camel-saddle whithersoever thou wilt, so that it be away
 from me,

but lengthen not speech upon me, and leave thy vain discourse.

I have been told a thing that I shall never forget,

while Egypt lies by the side of Syria and the Nile.

And what boots thy defence of thee against it, now that it has been borne
 abroad

by the swift riding-camels through the rugged plains of Semwîl ?
 The thing has been said, be it true or be it a lie,
 and what shall excuse thee from a thing that has once been said ?
 Betake thyself where thou findest the land so broad and wide,
 and feast thine eyes thereon in all its breadth and length !”¹⁰

And it is said that Lebid also satirized er-Rabi' in the following verses, which some however allege to be spurious—¹¹

“ O Rabi'—let not any one bring thee before me
 And ask me of thy faults and thy true nature
 Or enquire what man thou art and what thou wast !
 For thou, when the battle-press girds thee round, art like
 Naught but a thing which hindrances constrain ;
 Verily thou sippest naught but a sip and tastest it ;
 If he that withstands thy flight but feel thee, surely
 He will find thee even lighter than himself ;
 Verily thou art an old traitor, a hypocrite,
 A manifest villain that returns to his villainy again and again.”

Lebid used to compose poems, but forbade them to be published until he composed his *Mo'allaqah* ; and what had been done by er-Rabi' son of Ziyâd and Ḥamzeh son of Ḍamarah and the other chiefs who formed their company having been mentioned, Lebid said to his people “ Publish now my poems.”

I quote from the book handed down by Abu-l-Ḥakem : he says—“ I was told by el-'Alâ son of 'Abdallâh el-Muwaqqa' that Lebid was once present among a company of persons who were telling tales by night in the house of el-Welîd son of 'Oqbeh,¹² who was governor of el-Kûfeh. And el-Welîd asked Lebid of what passed between him and er-Rabi' son of Ziyâd before en-No'mân. Lebid replied, ‘ That befell in the days of the Ignorance : but now God has brought to us el-Islâm.’ And el-Welîd said, ‘ I adjure thee that thou tell me.’ And when an Amîr used this form of asking, it was considered necessary to obey him ; so Lebid began to tell the tale. And a certain man of Ghani¹³ who bore a grudge against him said—‘ We were not informed of this.’ ‘ Doubtless, son of my brother,’ said Lebid, ‘ thy father could not come by the knowledge of things like this : he was not of those who were admitted to witness them, that he should tell thee of them.’ ”

My uncle told me that he had been informed by el-Kirânî, who heard it from el-'Omari, who was told by el-Heythem, who learned it from el-'Ayyâsh, who was told by Moḥammed ibn el-Munteshar, that Lebid was never heard to boast of his former state after he became a Muslim except one day, when he happened to be in a courtyard belonging to Ghani. He was lying on his back, having wrapped himself in his mantle, when there

approached him a young man of Ghaní who said—"May God bring evil upon Tufeyl for that he said"—

'May God requite Ja'far for what they did to us when our sandals
made us of those who tread the earth and slipped so that we fell !
They refused to be weary of us : and verily if our mother
had met from us that which they met, she would have been a-weary !
The lord of abundant wealth and every afflicted one—
in the chambers of their house they were warmed and sheltered :
They said "Hasten in hither, until ye can see your ways

when the darkness is folded away by the dawning of the day."'
Would that I knew what good he met at the hands of the Benû Ja'far, that he should say this of them"! And Lebid drew aside the mantle from his face and said—"Son of my brother ! the men that thou knowest belong to a time when a Police has been established, when men call on one another for help and receive it : when a House of public provision has been set up whence the servant goes forth with a wallet to feed the hungry, and a Public Treasury from which every Muslim receives his stipend ; but if thou hadst known Tufeyl on the day when he said this, thou wouldst not have reviled him." Then he lay down again on his back, saying, "I ask pardon from God !" and he continued to repeat these words until he arose from rest.

Ismâ'il ibn Yûnus informed me that he had been told by 'Omar ibn Shebbeh, who heard it from Moḥammed ibn Ḥakīm, who had it from Khâlid ibn Sa'îd, that Lebid one day in el-Kûfeh passed by a place where a company of the Benû Nahl were sitting : and he was supporting himself by a hooked staff. And they sent a messenger to ask him who was the best poet of the Arabs. He replied—"The Wandering King, the Man of the Ulcers." And the messenger returned and told them, and said "This is Imra' el-Qeys." Then he returned again and asked him "Who next?" He answered "The Boy of the Benû Bekr that was slain." And he came back and told them, and said "This is Tarafeh." Then he returned a second time and asked "Who next?" Lebid answered—"Next after these is the Man of the Hooked Staff," meaning himself. This story is differently told by Ahmed ibn 'Abdallâh ibn 'Ammâr, who says that it was related to him by Ya'qûb eth-Thaqafî, Ibn 'Ayyâsh, and Mis'ar ibn Kidâm, all of whom heard it from 'Abd-el-Melik ibn 'Omar, who affirmed that he had been told it by the very person who was sent to Lebid by the men who were called "The noble reciters of the Qur'ân—*el-qurrd' el-ashrdf*." (El-Heythem says that he asked Ibn 'Ayyâsh who were "the noble reciters of the Qur'ân," and that he replied that they were Suleymân son of Şarad el-Khuzâ'i, el-Mu'ayyab son of Nejbeh el-Fezârî, Khâlid son of 'Orfuṭah ez-Zuhri, Mesrûq son of el-Ajda' el-Hamdânî, and Hâni' son of 'Orweh el-Murâdî.)

Lebîd was then in the mosque, having in his hand a hooked stick; "and I said to him" (says the messenger) "'O Abû 'Aqîl! thy brothers send thee greeting and ask thee to tell them who is the best poet of the Arabs.' He answered—'The Wandering King, the Man of the Ulcers.' And they sent me back to him to ask who was the Man of the Ulcers: he replied 'Imra' el-Qeys.' Then they sent me again to him to ask 'Who next?' He answered 'The Boy of Eighteen^a Years.' They bade me ask him whom he meant: he replied 'Ṭarafah.' Then they sent me a third time to ask—'And who then?' he said—'The Man of the Hooked Staff, where he says—

"Verily fear of our Lord is the best of spoils:

—it is by God's leave that I go late or soon;

I give praise to God—He has no like:

in His hand is all good: what He wills He does.

Whom He leads in the paths of good is guided aright

with a quiet heart: whom He wills He leads astray."'

meaning himself: then he said 'I ask pardon of God!'

Aḥmed ibn 'Abd-el-'Azîz [el-Jauhârî] informed me that 'Omar ibn Shebbah had told him that he had heard from Abû 'Obeydeh that Lebîd composed only one verse after he became a Muslim, namely:—

"Praise be to God that my end came not to me

until I clad myself in the robe of el-Islâm."

The same Aḥmed states that he was told by his uncle, who heard it from Moḥammed ibn 'Abbâd ibn Ḥabîb el-Muhellebî, who was told by Naṣr ibn Da'b, who had it from Dâûd son of Abû Hind, who learned it from esh-Sha'bî, that 'Omar ibn el-Khaṭṭâb wrote to el-Mughîreh son of Sho'beh,²⁰ who was governor of el-Kûfeh, bidding him cause the poets of his government to recite before him the poems they had composed under el-Islâm. And he sent for el-Aghleb the *Râjîz*, el-'Ijlî, and said to him "Recite to me thy verses." And he answered—

"Dost thou wish for an epigram or an ode?

Verily thy request is easy to satisfy at once!"

Then he sent for Lebîd and bade him recite. And Lebîd said—"Dost thou desire aught of what has been wrapped in forgetfulness?"—meaning his verses of the days of the Ignorance. "No," said el-Mughîreh, "recite to me that which thou hast composed under el-Islâm." And Lebîd left him, and went and wrote out on a sheet of paper the Chapter of the Cow,²¹ and returning with it said—"God has given me this in exchange for poesy since I became a Muslim." And el-Mughîreh wrote all this to 'Omar; and the Khalifeh diminished the stipend of el-Aghleb by five hundred pieces of silver, and added them to that of Lebîd, which thus amounted to two thousand five hundred dirhems. And el-Aghleb wrote to the Prince of the Believers, saying—"Dost thou diminish my allowance because I obeyed

thee?" And 'Omar returned to him the five hundred dirhems, but left the stipend of Lebíd at two thousand five hundred. Abû Zeyd relates that Mo'âwiyeh when he became Khalifeh desired to retrench the odd five hundred from the allowance: for he said—"The two posts" (meaning the two thousands) "are well enough: but what need is there for the cross-piece?" (meaning the five hundred). And Lebíd replied to him—"I am but an owl* of to-day or to-morrow: return to me the name of it: for perchance I shall never touch the thing itself, and thou wilt save both the cross-piece and the two posts." And Mo'âwiyeh's heart was touched, and he left him his stipend undiminished; but Lebíd died before he could receive it.

'Omar ibn Shebbah relates in the traditions which he gathered from 'Abdallâh ibn Moḥammed ibn Ḥakīm, and I have been told by Ibrâhīm ibn Ayyûb, who had it from 'Abdallâh ibn Muslim, that Lebíd was one of the most generous of the Arabs; he had sworn in the days of the Ignorance that the East wind should never blow without his giving a feast to the poor. And he had two great bowls which he used to fill with meat morning and evening at the place of prayer of his people, and feed men out of them. And one day the East wind blew when el-Welid son of 'Oqbeh²⁸ was governor of el-Kûfeh. And el-Welid mounted the pulpit and pronounced the *Khutbah* before the people; then he said—"Your brother Lebíd son of Rabl'ah made a vow in the days of the Ignorance that whenever the East wind blew he would feed those in need. Now this is one of the days of its blowing: help him therefore. As for me, I will set you the example." Then he came down from the pulpit, and sent to Lebíd a hundred young she-camels, and wrote to him these verses—²⁹

"I see the butcher sharpening his two knives
when the breezes of Abû 'Aql are blowing:
High-nosed is he, high-headed, a man of 'Âmir—
long are his arms even as a polished blade.
The son of the Ja'fari fulfilled his oaths,
in spite of infirmities and slender store,
By slaughtering large-humped camels when there swept by
the skirts of the East wind blowing at eventide."

When Lebíd received these verses, he said to his daughter—"Answer him: for by my life! I have lived a long time, and am too weary to reply to a poet." So his daughter composed these lines—³⁰

"When there blow the breezes of Abû 'Aql
at their blowing we call for help to el-Welid;
High-nosed is he, keen-hearted, of 'Abd-Shems's line:
he has holpen in his generosity Lebíd
By the gift of camels like hills, as though a company
of the sons of Ham were riding on their backs.

O Abû Wahb, may God requite thee with good !

we have slaughtered them : now give us to eat the *therîd* !

Renew thy gifts ! verily the generous man gives again and again,
and my assurance is that thou wilt certainly give again."

And Lebîd said to her—"Thou wouldst have done very well indeed if thou hadst only not asked him to give thee more to eat." She said—"Nay, but kings never count it a shame that men should ask of them." He answered—"Verily, O my little daughter, in this thou art most of all a poet !"

Ahmed ibn 'Abd-el-'Azîz informed me that he had been told by 'Omar ibn Shebbeh, who heard it from Mohammed ibn 'Imrân ed-Dabbî, who was told by el-Qâsim ibn Ya'la, who had it from el-Mufaḍḍal ed-Dabbî, that el-Farezdaq⁸⁸ one day chanced to pass by the mosque of the Benû Uqeysir, where there was a man who was reciting some verses of Lebîd's among which was the following—

"The torrents have scored afresh the traces of the tents, as though
they were lines of writing in a book which the pens make new
again."

And el-Farezdaq prostrated himself. And they asked him—"What is this, O Abû Firâs ?" he answered, "Ye know the prostration which is the due of the Qur'ân, and I know the prostration which is the due of song."

Ismâ'il ibn Yûnus the Shî'î states that he heard from 'Omar ibn Shebbeh, who had it from Ibn-el-Bawwâb, that the Khalifeh el-Mo'taşim⁸⁹ one day was sitting at a wine-party, when one of the singers sang—

"The sons of el-'Abbâs know not how to say *no* :

Yes rises lightly to their tongues ;

Their mildness adds lustre to their noble strain—

thus is mildness the ornament of generosity."

El-Mo'taşim said—"I do not know these verses—whose are they ?" They said "Lebîd's." "Why," said the Khalifeh, "what had Lebîd to do with the sons of el-'Abbâs ?" The singer replied—"What Lebîd said was—

'The sons of er-Rayyân know not how to say *no*.'

It is I that put el-'Abbâs in place of er-Rayyân." And el-Mo'taşim praised and rewarded him. Then the Khalifeh, who had a great admiration for the poems of Lebîd, said—"Who among you can recite his poem beginning—

'We wither away : but they wane not, the stars that rise on high ?'"

And one of those that sat with him said "I." He said "Recite it to me." And he began—⁹⁰

"We wither away : but they wane not, the stars that rise on high,
and the hills endure, and the mighty towers, though we be gone.

I dwelt under the shade of a house that all men sought,

and there has left me in Arbed a neighbour that helped me well."

And el-Mo'taşim burst into a flood of tears, and invoked God's mercy upon el-Mámún—"For such a brother," said he, "was he to me." Then he went on, reciting the rest of the poem himself—

"Nay, wail not, if the Days have sundered him from me—

One day the stroke of Time shall fall upon all of us !

The race of men is nought else than a tent-place and its folk—

the day that they leave it void, it returns to its loneliness.

They pass forth from it in bands, and it remains after them

even as an empty palm with the fingers folded thereon.

And what is man but a kindled brand whereof the glow

sinks into ashes when once its blaze has spent itself ?

And what is man but hidden thoughts of good intent ?

And what is wealth but a loan, a trust to be given back ?

Lies there not before me, even though death should be slow to come,

the comradeship of the staff over which my fingers close ?

I tell tales of the ages that have long passed away ;

I totter along—when I rise, my body is bent in twain ;

I am become like a sword that has worn out its sheath—

far away are the days of its forger, but still its point is keen.

'O go not away from us !' Nay—but death is our trysting-place

—ready is it to come—nay, it is even here !

O thou that chidest, what assures thee but thine own dream

—when men have gone their way, who is he that will bring them
back ?

Dost thou tremble before what Time has brought on the brave ?

Where is the generous man on whom Fate's stroke falls not ? .

By thy life ! there knows not any waiter on the pebble's cast,

nor any watcher of the flight of birds, what God is doing !"

He that tells the tale says "We marvelled, by God ! at the beauty of the words, the correctness of his recitation, and the excellence of his choice of a piece to recite."

El-Hoseyn ibn 'Alí informed me that he had been told by Mohammed ibn el-Qásim ibn Mahraweyh and Mohammed ibn Jerir et-Tabari, who said that he had learned it from Mohammed ibn Hamíd er-Râzí, who was told by Selameh ibn el-Faql, who heard it from Ibn Ishâq, that "Othmán ibn Mađ'ún" was dwelling under a covenant of protection with el-Welíd ibn el-Mughیره ; and one day, reflecting with himself, he said "By God ! it is not becoming that a Muslim should dwell safely under the protection of a *Káfir*, when the Prophet of God (may God bless him and grant him peace !) is in fear of them." And he came to el-Welíd and said to him—"I desire that thou be free from thy covenant of protection with me." El-Welíd said "Perhaps thou hast conceived some doubt of me." "No," said 'Oth-

mân, "but I wish thee to do as I ask." And el-Welîd said—"Come with me, that I may be quit of thee in the place where I took thee upon myself." And he went with him to the Holy Temple²⁹; and when he found himself there face to face with a company of the Qureysh, he said to them—"This is Ibn Maǧ'ûn—I took him under my protection, and now he asks me to withdraw my shelter from him: is it as I say, O 'Othmân?" "Yes," said he. Then said el-Welîd, "I call you to witness that I am quit of him." The teller of the tale goes on to say that there were sitting there a company of the Qureysh to whom Lebîd son of Rabî'ah was reciting his verses; and 'Othmân went and sat down with the people. And Lebîd said—

"Yea, everything is vain except only God alone!"

And 'Othmân said to him—"Thou speakest truth." And Lebîd continued—

"And every pleasant thing must one day vanish away."³⁰

And 'Othmân said—"Thou liest!" And the people knew not what he meant; and one of them signed to Lebîd to repeat the verse again, and he did so; and 'Othmân again said that he spoke truth in the first half-verse, and lied in the second: for the delights of Paradise shall never vanish away. And Lebîd cried—"O ye people of the Qureysh! there used to be no such man as this in your assemblies!" And Ubayy son of Khalaf (others say, his son) rose and smote 'Othmân on the face; and some one said to 'Othmân—"But yesternight thou wast safe from treatment like this." He replied—"How needful is it for this sound eye of mine that there should befall it what befell the other for the sake of God!"

Moḥammed ibn Khalaf ibn el-Marzubân told me that he had heard from Ahmed ibn el-Heythem, who was told by el-'Omari, who learned it from el-Heythem ibn 'Adî, who had it from 'Abdallâh ibn 'Ayyâsh, that [the Khalifeh] 'Abd-el-Melik wrote to el-Hajjâj bidding him send to him esh-Sha'bi;³¹ and he sent him. And the Khalifeh attached him to his sons, and bade him educate and instruct them. Ibn 'Ayyâsh continues—"He invited me one day to visit him during the illness of which he died: and he choked with a morsel of food while I was with him. And he rested himself for a long time: then he said—"I have become as the poet says—

"I am as though, now that I have over-passed seventy years,"

I had stripped my shoulders bare to meet the stroke of Fate."

But he lived till he reached a hundred and ten, when he said—

"Is there no life left for a man after that he has lived
a hundred years, and after that yet ten years more?"

Still he lived on till he reached a hundred and twenty, when he said—

"Verily I am aweary of life and its length
and of hearing men ask 'How goes Lebîd?'

Men are overborne, but he stands still unconquered
by Time, the new, the everlasting dreary length;

I see the day come upon me and the night,
and each of them after its passing returns again.”

And he was glad and congratulated himself, and said ‘I do not think there is any fear for me: already I feel much relieved.’ And he bade them give me four thousand dirhems; and I received them and was going out, but had not reached the door when I heard the cry of the wailing woman who proclaimed that he was dead.”

El-Ḥasan ibn ‘Alī informed me that he had been told by Moḥammed ibn el-Qâsim ibn Mahraweyh, who heard it from Hârûn ibn Muslim, who was told by el-‘Omari, who learned it from el-Heythem ibn ‘Adl, who had it from Ḥammâd er-Râwiyeh, that en-Nâbighah eḏ-Dubyân¹⁰ looked upon Lebid son of Rabî‘ah when he was a boy with his uncles at the gate of the palace of en-No‘mân son of el-Munḏir, and asked who he was; and his genealogy was repeated to him. Then en-Nâbighah said to him—“Boy, thine eyes are assuredly the eyes of a poet! Dost thou ever compose verses?” “Yes, O my uncle,” answered Lebid. “Recite then to me something of thy composition,” said en-Nâbighah. And he recited to him his poem beginning—

“Abode she not in Spring in this desolate camping-ground?”

And en-Nâbighah said—“Boy, thou art the best poet of the Benû ‘Âmir! More, O my son!” Then Lebid recited—

“There are traces of Khauleh in er-Rasis, but of long ago.”

And en-Nâbighah smote his sides with his hands and cried—“Go! thou art the best poet of all Qeys!” (others say he said “of all Hawâzin”). This story was however told me differently by my uncle, who heard it from el-‘Omari, who had it from Laqit, who heard it from his father and from Ḥammâd er-Râwiyeh, who learned it from ‘Abdallâh ibn Qatâdeh el-Moḥaribî, who said that he was himself standing with en-Nâbighah at the gate of en-No‘mân son of el-Munḏir. “En-Nâbighah said to me” (says ‘Abdallâh) “‘Hast thou seen Lebid son of Rabî‘ah among those here present?’ ‘Yes’, said I. ‘Who is the best poet of them?’ said he. ‘The young man whom thou hast seen do thus and thus,’ said I, describing him. Then he said—‘Sit by me until he comes forth to us’; so we sat down, and when Lebid came out to us, en-Nâbighah called to him—‘Come hither, son of my brother!’ and he came up: and en-Nâbighah bade him recite some of his verses, and he recited—

‘Hast thou not drawn nigh to the desolate camping-ground
of Selma in el-Meḏâ‘ib and el-Qafâl?’

And en-Nâbighah said to him—‘Thou art the best poet of the Benû ‘Âmir! More!’ and he went on—

‘There are traces of Khauleh in er-Resis, but of long ago,
—in Ma‘âqil, and el-An‘amân, and Shûm.’

And en-Nâbighah cried—'Thou art the best poet of Hawâzin! More still!' and he continued—

'Effaced are her resting places, where she stayed but a while and
where she dwelt long,

in Mina: desolate are her camps in Ghaul and er-Rijâm.'

And en-Nâbighah said—'Go thy ways! thou art the best poet of the Arabs!'

Ahmed ibn 'Abd-el-'Aziz told me that he had heard from 'Omar ibn Shebbeh, who was told by 'Abdallah ibn Mohammed ibn Hakim, who learned it from Khâlid ibn Sa'id, that Lebid, when his end was approaching, said to his brother's son (for he had himself no male issue*)—"O my son! verily thy father is not dead, he has but passed away. When thy father is taken, place his body with its face to the *Qibleh*, and wrap it in its raiment; and raise no loud wailing over it; but see these two bowls of mine wherefrom I used to feed the poor: fill them with meat and carry them to the mosque; and when the *imâm* has pronounced the *selâm*,** bring them forward for men to eat therefrom; and when they have eaten, say to them—'Come ye to the funeral of your brother.' " Then he recited his verses—

"When thou buriest thy father, lay
over him wooden planks and clay—

Broad flags of stone, hard, firm-set,
that shall stop the chinks of the branches** strewn

Above him, and keep his cheeks unstained

by the dust of earth—But they will not keep them!"

Khâlid ibn Sa'id says that these verses are taken from a long ode; and Yûnus has mentioned that Ibn Sureyj set to music certain verses of the same poem: but he does not state more particularly the air to which they were set. The following are the verses he gives:—

"O my little son, hast thou seen my uncles,
the sons of the 'Mother of the Sons'?

And my father round whom the wretched ones
flocked in the bitter winter days:

And Abû Shureyk and the alightings
in the place of straitness where we met them?

Never have I seen or heard of
the like of them in all the world!

And I have out-lastcd them all, and yearn
clinging to the fellowship I had with them.

Leave me and what my right hand owns,
if therewith I have done aught to strengthen men,

And do with what is thine as it comes into
thy mind, giving help asked or unasked."

Khâlid adds that he said to his two daughters when death was upon him—

“They wish, my two girls, that their father should live for ever:

—Am I aught else than a son of Rabi‘ah or Muḍar?

And if it should hap one day that your father come to die,

rend not your cheeks, ye twain, shear not your hair for me!

But say—‘He was a man who never wronged an ally,

who never betrayed a friend, or did aught of treachery’

Until the year is done: then the name of peace be on you!

for he who weeps for a year has discharged what is due from
him.”

And after his death his daughters used to array themselves and go every day to the meeting-place of the Benû Ja‘far ibn Kilâb, and mourn there for their father; but they did not weep or wail, even as he had bidden them. And they continued thus for a year, and then went their ways.

In vol. XV of the Aghânî (pp. 137 *sqq.*) the story of the death of Lebîd’s uterine brother Arbed (son of Qeys, son of Jez’, son of Khâlid, son of Ja‘far, son of Kilâb), who was slain by a lightning-stroke, is told at great length. Two different versions of the tale are given, according to the first of which (extracted from the history of Moḥammed ibn Jerîr eṭ-Ṭabari, and resting on the authority of ‘Amr ibn Qatâdeh) the circumstances were the following. A deputation of the Benû ‘Âmir ibn Ṣa‘sa‘ah, headed by ‘Âmir ibn eṭ-Ṭufeyl, Arbed ibn Qeys, and Ḥayyân ibn Sulma, waited upon the Prophet. ‘Âmir had arranged with Arbed that he should occupy the attention of Moḥammed by conversation, while Arbed slew him when he was off his guard. This project failed, Arbed excusing himself for not attacking the Prophet by saying that ‘Âmir stood between him and Moḥammed, and he could not smite the latter without striking the former. On their return ‘Âmir fell sick of a carbuncle on his neck, and died in the tent of a woman of the Benû Salûl. Arbed when he reached his home was asked what had befallen between him and Moḥammed: he replied “He invited us to worship a thing which I should like to see before me now: I would shoot it with this arrow and slay it.” And a day or two after this speech he went out with a camel which he intended to sell, and was killed together with his camel by a lightning-stroke.

The other version is extracted from the book of Yahya ibn Ḥâzim, and rests on the authority of Ibn Da‘b. According to it, Lebîd’s uncle ‘Âmir ibn Mâlik Abû Bera’, being sick of an internal tumour, sent Lebîd with a present of camels to Moḥammed, begging him to pray for his recovery. The Prophet said—“If I accepted anything from a polytheist, I would accept the present of Abû Bera’”; then he spat upon a lump of clay and gave it to Lebîd, bidding him dissolve it in water and give it to ‘Âmir to

drink, when he would be healed of his disease. Lebîd on this occasion stayed some time with Moḥammed and heard the Qur'ân, and while there copied out on a sheet of paper these words—"er-Raḥmānu 'allama-l-Qur'ân" ["God the Merciful has taught men the Qur'ân"] and carried them home with him. 'Âmir recovered as the Prophet had said; but Arbed, whom Lebîd met on the way home and told of Moḥammed's noble bearing and holiness, and to whom he read the words he had written, impiously replied—"Would that I might meet er-Raḥmān in this waste—my blood be upon me if I smote him not with my sword!" And shortly afterwards, going out in the night to search for his camels, he was struck dead by lightning in the place where he had spoken these words. Of these two stories the first is to be preferred, as most in accordance with the other known facts of Lebîd's life, and with the tenor of the *marthiyehs* or dirges which he uttered over Arbed. Several of these have been preserved; one has already been given: the following few lines are to be found in the *Ḥamdaseh*, and the *Aghânî* tells us (p. 140) that they were quoted by the first Khalifeh Abû Bekr and applied by him to the Prophet—

"By my life! verily if the messenger spoke true,
a grievous stroke has fallen on Ja'far from the hand of Fate!
A brother was he that gave me aught that I asked of him
freely, and pardoned all the wrong that I did to him!"

NOTES TO THE NOTICE OF LEBID.

- ¹ The second hemistich of this couplet offers some difficulty. De Sacy reads

فراح لها خط الكتيبة اجمع

and renders "tandis que la ligne entière de l'escadron avoit été enfoncée et avoit cédé à leur violence." But the reading of the Bûlâq edition of the *Aghânî* is distinctly

فراح لها حظ الكتيبة اجمع

and the use of **حظ** in the sense of **صَف** is of doubtful authority; while the rendering given above would require the line to begin with **وقد**. The translation adopted follows the explanation of the phrase **راح للشيء** given by Lane, and understands the hemistich as meaning that the whole fortune of the war hung on the spear-points which 'Âmir took to himself: he was the *fâris-el-jeysh*—"the knight of the host," a warrior such as 'Antarah draws for us in vv. 64 to 71 of his *Mo'allagah*.

² Lebîd was thus nearly connected with the king of Hawâzin, Zuheyr son of Jeðimeh, who was slain by Khâlid son of Ja'far of 'Âmir, Lebîd's great uncle on the father's side; he was (through his mother) first cousin once removed of Qeys son of Zuheyr, the leader of 'Abs in the war of Dâhîs. It should be added that the text of the *Aghânî* appears to make Zinbâ a woman, whereas the name is that of a man; we may perhaps understand "one of the daughters of Jeðimeh" as applying to Tâmirch, and "daughters" as meaning female descendants generally.

³ *Hâjara*. De Sacy renders "qu'il accompagna ensuite le Prophète dans sa fuite à Médine." This, however, is impossible, for the death of 'Âmir ibn eṭ-Ṭufeyl occurred in A. H. 10.

* *Twenty.* De Sacy line reads *ti'in* (ninety) for '*ashrin* (twenty), which latter reading existed in his MS. as well as in the Bûlâq edition: it does not seem necessary to do violence to the text.

* It will not escape notice that this passage does not agree with the genealogy given at the head of the article, inasmuch as it distinguishes between Lebîd's uncle, 'Âmir son of Mâlik, and 'Âmir Abu-l-Bera' or Abû Nizâr, Mulâ'ib-el-Asinneh. This story is told over again (with a different *ismâd* but in almost the same language) at p. 22 of Vol. XVI of the Aghânî; this does not appear to have been observed by De Sacy. The obscure passages in the text before us have in some cases light thrown upon them by variants in the second version.

* Zarajûn: the second version gives the name as Sarahûn.

* This enmity was doubtless due to the slaying of Zuheyr son of Jeðimeh by Khâlid son of Ja'far.

* In our text the words are *يقول مريض مؤلم*. In the second version they are *يقول مريض*. I have translated as if *مريض* stood in place of *مريض*.

* In our text the words are *تدعي الثروة*. In the other text they are *تدعي الثروة*; the latter is the more usual spelling of the name: *vide* Lane *s. v.* *ثروة*. The plant is variously described, and according to Lane the name is now applied to what is called in Persian *خزف*, *i. e.*, *thlaspi*. *Thlaspi*, an insignificant weed of the natural order *Cruciferae*, the well-known "shepherd's purse," suits the passage well. (De Sacy's MS. appears to have read *الثروة*, which he renders "de l'espèce qu'on nomme *thériyya*, c'est à dire, humide"; the word meaning *moist* is, however, *ثرى*, fem. *ثروة* without *teshdid*.)

* This speech of Lebîd's, which naturally loses its chief flavour in a translation, is in rhyming prose, each rhyme being three times repeated. The speech is given with slight variations, but substantially the same in sense, in the notice of er-Rabî' in Vol. XVI.

* "Top-knot", *ḡu'âbetahu*: here it is in the singular, and therefore means either the top-knot or forelock: in the other version the word is in the dual, and means the two curls, one on each side of the head, commonly worn by boys.

* *Hulleh* is the name of a dress consisting of three garments, a shirt, an *izar* or waist wrapper, and a *ridâ* or wrapper for the whole body.

* This address is in the *Rejes* metre: each line rhymes with all the rest. In line 3 "The Mother of the Four sons" is the wife of Mâlik ibn Ja'far: she had really five sons, *viz.*, 'Âmir, Tufeyl, Rabî'ah, 'Abideh and Mo'âwiyeh. Ibn Quteybeh thinks (Ma'ârif, ed. Wûstenfeld, p. 43) that the poet has put four instead of five merely for the sake of the rhyme: it may be, however, because four only were famous among the five. *Umm-el-banîn* "Mother of the Sons" was an honoured title which was borne by many Arab mothers; er-Rabî's own mother Fâtimeh was known by it: her sons were called *el-kemeleh*, "the perfect." The last four lines of the piece cannot be decently rendered into English, but they will be found in De Sacy's French. Lebîd charges er-Rabî' with being afflicted by the white leprosy called *baras*, and puts the charge in a manner calculated to cause extreme disgust in the King. In the notice of er-Rabî' in Vol. XVI, the piece has two more lines, making fourteen in all, beside other minor variations.

* "Wrote." That er-Rabî' knew how to write is proved by the fact that he, with all the other sons of Fâtimeh daughter of el-Khurshub, was called *Kâmil*, "perfect," which in the days of the Ignorance meant "a man who was a poet, valiant,

able to write, a skilful swimmer and a good shot with the bow." (Quoted from the Kitâb el-Aghânî by Caus. de Perceval, Journal Asiat. Dec. 1836, p. 533.)

¹⁵ These verses present many points of difficulty: they occur again in Vol. XVI, pp. 23, 24, and the readings there given differ in some particulars from those given here. In line 1, De Sacy reads, for the reading of his MS. and the Bûlâq edn., *لَا لِي مَعَهُ*, but this will not scan, while the reading of the text seems to be nonsense. I have preferred the reading of Vol. XVI, p. 23, viz., *إِنَّ لِي مَعَهُ*. In line 3

Lakhm is the family name of the kings of el-Hîreh. "Come down" i. e. to water—*waradet*: Vol. XVI, p. 24 reads *wuzinet* "were weighed." In line 4 there seems to be a play on the word *riṣṣ*, which means both wealth and feathers. *Semwil* is here given with *sin*: in Vol. XVI, it appears as *Shemwil* with *shin*. In both places the Bûlâq ed. reads *riṣṣi Semwilâ*; but De Sacy gives *ibni Shemwilâ*, and translates "fils de Samuel," i. e. the famous es-Semau'al of el-Ablaḡ in Teymâ. It is true that in the reply of en-No'mân, as given in Vol. XIV, line 6 speaks of *ibni Semwilâ*: but in Vol. XVI, the reading is *abrdâq Shemlîlâ*. I find in the *Marâsid* a place *Semwil*, of which all that is said is that it is "a place abounding in birds." This seems to suit the passage best; at any rate the change of *السموأل* es-Semau'al to *Shemwil* *شَمْوِيل* requires strong support before it can be accepted.

In line 7, De Sacy's *الروائم* should be changed to *الروائم*; his conjectured reading *احرار البقول* for the meaningless *حراز البقول* is supported by the version of Vol. XVI, and has been adopted. In v. 8 a word occurs which is found in no dictionary, viz., *عسويلا* (Agh. Vol. XIV,) or *غسويلا* (id. Vol. XVI,) or *غشويلا* (De Sacy). De Sacy renders *عسويلا* *لا مثل رعيكم ملحا و غشويلا* "elles ne sont pas, comme chez vous, réduites à manger des herbes saumâtres ou nitreuses." But salt pastures are just those which camels like: and it seems possible that *عسويلا* may be connected with *عسل* honey.

¹⁶ These verses, like those of er-Rabi' just quoted, shew variations in the different versions. The second couplet as I have rendered it runs

فقد ذكرت بشي لست ناسله ما جاورت مصر اهل الشام و النيل

(The Bulaq ed. reads *جاوزت* apparently only by a misprint. De Sacy prefers to make *اهل الشام* the nom. to *جاورت*, and *مصر* and *النيل* the accusative after it, and this rendering has much to recommend it). But in Vol. XVI the verse appears thus

فقد ذكرت به والركب حامله وردا يعلل اهل الشام و النيل

to the second hemistich of which it is difficult to assign a meaning.

The third couplet runs in our text thus—

فما انتفاوك منه بعد ما جزعت هوج المطي به نحو ابن سمويلا

In Vol. XVI, it runs

فما انتفاوك منه بعد ما خرعت هوج المطي به ابراق شميللا

Now if we take *Semwil* as the name of a place, *ابن سمويلا* is obviously inappropriate. I have therefore adopted, in lieu of *نحو ابن سمويلا* from the other version. *Abrdâq* is not given in Lane: but it seems a permissible plural from *برقة* plural of *برق*, a rugged and gravelly plain. *جزعت*, in the sense of traversing and passing through (Zuheyr, Mo'all. 16), also suits *abrdâq* in this meaning best. (Of the reading of Vol.

XVI generally it may be said that *خرعت* appears to make nonsense, and that while *شليل* is a word meaning "light and active" applied to a camel, it does not seem appropriate here).

¹⁷ These verses have not been rendered by De Sacy, and we should be glad to know that they were really spurious and not by Lebîd. Verses 4 and 5 accuse er-Rabî' of cowardice, and say that in the press of battle he is like a thing held there by force, and would be glad to escape if he could. In verse 6 he is charged with merely sipping a sip and tasting of the fight *حاس حسوة وذائق*. In verses 7 and 8 the meaning is that if the man who stands next to er-Rabî' in the press and takes him for a bulwark (who to do so must needs be a coward himself) feels him, as one feels a sheep to see if it is fat (*عمر*), he will find that he is lighter and leaner, i. e. more cowardly and chicken-hearted than himself. In the last line is a word, *مطابق*, which is explained in the commentary on the authority of el-Aṣma'î as meaning the action of a beast whose legs are hobbled or shackled, or one walking among thorns: he sets down his forelegs, then he raises them and in the place where they had been puts his hind legs. So here the sense is that er-Rabî' having committed a villainy, returns to the same again.

¹⁸ El-Welîd son of 'Oqbeh. His grandfather was Abû Mo'eyt son of Abû 'Amr son of Umayyeh son of 'Abd Shems; he became a Muslim at the conquest of Mekkeh (A. H. 8), and was sent by the Prophet to collect the *ṣadaqah* or poor-rate from the Benu-l-Muṣṭalaq; having returned with a false report that they had refused to pay it to him, the Prophet ordered arms to be taken up against them: whereupon there was sent down from God this warning verse (Qur. xlix. 6) "O ye that have believed! verily there has come to you a wicked man with news: act therefore with deliberation." 'Omar appointed el-Welîd to be collector of the *ṣadaqah* from the tribe of Teghlib, and 'Othmân made him governor of el-Kûfeh in succession to Sa'd son of Abû Waqqâs. One day he was leading the prayers in the great mosque of el-Kûfeh, and being drunk, after he had finished turned to the people and said "Shall I give you any more?" This greatly scandalized them, and they reported to 'Othmân his drunken habits. The Khalîfah thereupon removed him from his post and inflicted upon him the legal punishment (*ḥadd*) for drunkenness, viz., eighty stripes. After this he remained in el-Medîneh until 'Alî was proclaimed Khalîfah, when he withdrew to er-Raqqah, a town on the upper Euphrates, where he lived till his death, taking part with neither side in the contest between 'Alî and Mo'âwiyeh. El-Welîd was the uterine brother of the Khalîfah 'Othmân. (Ibn Quteybeh, Ma'ârif, pp. 162-3).

¹⁹ Ghani: the tribe of 'Âmir ibn Ṣa'ṣa'ah to which Lebîd belonged descended (as will be seen from the genealogy with which the notice begins) from Qeys son of 'Eylân through his son Khaṣafah. Ghani was the offspring of another son of Qeys (or, as others say, his grandson), A'ṣur. The tribe of Ghani was bound by the ties of mutual protection (*ḡiwār*) to 'Âmir, and a man of Ghani having slain Sha's son of Zuheyr the king of Hawâzin, Khâlid, Lebîd's great uncle (see above, note²) offered to bear the bloodwit: on Zuheyr refusing to accept anything but the destruction of the offending tribe, Khâlid slew him; and this produced an enmity between 'Âmir and 'Abs which was not appeased till many years after on the outbreak of the war of Dâḥis.

²⁰ In rendering this poem I have ventured, with great diffidence, to take it in a sense exactly opposite to that adopted by De Sacy. He imagines that the words of Tufeyl are directed against Ja'far: and he renders the word in line 3 which I translate "to be weary of us," *يملونا*, "venir à notre secours," observing however in a note that he would have preferred to read *يعدونا*. This other reading would, however,

be impossible with لَمَلت at the end of the verse; and مَلَّ means "he contracted a loathing of him, he became tired of his society": never, as assumed, "he grieved for him, shewed him sympathy." In the next two verses De Sacy takes the subject to be Tufeyl's mother, while it appears to me to be the tribe of Ja'far. Now it is to be remembered that the story is told as a case of Lebîd's *boasting* of his former state after he had become a Muslim. Ja'far was Lebîd's own family: it is therefore improbable that the verses should be to the discredit of Ja'far; and the whole tenor of the tale and its sequel shews that Tufeyl must be praising Ja'far for some good deeds done him which seemed to the young man of Ghanî, who was accustomed to the orderly administration and public charity which existed under el-Islâm, to be a very trifling thing. It appears to me conclusive that, after reciting the verses, the Ghanawî says لَيْتَ شِعْرِي مَا الَّذِي رَأَيْ مِنْ بَنِي جَعْفَرٍ حَيْثَ يَقُولُ هَذَا فِيهِمْ. Had the tale been *against* the house of Ja'far, the phrase would have run حَيْثَ يَقُولُ هَذَا عَلَيْهِمْ. At the same time I should add that it is not impossible that lines 5 to 8 may refer to Tufeyl's mother; a collective family name like Ja'far is frequently construed with a feminine singular: but just before, by a *constructio ad sensum*, it has been construed with a masculine plural, يَلْقَوْنَ; it may seem unlikely that from the natural *constructio ad sensum* the phrase should revert to the grammatical regimen of the feminine singular, though instances are not wanting. If this be so, then, taking lines 5 to 8 as praise of Tufeyl's mother, reading in line 6 *her* for *their*, and in line 7 *she* for *they*, the result of the passage will be that while the hospitality of Tufeyl's mother is related, that of the Ja'faris is declared to be still more excellent.

²¹ "Eighteen years." Tarafah is said to have been six and twenty when he was killed: this earlier age may perhaps refer to the time when he attained distinction as a poet.

²² El-Mughîreh son of Sho'beh: he was of the tribe of Thaqîf, and nephew of the martyr 'Orweh ibn Mes'ûd; he was a distinguished warrior, and was present at the battles of el-Yemâmeh (when Museylimah "the Liar" was slain), el-Yarmûk (in A. H. 13, when he lost an eye), el-Qâdisiyyeh (A. H. 15), Meysân, and Nuhâwend (where he led the right wing), besides many others. According to Ibn Quteybeh (Ma'ârif, p. 150) he was made governor of el-Baṣrah, not el-Kûfeh, by 'Omar; and Ibn Khallikân (De Slane's translation, Vol. IV, pp. 255-258) tells a tale, equally discreditable to 'Omar and el-Mughîreh, of the manner in which the former screened the latter from the punishment due to him on account of a true charge of adultery brought against him during his rule at el-Baṣrah. It seems therefore doubtful whether this anecdote, which makes him governor of el-Kûfeh during 'Omar's reign, can be genuine. I find however that in the index to Freytag's edition of el-Meydânî's proverbs he is said to have been made governor of el-Kûfeh first by 'Omar and afterwards by Mo'âwiyeh; of the latter fact there is no doubt; he died at el-Kûfeh in A. H. 50 of the plague. Ibn Quteybeh mentions (Ma'ârif, p. 276) that he was the first Muslim who took bribes. This story is twice told in the *Aghânî*: it recurs in Vol. XVIII, p. 164, in the notice of el-Aghleb. This poet, who belonged to the tribe of 'Ijl, a sub-tribe of Bekr ibn Wâ'il, was called "the *Râjiz*," or reciter of verses in the *rejes* metre, because he was the first who used that metre for *qasîdahs*, or long odes; "before his time" (says Ibn Ḥabîb, quoted by el-Isfahânî) "the Arabs used the *rejes* only in war, in driving camels, in boasting one against another, and on other like occasions, and each poem consisted only of a few couplets. El-Aghleb was the first who used it for a *qasîdeh*, and after him other men followed in the way he had shewn them." El-Aghleb, like Lebîd, was very old when

he professed el-Islâm; he left his tribe and settled in el-Kûfeh with Sa'd son of Abû Waqqâs, and was present at the battle of Nuḥâwond (A. H. 21), where he was among the slain.

²² The second, or, if we omit the Fâtîḥah from our reckoning, the first *Sûrah* of the Qur'ân.

²⁴ *إنا هامة اليوم أو غد*: That is "I shall be but a *ghost* (*hâmeḥ*) to-day or to-morrow." It is remarkable that this speech, savouring of the superstitions of the Ignorance, when men spoke of the spirits of dead men as *owls*, should be put into the mouth of so pious a Muslim as Lebîd, especially after the Prophet had specifically denied the existence of the *hâmeḥ* as of other things regarded with superstitious awe. (See Mes'ûdî, Murûj-eḥ-ṣāḥab, Vol. III, p. 311). But it will be seen from a discussion elsewhere that this particular superstition (or at least language having reference to it) was by no means eradicated by el-Islâm, and that *hâmeḥ* was used generally to indicate a dead person even by Muslims.

These words ("I am but an owl of to-day or to-morrow") are given as a proverb in el-Meydânî (Freitag's edn., Vol. II, p. 885) and a history added which connects them with Lebîd's own tribe of 'Âmir. Shuṭeyr ibn Khâlid ibn Nufeyl was taken prisoner by Dirâr son of 'Amr of Ḍabbeh, who said to him—"Choose one of three things: first, restore to me my son el-Ḥoseyn, whom thy son 'Otbeh has slain." "I cannot raise up the dead to life," said Shuṭeyr. "Then give up to me thine own son to be slain in his place," said Dirâr. "Nay," replied Shuṭeyr, "the Benû 'Âmir would never agree to surrender a knight valiant in battle for a one-eyed dotard *who is but an owl of to-day or to-morrow*." "Then thou must die," said Dirâr, and bade his son slay him.

²⁵ For el-Welîd see note (18).

²⁶ These verses are sufficiently clear. De Sacy supposes that Abû 'Aqîl is the name of a tribe in el-'Irâq which dwelt eastward of el-Kûfeh, so that the breeze that blew from thence would be the East wind: but Abû 'Aqîl is the *Kunyah* or by-name of Lebîd, as will have been noticed from a previous passage in this account of him. "High-nosed" *إشم الإنف*, having the quality called *شيم* in the nose: that is, straightness with length and height: it is used to describe a magnanimous man who holds his head high. "Highheaded" *إصميد*: this word is properly applied to a camel who, by reason of the disease called *صيد*, is obliged to hold his head up in the air without turning it to right or left: hence it is applied in both a good and a bad sense to a proud and noble man who holds his head high. "Long-armed" *طويل الباع*, i. e. generous. In the last line De Sacy reads *تجارب*, while the Bûlâq ed. has *تجاذب*; the former would mean the East wind's moaning or whistling: the latter the sweeping in different directions of its skirts as it blew.

²⁷ The Arabic word for "of 'Abd-Shems's line," *viz.* *عشيمي*, deserves notice as a curious contracted nominal adjective. In lines 5 and 6 the idea is that the camels, which are black—the most precious kind of all (see 'Antarah, Mo'all. 12)—have humps so large (the hump being the most esteemed part of a camel as food—Ṭarafah, Mo'all. 93) that they look as if a company of negroes were riding on their backs. Abû Wahb was el-Welîd's *Kunyah* or by-name. *Therîd* is a mess of bread crumbled into broth—a much appreciated dish in the simple cookery of the Arabs.

²⁸ El-Farezdaq, with el-Akḥṭal and Jerîr, made up the famous triumvirate of most excellent poets of the third order, the Islâmîs or those who had seen nothing of the days of the Ignorance.

²⁹ El-Mo'tasîm reigned from A. D. 833 to 842: he succeeded his brother el-Mâmûn, whose reign extended from 813 to 833 A. D.

* This most touching and admirable poem has been rendered by Rückert in his translation of the *Hamâseh* (Vol. I, p. 387). In line 2 "mighty towers" is مصانع, plural of مَصْنَعَة, which has several meanings: "fortresses" is the one which seems to suit the passage best. Line 13 Rückert thinks probably spurious, the insertion of an after-age. He renders it—

Der Mensch, was ist er anders als was er Frommes denkt?
und was sein Gut, als etwas auf Widerruf geschenkt?

De Sacy understands it as of the fleeting of life—"l'homme ressemble aux bonnes résolutions que suggère la piété." The latter is the preferable sense, though it certainly has a modern tone which is strange to old Arab poetry. Rückert also rejects, as a commonplace interpolation, lines 25 and 26: and certainly 23, 24 and 27, 28 seem to be consecutive in thought. In lines 17, 18 we have proof of Lebîd's already great age when Arbed died, before he became a Muslim; line 18 might be more literally rendered "I am as though, as often as I stand, I were stooping;" *râkî* is the posture assumed in prayer when the body is bent at right angles. In line 21 "O go not away from us," فلا تبعدن, is a phrase of frequent recurrence in dirges, and seems to have been used by the waiters at burials in the same way as (but with an exactly opposite sense) the Latin *diest*. At the end of the same line I have followed De Sacy and Rückert in taking موعِد as meaning "a trysting place" ("un inévitable rendezvous," "unre Frist der Einigung"): but it may also be rendered (as though pointed مَوْعِدٌ) "threaten-

ing, imminent." I prefer, however, the rendering adopted, as more suitable to the train of thought suggested by فلا تبعدن. Lines 23 and 24 shew that Lebîd was still a pagan and a disbeliever in the Resurrection when he uttered the verses. Lines 27 and 28 are quoted and explained by Lane s. v. طارق. The "waiter on the pebble's cast" بالحصى (الطارقة) or بالضاربة is the woman who endeavours to obtain an augury by the cast and fall of stones (Rückert "Sandwurfweissagerin"), while the "watcher of the flight of birds," زاجرة الطير, is an augurer of the Roman sort (Rückert "Vogelflugausleger"). It would seem that these allusions to divining and the vanity of it are indirect attacks on Mohammed.

* This history relates to the earliest days of el-Islâm, before the first Flight, that to Abyssinia in A. D. 615. 'Othmân son of Ma'qûn was one of the four converts who embraced the new faith together with 'Abd-er-Rahmân son of 'Auf (Muir, *Life of Mahomet*, II, 106): he was a man of an ascetic temper, and his austerities caused the utterance by Mohammed of the precept—"There is no monkery in el-Islâm." He led the emigration to the Christian Court of the Nejsâhi (id. II, 133). El-Welîd ibn el-Mughîreh was an aged chief of the Qureyah (id. II, 32, 80, 128, &c.) who led in the rebuilding of the Ka'beh after its destruction by a flood in or about A. D. 606. He is believed to be the gainsayer who is cursed in the 74th *Sûrah* of the Qur'an; he was one of the most violent of the Prophet's opponents, and a witness of his temporary apostacy, when he praised Lât, 'Ozza, and Menât.

** "The Holy Temple" el-Meajid-el-Harâm, i. e. the Ka'beh.

** The rest of this poem is given in the preamble to Lebîd's Mo'allaqah in the edition of the Mo'allaqât with Persian notes by Raahîdu-n-Nabl of Hûgli. It runs—

"Yea—everything is vain except only God alone,
and every pleasant thing must one day vanish away!
And all the race of men—there shall surely come among them
a Fearful Woe whereby their fingers shall grow pale:

And every mother's son, though his life be lengthened out
to the utmost bound, comes home at last to the Grave :
And every man shall know one day his labour's worth
when his loss or gain is cast up on the Judgment-Day."

These verses have, however, a suspicious islamic tone, and their genuineness seems very doubtful. The "bleaching of the fingers" *إصفرار الإناامل* in v. 4 is death.

* Esh-Sha'bl. His name was 'Âmir ibn Sharâhl ibn 'Abd-esh-Sha'bl; he belonged to the Himyerite race, and was born in the 6th year of 'Othmân's Khalifate; he was a *Kâtib* (secretary or scribe) to successive governors of el-Kûfeh. According to el-Wâqidî he died in 105 A. H. at the age of 77: others say 104 A. H. This anecdote therefore gives an authority for the attribution to Lebîd of the verses referring to his great age which extends to a period only about 60 years after the poet's death. (Ibn Quteybeh, Ma'ârif, p. 229).

* "Seventy." As the verses were given before, they were uttered when Lebîd's age was ninety.

* En-Nâbighah of Dubyân was one of the foremost poets of the Ignorance: much of his verse is still extant, and has been printed in Ahlwardt's "Diwâns of the six Ancient Arabic poets."

* According to Ibn Quteybeh Lebîd had sons: but when he became a townsman and settled in el-Kûfeh, they returned to their desert life and left him (Ma'ârif, p. 169).

* The *Seldm* is uttered at the end of the prayers by the *imâm* and his fellow worshippers; if the worshipper be alone, it is addressed to the angels: if he be praying with others, it is addressed to men and angels together.

* "Branches": *فصوص*: so in the Bûlâq edition. De Sacy reads *فصوص*, the folds or wrinkles of the body, and understands that these are flattened out by the heavy flags laid over them: but this is not in accordance with the method of burial in use among the Arabs.

* These verses are not rendered by De Sacy. "The Mother of the Sons" has been explained before in note (13). The second couplet accords with the renown of Rabi'ah as the "Rabi'at-el-Mo'tarrîn" of which we are told at the beginning of the Notice. Who the Abû Shureyk mentioned in the third couplet is I do not know, nor the event (apparently some famous encounter) to which it refers: perhaps it is the great "Day of the Defile of Jebelch." Both this poem and that which follows it must be understood as belonging to the days of the Ignorance, before Lebîd (already aged) ceased to compose verse.

The Mo'allagah of Lebîd.

ARGUMENT.

In verses 1 to 11 the Poet describes the deserted abode of his Beloved, where in the Spring her tribe and his had pastured their flocks together; verses 12 to 15 tell of her departure thence for distant fields, named in vv. 17—19. Then the Poet sets forth his view of friendship and the duties of friends when their love cools (vv. 20—21); mentioning his camel as the means of cutting short an acquaintance which has become a burthen, he first describes her hardy frame; then (v. 24) he likens her in her eagerness to start on her way to a cloud heavy with rain, the out-lying portions of which, having emptied themselves of their watery burthen, have hurried away on the moist wings of the South wind. Then follow two other comparisons: the first of the camel to a wild she-ass, driven far away into the wilds by her jealous mate; how these two lived together is told at length (vv. 26—35). The second compares her to a wild cow

whose calf has been killed and torn by wolves, and who wanders restlessly by the outskirts of the pastures away from the herd in search of it; at the end of her wanderings, when she is beginning to be comforted for her loss, she is beset by hunters and dogs, but escapes the former and beats off the latter (vv. 36—52). Then he turns again to his Lady, and tells her more of his mood. He describes to her the revels which she knows not of (vv. 57—61): his open-handedness (v. 62) in clothing the naked and feeding the hungry: his valour in defence of his tribe (v. 63), which gives him again occasion to tell of his good mare (vv. 66—69): his high place in the Courts of Kings, where he is chosen as arbiter between contending poets (v. 70): his liberal hospitality, when he provides for his friends fat camels as the prize of the arrow-gambling (vv. 73—76); and his charity to the poor and friendless, whom he satisfies with food (vv. 76—77). Then he passes from himself to his tribe, and vaunts their nobleness of heart and the valour and steadfastness of their young men and their greybeards (vv. 78—89).

- 1 Effaced are her resting-places—where she stayed but a while and where
[she dwelt long
in Mina: desolate are her camps in Ghaul and er-Rijâm,
- 2 And by the torrents of er-Rayyân: the traces thereof are laid bare
and old and worn, as the rocks still keep their graving:
- 3 Tent-traces over which have passed, since the time that one dwelt there,
long years, with their rolling months of war and peace.
- 4 The showers of the signs of Spring have fallen on them, and there have
[swept
over them the rains of the thundering clouds, torrents and drizzle
[both—
- 5 The clouds that came by night, those of the morning that hid the sky,
and the clouds of even-tide, with their antiphons of thunder;
- 6 There have sprung up over them the shoots of the rocket, and in the
[sides
of the valley the deer and the ostriches rear their young;
- 7 The large-eyed wild kine lie down there by their young ones
just born, and their calves roam in herds over the plain.
- 8 The torrents have scored afresh the traces of the tents, as though
they were lines of writing in a book which the pens make new
[again,
- 9 Or the tracery which a woman draws afresh as she sprinkles the blue
over the rings, and the lines shine forth anew thereon.
- 10 And I stood there asking them for tidings—and wherefore did I ask
aught of deaf stones that have no voice to answer?
- 11 Bare was the place where the whole tribe had rested: they passed
[away
therefrom at dawn, leaving behind them the tent-trenches and the
[thatch.

- 12 The camel-litters of the tribe stirred thy longing, what time they
[moved away
and crept into the litters hung with cotton, as the wooden frame-
[work creaked
- 13 —The litters hung all round, over their frame of wood,
with hangings, thin veils and pictured curtains of wool.
- 14 They began their journey in bands, wide-eyed as the wild cows of
[Tûḍiḥ,
or deer of Wejrah as they watch their fawns lying around.
- 15 They were started on their way, and the sun-mist fell off them, as
[though
they were low rocky ridges of Bisheh, its tamarisks and its boulders.
- 16 Nay—why dost thou dwell on the thought of Nawâr? for she is gone,
and severed is all that bound her to thee, whether strong or weak.
- 17 Of Murrah was she: she halted in Feyd, then she travelled on
to those of el-Hijâz. How then canst thou reach to her
- 18 On the Eastward slopes of Aja' and Selma, or in Moḥajjar
where Fardeh and er-Rukhâm cut her off from thy coming?
- 19 Or it may be she went to el-Yemen, and then her abode
should be in Wiḥâf el-Qahr, or Tilkhâm, in Ṣuwâ'iq.
- 20 Cut short then thy longing for one whose converse is changed to thee:
and verily the best in affection is he who knows how to cut its
[bonds.
- 21 Give freely thy best love to him who loves thee—there remains to
[thee
the power to flee him when his love limps and its straightness
[bends to a fall:
- 22 To flee on a camel spent with journeyings, which have left of her
yet something, her back and hump both thin and spare.
- 23 When her flesh has fallen away, and her flanks grown spare and lean,
and the strap which ties her shoe to her pastern is cut to pieces with
[use,
- 24 Then she bends joyfully to the rein, eager to start, as though
she were a dusky red cloud whose cloudlets drained of rain have
[sped away on the South wind:
- 25 Or a wild she-ass great with young, mated to a white-bellied male
[whose sides
bear the marks of his fights with the stallion-asses, their blows
[and their bites.
- 26 He takes his way with her to the uplands among the hills, his sides
[all scarred,
with jealousy in his heart roused by her rebellion and her desire.

- 27 To the downs of eth-Thelebût, where he scans from the heights thereof
the wilderness of rolling uplands, in dread lest the guidestones
[should hide a foe.
- 28 Until, when they come to the end of the six months of Winter,
they feast their fill on the dewy herbage : and long had they suffered
[thirst.
- 29 They resolve to turn again, and seek with a steady purpose
the water-springs : and the way to gain one's end is to set the
[heart firm !
- 30 Their pasterns were pricked by the awns of the barley-grass, and there
[swept
over them the hot blasts of Summer in their swiftness and their
[heat.
- 31 And they raised as they galloped along a train of dust whose shadows
[fleeted
like the smoke of a blazing fire with its wood wrapped in ruddy flame
- 32 Fanned by the North wind, its dry sticks mixed with moist stems of
[' *arfaj*,
with its volumes of rolling smoke that rise over the tongues of
[flame.
- 33 He sped along thrusting her before him—a custom it was of his,
when she lingered behind, to thrust her on in front—
- 34 And they plunged together by the bank of the rivulet into a pool
brimming, set close with reeds, and splashed about its waters—
- 35 A pool set round with reeds that screened it from the sun
those of them that lay in a tangle on its face and those that stood
[upright.
- 36 Is she like my camel—or shall I compare her to a wild cow who has
[lost her calf,
who lingers behind the herd, its leader and its stay ?
- 37 Flat-nosed is she—she has lost her calf, and ceases not
to roam about the marge of the sand-meadows and cry
- 38 For her youngling just weaned, white, whose limbs have been torn
by the ash-grey hunting wolves who lack not for food.
- 39 They came upon it while she knew not, and dealt her a deadly woe
—Verily Death, when it shoots, its arrow misses not the mark !
- 40 The night came upon her, as the dripping rain of the steady shower
[poured on
and its continuous fall soaked the leafage through and through :
- 41 She took refuge in the hollow trunk of a tree with lofty branches
[standing apart
on the skirts of the sandhills, where the fine sand sloped her way.

- 42 The steady rain poured down, and the flood reached the ridge of her
[back
in a night when thick darkness hid away all the stars ;
- 43 And she shone in the face of the mirk with a white glimmering light
like a pearl born in a sea-shell that has dropped from its string.
- 44 Until, when the darkness was folded away and morning dawned,
she stood, her legs slipping in the muddy earth.
- 45 She wandered distracted about all the pools of Šo'áid
for seven nights twinned with seven whole long days,
- 46 Until she lost all hope, and her full udders shrunk
—the udders that had not failed in all the days of her suckling
[and weaning.
- 47 Then she heard the sound of men, and it filled her heart with fear
—of men from a hidden place : and men, she knew, were her
[bane.
- 48 She rushed blindly along, now thinking the chase before
and now behind her : each was a place of dread.
- 49 Until, when the archers lost hope, they let loose on her
trained hounds with hanging ears, each with a stiff leather collar
[on its neck ;
- 50 They beset her, and she turned to meet them with her horns
like to spears of Semhar in their sharpness and their length
- 51 To thrust them away : for she knew well, if she drove them not off,
that the fated day of her death among the fates of beasts had
[come.
- 52 And among them Kesáb was thrust through and slain, and rolled in
[blood
lay there, and Sukhám was left in the place where he made his
[onset.
- 53 On such a camel, when the glistening sands dance in the hot noon,
and the skirts of the mirage clothe their rolling hills,
- 54 Will I accomplish my desire—I shall not be turned away from it by
[blame,
nor by all the reviling that men may care to heap on me.
- 55 And did not Nawár then know that I am one
who knits where he pleases the knot of love and cuts it where he
[wills,
- 56 Wont to leave when it likes me the places that I care not for
till the fated doom of Death shall lay hold of a certain soul ?
- 57 Nay, verily thou knowest not how many a night
cool and mild, good for delight and revelry,

- 58 I have passed as we told tales together : and many a vintner's flag
have I come to when it had been taken down and his wine grown
[scarce and dear.
- 59 I buy the costly wine in the old and blackened skin
or the pitch-anointed jar, when its seal is broken and its wine ladled
[out.
- 60 Many the clear draught I have drunk in the morn, and many the sing-
[ing-girl
to whom I have listened as she strained the strings on the lute
[which her thumb adjusta.
- 61 I have risen to drink of the wine before the cock crowed at dawn
that I might drink deep of it again when the sleepers awoke from
[sleep.
- 62 And many the morning of wind and cold whose chill I have shut out
when its reins were held in the hand of the bitter North.
- 63 And I too have shielded the Tribe from harm when there bore my wea-
[pons
a swift mare, my girdle its reins as I went forth at dawn :
- 64 I mounted the watching-mound on the top of a dusty hill
narrow in standing-place, whose dust blew towards the standards
[of the foe :
- 65 Until, when the Sun put forth his hand and laid hold of night
and the darkness covered all the terrors of our line of fear,
- 66 I came down, and my mare reared up like a lofty trunk of palm
bare of branches, which the climber can never hope to climb ;
- 67 I pushed her along as the ostrich flees, and swifter than that,
until, when she became hot with the race and her bones light,
- 68 The light saddle loosened upon her, and her breast streamed with
[sweat,
and her girth was soaked through and through with the foam
[that covered her.
- 69 She rises in the air, and strives against the rein, and inclines sideways
like the circling down of a dove when a flight of them flies to drink.
- 70 And many the Court of Kings thronged by strangers who know not one
[another,
whose gifts are hoped for by men and their chiding feared,
- 71 Where thick-necked men stood, like lions, threatening one another in
[their hate
as though they were fiends of the Desert with their feet firm
[set in strife—
- 72 I have denied what was vain in their claims, and dealt out to each his due
as I judged right : and their noblest was not nobler than I.

- 73 And many the camel, prize of the gamers, to whose slaying I have called
my fellows with the gaming arrows, all alike in length :
- 74 I call them to the slaying of a barren she-camel, or one with young,
and her flesh has been given freely to all my neighbours ;
- 75 And the guest and the stranger from afar were in my tent
as though they had come down into Tebāleh with its meadows of
[rich grass.
- 76 There sought refuge by my tent-ropes every wretched one
clad in scanty rags and wasted like the camel by her master's
[grave.
- 77 And they fill brimful with meat, when the winds are blowing shrill,
great bowls of broth, to which their fatherless ones come to drink.
- 78 Verily we of ' Āmir, when the Tribes are met together,
there wants not of us a Chief to lead in the doing of a noble deed,
- 79 Or a Divider to portion out to the Tribe its due,
or a Prince to give less or more as he deems right and good
- 80 In his headship : or a generous man who helps men with his bounty
free-handed, a gainer of all good gifts and one who takes them by
[force.
- 81 For he comes of a Stock to whom their Fathers laid down the way
—and every people has its own way and its leader therein.
- 82 If there comes an alarm, thou shalt find among them the helmets of
[mail,
and the hawberks of woven mail the rings of which shine like stars :
- 83 They will not be craven, nor shall their deeds fall without fruit,
for their hearts are firm and waver not with vain desire.
- 84 Be content with that which the King has allotted to thee as a portion :
for verily One who knows has portioned out the tempers of men.
- 85 And when faithfulness was dealt out among the Tribes of men,
the Dealer gave to us a full and abundant share ;
- 86 And He built for us a house of glory with lofty roof
and our greybeards and our young men have risen to the height
[thereof.
- 87 They are the Leaders in work when mishap befalls the Tribe,
and they are its good Knights and they are its Lawgivers ;
- 88 And they are a fair Spring-tide to him who seeks their shelter,
and to the widows, when their year of widowhood lengthens out ;
- 89 And they are the men to see that no Tribesman holds back in malice,
and that no vile betrayer goes over to the foe.

NOTES.

Verse 1. "Mina." There are two places of this name mentioned in the *Marâsid-el-Ittilâ'*: the first the well-known valley close by Mekkeh, the second a place in Dariyyeh, a province of Nejd, on the route which passes through that country from Mekkeh to el-Bagrah; the latter is meant here. Ghaul and er-Rijâm (that the latter should have the article is proved by a verse of Aus ibn Hôjr cited by ez-Zauzenî) are the names of two mountains in the same neighbourhood.

v. 2. "er-Rayyân:" this is here the name of a mountain in Dariyyeh: it is also the name of a great mountain in the ranges of Aja' and Selma, the mountains of Teyyi', where, according to the *Marâsid-el-Ittilâ'*, there is a never-ceasing flow of water; the word means "having abundance of water for irrigation": and it is evident from the name and the mention of torrents here that abundance of water was as characteristic of the er-Rayyân in Nejd as of that in Teyyi'.

v. 3. "Long years": *Hijaj*, plural of *hijjah*; literally, seasons of pilgrimage: as we say "Summers" and "Winters" in the same meaning. "Months of war and peace": in the days of the ancient Arabs the year was divided into four months of peace, in which war between the tribes was by common consent unlawful, and eight months during which war was permitted; the months of peace were *Đu-l-Qa'deh*, *Đu-l-Hijjah*, *Moħarram*, and *Rejeb*.

vv. 4 and 5. "The showers of the signs of Spring:" *marâbiu-n-nujûm*: *Mirbâ'* is rain that comes in the beginning of the season called *Rabî'* or Spring: *en-Nujûm* are the constellations called *anwed'*, that is, the 28 Mansions of the Moon, which by their rising or setting at dawn were supposed to bring rain or wind, heat or cold (Lane s. v. *مرباع*). *Rabî'* is not strictly Spring; for it includes the whole time from September till March, during which rain falls in Arabia: it is that season when the pastures are fresh and grazing abundant. The commentator on verse 5 divides the year into three seasons, viz., *Shitâ'*, *Rabî'*, and *Şeyf*, or Winter, Spring and Summer; and he says that in the different words used for clouds in verse 5 the rains of the whole year are described: those of Winter fall generally by night, those of Spring in the morning, and those of Summer in the evening. (For an account of the ancient Arabian seasons, see Lane, s. v. *مزمز*, and for one of the *anwed'* see Pocock, Spec. Hist. Ar. p. 163.)

v. 6. "The rocket:" *Eyhaqân*, explained as *el-jirjir el-barri*, which is the *Erucis Sylvestris*.

v. 7. "Wild kine." According to Lane (s. v. *بقر*) the animal intended is the *antilope defassa* of modern zoologists, which is still called by this name in Egypt. "It is a species of bovine antelope: in Barbary, it seems that the animal thus called is another species of bovine antelope, or perhaps a variety of the former; it is said to be what is termed by Pallas *antilope bubalis*; by others, *alcephalus bubalis*, or *acronotus bubalis*; and this is said to come occasionally to the Nile: but the Arabic appellations given above are employed with much laxity."

v. 8. The comparison of the almost effaced traces of a Spring encampment, washed by the rain and worn by the winds, to lines of writing which have faded by long use is common in old Arabic poetry. Zuheyr says (the lines are quoted in the notice of him extracted from the *Aghânî*) speaking of tent traces (*fulûl*)—

بَلَيْنَ وَتَكْسِبُ آيَاتِهِنَّ عَنْ قُرْطٍ حَوْلَيْنِ رَقًا مَحْبِلًا

"Worn are they: thou wouldst think their lines
over which two years have passed were a parchment old and faded."

Another instance is quoted by Lane *s. v.* سفر. From this it is evident that writing and books were not so strange to the Arabs of the time immediately preceding el-Islām as has sometimes been asserted.

v. 9. The reference here is to the *washm* or tracery pricked into the skin of a woman's hands and arms. The pattern is pricked out with a needle, and there is sprinkled over the skin and rubbed into it a preparation called *na'ūr*, here rendered "blue," *i. e.* powdered indigo, but which may also mean powdered lamp-black. As the rains which deepened and broadened the traces of the tents are in verse 8 compared to a writer who goes over lines of writing again with a pen, so in v. 9 they are likened to a woman who renews the tattooing by sprinkling fresh pigment over the old lines; which being rubbed in, the lines appear fresh again.

v. 11. "Tent-trenches:" *nu'y*, the trench which is dug round a tent to receive the rain draining from its roof and to prevent the flooding of its interior; it is to be remembered that these pastures were resorted to during the season of rain. "Thatch," *Thumām*, *i. e.* panic grass. Forskal (page 20) says that the name is used for *Panicum Dichotomum*: but it is applied by the Arabs to many species of *panicum*. The grass is used for thatching and for stuffing holes in the tents so as to keep out the weather.

v. 12. "Crept into the litters:" the word used (*sakannus*) is appropriate to the action of a hare or a fox creeping into its hole (*kinās*).

v. 14. *Tūḍīḥ* is mentioned in v. 2 of the *Mo'allaqah* of Imra' el-Qeys. The *Marāsid-el-Ittilā'* says that it is the name of "a hill of white sand which rises among other hills of red sand in the great desert (ed-Dahnā) near el-Yemāmeḥ," one of the Southern provinces of Central Nejd: "but others say it is a different place." *Wejrah* is also mentioned in the *Mo'all.* of I. Q., verse 33: it is a stage on the road from Mekkeh to el-Baṣrah, 40 miles or 3 stages from the former, much frequented by wild kine. The mention of the look which a wild cow or deer casts on her young one, at which time her eyes are most beautiful and tender, as a comparison for the eyes of a beautiful woman is common in old Arab poetry. See I. Q., *Mo'all.* v. 33.

v. 15. *Bīsheh* is the name of a valley in el-Yemen which is thickly populated: also of a village in *Tihāmeḥ*; so the *Marāsid*: the commentary says that it is a valley on the road to el-Yemāmeḥ. The long line of camels with their litters in which the ladies ride is compared to the ridges of rock of this valley in the part where its ridges are low and sink into the plain (اجزاء). These, in the noon-tide, stand out from the midst of the mirage, with their rocks and tamarisks (*athh*, *Tamarix Orientalis*), even as the tall camel litters make their way through the mists of morn which cling round them like a skirt.

v. 16. "Nawār:" the name of his Love: the word means "timid, retiring."

v. 17. "Of Murrah." There were many tribes of this name: the one intended is, however, probably *Murrah* ibn *Ṣa'ṣa'ah*, the progenitor of which was the brother of 'Āmir son of *Ṣa'ṣa'ah*, father of the tribe to which *Lebid* himself belonged. These *Benū Murrah* were more commonly known as the *Benū Salūl*, and, as stated in the extract from the *Aghānī*, it was among them that the famous 'Āmir ibn *Tufeyl* died after his unsuccessful attempt to assassinate the Prophet.

Feyd is a place still well known by that name: it was visited by *Palgrave* (Central and East. Arab. Vol. I, p. 230), and is situated on the South-East face of *Jebel Selma*, the most Southern of the two ranges of *Teyyi'*, about the middle of the range. *el-Hijāz*, "the barrier" *i. e.* between the uplands of Nejd and the low coast country of *Tihāmeḥ*, is the mountainous tract in which Mekkeh and el-Medineh are situated.

v. 18. "Aja' and Selma": in the original *el-jebelân*, "the two mountains:" the two well known ranges, now called collectively Jebel Shaumar, and formerly famous as the country of Teyyi'. They are now inhabited, according to Palgrave (I. 118), by a mixed race, sprung from the union of Teyyi' with 'Abs, Teghlîb and Hawâzin, called the Benû Shaumar (or acc. to Wetzstein, Z. D. M. G. XXII, p. 99, Shammar).

el-Mohajjar is given as the name of several places in the Marâsid: here it probably means a hill of the range of Teyyi' which is girt (hojjira) by a stretch of sand. Fardeh is also the name of several places: here it appears to be an isolated hill in Teyyi', called in the Marâsid Fardet-esh-Shumûs. er-Rukhâm (Rukhâm without the article in the Marâsid), a place in Teyyi'.

v. 19. Şuwâ'iq (in Marâsid, eş-Şuwâ'iq), a tract in el-Yemen. Of Tîlkhâm the Marâsid only knows that it is mentioned here, and Wiḥâf el-Qahr ("Black rocks of violence") is not mentioned at all.

v. 23. Camels frequently have their soft feet protected by a leather shoe, which is tied by a strap round the pastern.

v. 26. "Her rebellion and her desire." The meaning seems to be that the he-ass's jealousy is roused by the rebellion of the female before her pregnancy and her desire thereafter, which makes him suspect that she may not be with foal by him.

v. 27. eth-Thelebût, a *waddi* between Teyyi' and Ḍubyân, South-East of the range of Selma. "The guidestones": *âram*, plural of *îrem*, stones or cairns set up to mark the way in the desert.

v. 28. "The six months of winter:" *Jumâda sittetan*. According to ez-Zauzenî, *Jumâda* is here put for *esh-Shitd*, winter, as in the verse of the Ḥamâseh—

"In a night of *Jumâda*, the season of cold and rain,

when the camp-dog cannot see the tent-ropes for the darkness thereof."

Others say that he divides the year into two halves of six months each, and that *Jumâda* is taken in its ordinary meaning, the name of a month, as the last month with which the Winter season ends; there are two *Jumâdas*, the first and the second, respectively the fifth and sixth months of the Arabian year: the second would be meant here. The verse means that during the cool season of dews and rain the two wild asses had satisfied themselves with the grass of the pasture, and had had no need of water, from which they had abstained all this time: then the Summer set in, and the pasture withered, so that they had to resort to the water in the deep valleys.

v. 29. The literal version of this couplet is—

"The two returned with their affair to a strongly set (purpose)

firmly determined: and success in plans is the fixing of them firm."

I have added in my translation what is understood,—that their purpose was to seek for water.

v. 32. '*Arfaj*, a shrub much used for fuel: its botanical name is not given by Lane, nor does it occur in Forskal.

v. 36. "Who has lost her calf:" *mesbâ'ah*, more fully "whose calf has been torn and slain by beasts of prey (*sabo*)."

v. 37. "Flat-nosed:" more accurately "camoys-nosed," *khaned*, an epithet reserved for kine and deer. "The sand-meadows": *esh-Shaqâ'iq*, plural of *Shaqiqah*, an intervening space or tract between two elongated tracts of sand, producing good herbage.

v. 38. "Youngling just weaned:" so I have rendered *mo'afar*, following the commentary, which explains that it means "cast down in the dust" (*'afar*), and is applied to the young of an animal which is suckled by its dam and then left for a day or two to find its own food, so as to wean it gradually. The mother tumbles over the

calf in the dust when it desires to suck and prevents it from doing so. "White:" *qahd*. The wild kine are white, except the face and legs and tail, which are black: so says the commentator here. Imra'el-Qeys (Mo'all. 64) compares them to onyx stones.

v. 43. "A pearl born in a sea-shell:" *jumānet-el-baḥriy*. *Jumāneh* is properly a false pearl, or a bead of silver shaped like a pearl, from the Persian *gumān*, thought, fancy: here it is put for a genuine pearl, as is shewn by the following word *el-baḥriy*, which may be either the shell or the diver. "That has dropped from its string:" *nulla niḡāmuḥd*: literally "of which the string has been pulled out:" the restless roaming of the cow is likened to the rolling hither and thither of the pearl.

v. 45. No information is given in the *Marāṣid* regarding *Ṣo'aid*.

v. 46. The commentary says that the apodosis of *ḥattā iḏd* in this verse, *viz.*: *adit 'anhu* (she forgot her young one), is omitted: I prefer to understand verse 47, though introduced by *wa*, as the apodosis. A similar construction exists in verse 49: *ḥattā iḏd ya'isa-r-rumdu, wa arsalū*.

v. 47. "The sound:" *rizz*, "a noise heard from afar." "From a hidden place:" *'An ḡahri gheybān*, "from a place which concealed what was in it".

v. 48. In rendering this couplet the reading *فعدت* has been chosen instead of *فقدت*; the former is cited in the notes to Arnold's edition (p. 29) from the Gotha MS.: the latter appears in his text. The native commentators prefer the latter, apparently because the construction of *عدا* as an *اِخْتِ گان* is thought the most appropriate explanation of the verse: but *عدت* from *عدو* to run would be equally admissible as regards construction, *تعب* being its *حال*, and the sense seems to require the word; for the next verse says that the pursuers lost hope of reaching her, evidently because of her swift flight. Taking *عدت* as the first word, the verse may be literally rendered

"She rushed along, thinking that each of the two openings
was a meet place for fear, both behind her and before her".

"The two openings," *kila-l-farjeyn*: that is, the splitting of the thicket which opens before her and closes behind her as she rushes along: it is equivalent to the following words, *khalfuhd wa-imāmuḥd*. *Maula* "a meet and fitting place," as in the *Qur'ān*, "*en-nāru maulākum*," "The Fire is your fitting place."

v. 49. "With stiff leather collars on their necks:" *Qāṣṣan a'ḡāmuḥd*. Another rendering of these words, which is the one preferred by De Sacy, is "lean and slender-waisted" (*aux flancs maigres et effilés*); *qāṣṣ* means dry, and *a'ḡām*, plural of *'oḡmeḥ*, is said to mean waist as well as leather collar. The latter meaning, however, is the only one of the two given in Lane.

v. 50. "Spears of *Semḥar*." According to the commentary and other authorities quoted by Lane, *Semḥar* was the name of a certain maker of spears who dwelt in the town of el-Khaṭṭ in el-Baḥreyn, where the best bamboos from India were landed and fashioned into lances, which are thence frequently called *khaffiy*: he is said to have been the husband of Rudeyneḥ, who also used to straighten spears; others say that *Semḥar* was the name of a town or village in Abyssinia where good spears were made. But it will be seen from Lane (*s. v.* *سمهر*) that there is a quadriliteral verb *سمهر* meaning "to be straight and hard," and that *semḥariy* is applied to bow strings as well as spears, while *musmahirr* is used of a thorn in the sense of tough. In this verse there is another appellative, *Medariyyeh*, that is, belonging to or made at Medar, a vil-

lage in el-Yemen twenty miles from Şan'â (Marâşid), which also means spears (*i. e.* long and sharp horns), spears being made there as well as at el-Khaţţ.

v. 52. Kesâb and Sukhâm, names of two of the hounds.

v. 56. "A certain soul:" *ba'da-n-nufûs*, *i. e.* himself. This verse affords an interesting example of the archaic use of *و* as the equivalent of *ي* (*ي و*) *i. e.* unless. Having the force of "if not," it causes the verb to take the jussive or apocopated form required in the protasis of a conditional sentence.

v. 58. "As we told tales together": the Arabic verb *samara* means to pass the night in drinking wine and holding pleasant discourse together. "Vintner's flag:" the shops (*hânât*) of the wine-sellers were distinguished by flags hung out before them; when the flag was taken down it was a sign that the shop was closed or that the wine had run out. In this verse and the next Lebîd vaunts his liberality in buying wine for his fellows when it was at its dearest. So 'Antarah (Mo'all. 52), describing a gallant man, calls him *hattâku ghâdyâtî-t-tijâr* "one who pulls down, or causes to be taken down, the vintners' flags," *i. e.* exhausts their stock.

vv. 60, 61. The morning draught of wine is praised above all others by the ancient poets. In the work entitled *el-Marj-en-naḍîr* ("the green meadow") Mohammed ibn Abi Bekr el-Uṣyûṭî says of the *ṣabûḥ* or morning potation—"The poets make mention of the morning draught in preference to wine drunk at other times, because in ancient times Kings and others used to prefer drinking in the morning, and because of the freedom of the heart at that time from care or thought of the obstacles and calamities of Fortune; also because those that arose early to drink anticipated those who blamed their wantonness: for it is the custom of the blamer to blame a reveller in the morning for what he has done the night before, because that is the time when he becomes sober and recovers from his drunken fit." (Quoted from Kosegarten, Mo'all. of 'Amr Kulth. p. 49.)

"A singing girl." The singing girls who sang at the drinking parties of the ancient Arabs were Greeks, Syrians, or Persians; until after el-Islâm the Arabs, though masters of rhythm and metre, had no indigenous system of singing except the rude song (originally of the camel-driver) called *rajes*. These girls probably sang for the most part in their own tongue and played the music which they had learned in Persian 'Irâq or Syria; but in the life of en-Nâbighah of Ḍubyân as given in the Aghânî (IX. 164) a singing-girl of Yethrib (afterwards el-Medîneh) is mentioned, who sang one of that poet's poems *in Arabic* and so enabled him to detect a fault of prosody.

v. 62. "Whose chill I have shut out," *i. e.* by gifts of clothes and food to the naked and hungry. The phrase "when its reins were in the hand of the bitter North" means that the North, the coldest of winds, had full control over the day.

v. 63. "My girdle its bridle": he threw the bridle over his shoulders so that it became a girdle to him, in order that he might have his hands free for his weapons.

v. 64. The dust blew from the hill-top where he acted as scout on to the Enemy's banners: this indicates that they were close at hand and that his post was one of danger.

v. 65. "The terrors of our line of fear:" *'aurât-eth-thughûr*. *'Aurât* means the dangerous or undefended portions of a place open to attack; and *thughûr*, plural of *thaghr*, is the frontier over which the enemy spreads his line of assailants. When the sun sets, and watching at the place of observation is of no further use by reason of the darkness, Lebîd comes down and scours the plain between his Tribe and the foe, to see that no night attack is being prepared by the latter.

v. 66. In this verse the word *عاج* is used of the trunk of a palm tree which is still an object of desire to the gatherer of the fruit, but is so tall that he cannot hope to climb it: it is thus evident that the word is *not*, as stated by the authorities quoted in Lane *s. v.*, restricted to the trunk of a palm tree after it has become dry or has lost its head of leaves and fruit.

v. 68. "Light saddle:" *riḥāleh*, a saddle made only of sheep-skin and wool, without any frame of wood, used by swift riders.

vv. 70.—72. In these verses, says the commentator, he boasts of the contention which passed between him and *er-Rabī'* son of *Ziyād* at the court of *en-No'mān* son of *el-Munḍir* king of *el-Hīrah*. The circumstances of this contest are related in the notices of both poets given in the *Kitāb el-Aghānī*.

v. 71. "Friends of the Desert:" *jinnu-l-bediyy*. *El-Bediyy* may be either the proper name of a certain valley, or it may be synonymous with *el-bādiyeh*, the Desert generally.

v. 73. The custom of the Arabs in gambling with arrows was to require those who lost to pay for the camel which was the prize of those who won: *Lebid's* liberality consisted in that he furnished the prize himself from his herds, and thus those who lost had not to pay.

v. 74. A barren camel, says the commentary, is the fattest, while one with young is most delicate of flesh.

v. 75. *Tebāleh*, a certain valley in *el-Yemen*, famous for its abundance of water and rich meadows. In this valley was situated the Oracle of *Ḍu-l-Khulūṣah*, consulted by *Imra'el-Qeys* after the slaying of his father.

v. 76. "The camel by her master's grave:" *el-beliyyeh*. It was the custom of the pagan Arabs to tether a camel by the grave of a dead warrior, and to let her die there of hunger and thirst; they believed that on the Judgment Day her master would ride on her at the Resurrection to the gathering of mankind. The root *beliya* means to be worn out.

v. 77. "They fill brimful with meat:" literally, *they crown*, as in Greek (II. I, 470) *κρητῆρας ἐπιστέφαντο ποτοιο*, and (II. VIII, 232) *κρητῆρας ἐπιστέφαν οἶνοιο*. "Bowls:" *khalij*, plural of *Khalij*, a river or canal, used to mean great and well-filled bowls.

v. 80. "A gainer of all good gifts and one who takes them by force:" *Kasābu raghd'ibin ghannāmuhā*: this does not mean that the generous man, like the Vikings, was bounteous from the wealth he had acquired by plunder; the "good gifts" are his noble qualities; and to gain them by force is to improve them by strenuous and noble deeds.

v. 87. "Lawgivers:" *ḥakkām*, *i. e.* judges, deciders of disputes, and layers down of the law; all these functions, as in Homeric times, were among the ancient Arabs combined in one man of tried steadfastness and honesty.

v. 88. "A Spring-tide." As the season of *Rabī'* or Spring was the pleasantest of the year, rich with fertilizing rains and green pasture, so men of bountiful and kindly nature were likewise called by that name. *Lebid's* own father *Rabī'ah*, as the *Aghānī* informs us, was known as *Rabī'at-el-Mo'tarrin i. e.* "a Spring for those who came to seek his bounty."

"Their year of widowhood." The commentator quoted by *Arnold* (not *ex-Zauzenī*) says that in the Ignorance it was the custom for widows on the death of their husbands to undergo a period of separation (*'iddeh*) extending to one year. Under *el-Islām* the '*iddeh* was fixed (*Sūrat-el-Baqarah*, verse 234) at four months and ten days. During this

period they could not marry again nor go forth from their houses, and were thus most miserable. Reference appears to be made to this ante-islamic custom in v. 240 of the *Súrat-el-Baqarah*.—"Such of you as shall die and leave wives shall bequeath their wives a year's maintenance without causing them to leave their houses." That the period of mourning in the Ignorance was a full year, not for widows only but for the whole family of the deceased, may be gathered from the verses of Labid on his own death quoted near the end of the notice of him in the *Aghānī*, where he bids his daughters mourn for him—

إِلَى الْحَوْلِ ثُمَّ أَسْمُ السَّلَامِ عَلَيْكُمَا وَمَنْ يَبْكُ حَوْلًا كَامِلًا فَقَدْ اعْتَدَرَ

"Until the year is done—then the name of Peace be on you :
for he who weeps for a year has discharged what is due from him."

Ez-Zauzenī, however, takes *murmilat* as meaning merely "poor women" النساء اللواتي نفدت از وادهن, and refers the lengthening of their year spoken of to the weariness of their life of poverty.

v. 89. The commentator quoted by Arnold explains *humu-l-'ashireh* as equivalent to *hum muqlihu-l-'ashireh* : "They are the men who order or rule the tribe." Ez-Zauzenī and the Persian commentator Rashidu-n-Nabī, however, reject so violent an ellipse and take the verse in the simpler construction which I have followed. Of the use of *عن* in the negative sense which it bears here (= lest) other examples are to be found in the *Mo'allaqah* of 'Amr son of Kulthūm, vv. 25 and 32.





JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.

Part I.—HISTORY, LITERATURE, &c.

No. II.—1877.

On the Shighni (Ghalchah) Dialect.—By R. B. SHAW, Political Agent,
Ladàk.

A few words of the Shighni dialect, collected by Munshi Faiz Bakhsh, were attached to my former paper on the Ghalchah Dialects printed in the Journal of the Asiatic Society of Bengal, Pt. I, for 1876. I see that the late Oriental Congress held at St. Petersburg expressed the opinion that a study of the forms of speech in use about the head-waters of the Oxus was very desirable. I hope therefore that this short grammar and specimen story of a third of those dialects may be acceptable.

Shighnàn and Roshàn, the districts where it is spoken, lie in the valley of the Oxus just above the country of Darwáz, on the great bend which the river takes round Badakhshàn. They extend also up the valleys of some of its feeders which descend from the Pamir. They are both under the same Ruler (*Asaf Ali Khan* is the name of the present Mir). His dominions form the most northerly of the Hill-States dependent on Afghànistàn. My informant (a Shighni) saw him go, some six years ago, to do homage at Faizabad to Naib Muhammad Alam, the Governor of Afghàn Turkistàn. The next year, his son went on a similar errand, since which my informant has been absent from his country. On both occasions tribute was taken : 2000 *tillas* (gold coins), 1000 *yàmbu* (Chinese shoe-silver) &c. These are probably mere round figures used to express a considerable (and unknown) amount ; for these two items alone would be worth about £18,000. The next district to the north, Darwáz, is represented as being subordinate to Bokhàrà. Shighnàn was not invaded by the Afghàns, but followed natural-

ly the destiny of the mother province, Badakhshàn, to which it has been, from time immemorial, attached. The former seems to be the most important of the Ghalchah States, and wonderfully protected from invasion by natural advantages.* It would thus form a safe refuge for an aboriginal people.

The valleys of the Oxus feeders which form the greater part of the territory of Shighnàn and Roshàn, open out at their heads into the high plains of Pamir. It will be observed that the Shighni dialect shows a greater affinity to that of Sariḳol (in the Eastern side of Pamir) than to the speech of the Wakhis, notwithstanding that the latter occupy a valley on the same side of the main water-parting, and parallel with the Shàkh-Darrah (Shighnàn). This would show that the open Pamirs must have opposed less serious obstacles to inter-communication than the Western ridges which divide the Oxus feeders from one another, or than the narrow gorge of that river itself. Its local name "Panjah," suggests the illustration of a hand with fingers outspread (as in playing the piano). It is obviously easier (comparing small things with great) to cross the level back of the hand, than to travel at right angles across the arched fingers.

The Shighni dialect has all the sounds known in the other Ghalchah dialects with the addition of one which is intermediate, and seems to explain the transition, between the Persian *sh* and the Sariḳoli *kh* (as in German *ich*). It will have been noticed that many Persian words such as *shah*, *sharminda*, *Pādshāh*, become in Sariḳoli *khāb*, *kharminda*, *Pādkhāh*, &c. The Shighni supplies the intermediate step by a sound which I do not know how to express (without special type) better than by the compound *skh*. It is the German *ch* of *ich* sibilated so as almost to resemble an English *sh*. The steps are plain from the *sh* pronounced at the back of the upper teeth with the front part of the tongue, to the *skh* a little further back with the middle part of the tongue raised, and to the Ghalchah *kh* slightly further back still. This *skh* is unlike the Wakhi *sch*; for while the former is an attempt to sibilate the *kh*, the latter is an *sh* pronounced at the back of the palate, with the tongue curled back.

THE SUBSTANTIVE.

Singular.	Plural.
N. <i>chid</i> ,..... a house	<i>chiden</i> houses
G. <i>chid</i> (<i>chid</i> -END G. Aba.), a house's	and so on all through, with
D. <i>chid</i> -EB or -ERD or AB- <i>chid</i> , to a house	

* See the account of Abdu'l-Subhàn, given by Capt. Trotter R. E., in the Report of the Yarkand Mission, 1873-4.

Acc. <i>chíd</i> or <i>chíd-ER</i> ,	a house	the addition of the same post-positions as in the singular.
Loc. <i>chíd-TI</i> ,*	on or to a house	
<i>chíd-ANDE'</i> ,	in or into a house	
<i>PIS chíd</i> ,	on or to or towards a house	
<i>MI chíd</i> ,	in a house	
<i>TAB chíd</i> ,	into, on to or to a house	
Abl. <i>AZ chíd</i> ,	from a house	
<i>chíd KATTI</i> ,	with a house	
<i>chíd-ITS</i> ,	as far as a house	

THE PRONOUNS.

1st Person.

SINGULAR.

PLURAL.

N. <i>wuz</i> ,	I	<i>màsh</i> ,	we
G. <i>mu</i> (G. Abs. <i>mu'nd</i>)	my, (mine)	<i>màsh</i> (G. Abs. <i>màsh-end</i>)	our, (ours)
D. <i>mu'rd</i> or <i>mur</i> ,	to me	<i>màsh-ard</i> or <i>-ar</i> ,	to us
Acc. <i>mu</i> , also <i>mur</i> ,	me	<i>màsh</i> ,	us
Loc. <i>tar mu</i> &c.,	at me, &c.,	<i>tar màsh</i> , &c.,	at us
Abl. <i>az mu</i> ,	from me	<i>az màsh</i> ,	from us

2nd Person.

N. <i>tu</i> ,	thou	<i>tamà</i> ,	ye
G. <i>tu</i> (G. Abs. <i>tu'nd</i>)	thy, (thine)	<i>tamà</i> (G. Abs. <i>tamà'nd</i>)	your, (yours)
D. <i>tu'rd</i> or <i>tur</i> ,	to thee	<i>tamà'rd</i> or <i>tamà'r</i> ,	to you
Acc. <i>tu</i> , also <i>tur</i> ,	thee	<i>tamà</i> ,	you
Loc. <i>tar tu</i> ,	at thee	<i>tar tamà</i> ,	at you
Abl. <i>az tu</i> ,	from thee	<i>az tamà</i> ,	from you

3rd Person.

Masculine and Neuter.

N. <i>yū</i> or <i>yid</i> ,	he, that	<i>wàdh</i> ,	they
G. <i>wi</i> or <i>wum</i> (Abs. <i>wi'nd</i>)	his, of	<i>wief</i> (Abs. <i>wief-end</i>)	their, theirs
	that		
(? <i>yū</i> when the governing noun is in the nominative)			
D. <i>wi'rd</i> or <i>wir</i> , <i>wum-ird</i>	to him,		
	to that	<i>wief-èrd</i> or <i>-er</i> ,	to them

* This forms another resemblance with the Dard, (Arniya) in which dialect also he affix *té* signifies 'to.'

Acc. <i>wi</i> also <i>wi'r</i> ,	him, that	<i>wief</i> ,	them
Loc. <i>wi-té</i> , <i>tar-wi</i> , <i>tar-òd</i> , at him or			
	that	<i>wief-té</i> ,	at them
	<i>wum-andé</i> , <i>yum-andé</i> , in him or		
	&c.,	that	
Abl. <i>az-wi</i> , <i>az-um</i> , from him, or that		<i>az wief</i> ,	from them

Feminine.

N. <i>ya</i> ,	she	Same as Masculine.
G. <i>wam</i> or <i>wu-am</i> (<i>ya</i> , ? when		
the governing noun is in		
the Nominative)	of her	
D. <i>wam-ird</i> ,	to her	
Acc. <i>wam</i> , <i>yiwam</i> ,	her	
Loc. <i>tar wam</i> &c.,	at her, &c.,	
Abl. <i>az wam</i> ,	from her	

SUBSTANTIVAL PRONOUN.

N. <i>yem</i> or <i>yam</i> ,	this one	<i>màdh</i> or <i>dath</i> ,	these
G. <i>mi</i> or <i>di</i> ,	of this one	<i>mef</i> or <i>def</i> (Abs. <i>mef-ènd</i>),	of these
D. <i>mi'rd</i> or <i>ar-am</i> ,	to this one	<i>mef-erd</i> or <i>-er</i> ,	to these
Acc. <i>mi</i> or <i>di</i> ,	this one	<i>mef</i> or <i>def</i> ,	these
Loc. <i>tar-am</i> , &c., to this one, &c.			&c.

The Adjectival Pronouns *that* and *this* are the same as the above Pronouns of the 3rd Person.

The following emphatic forms have also been found: *ik-yid*, *ik-wi* and *ik-yuwi* "that same", *ik-yiwam* "that same she", *ik-wid-und* "of that same" (G. Abs.), *ik-yam*, *ik-wam* "this same."

The following pronouns seem to be declinable without internal change: *chiz* "what?", *kà* "what?", *tsèi* "whatever", *chi* or *chài* "who"? or "what"?

REFLECTIVE PRONOUN.

Singular and Plural.

N. <i>khu</i> ,	I, thou, he, my-, thy-, him-self, &c.
G. <i>khu</i> (Abs. <i>khu'nd</i>)	
D. <i>khu'rd</i>	
Acc. <i>khu</i>	
Loc. <i>khu-ti</i> &c.	
Abl. <i>az khu</i>	

khu-bath = by himself, &c.

The set of separable terminations or pronouns belonging to the Past Tenses of Verbs is more perfect and normal than in Wakhi and Sariḳoli.

SINGULAR.

1. *am* or *um*
2. *at*
3. *i* or *é*

PLURAL.

- am*
- et*
- en*

These terminational pronouns are used precisely like common pronouns (nominative only); but they can be placed immediately after the verb (as terminations) as well as in other parts of a sentence and in addition to the ordinary personal pronouns. The Past Tenses which employ them seem not yet to have reached the purely inflectional stage.

VERBS.

The conjugation of the Verbs resembles the Sariḳoli more than the Wakhi. The Infinitive is in *ao*, and the declension of the Verbal Substantive is effected with the Root (deprived of the *ao*) as well as with the full Infinitive form. In other words the Nominative and Accusative of the Verbal Substantive add the syllable *ao* to the Root form, and other cases add their own respective terminations either to the Root or to the Nom. form.

CONJUGATION OF THE VERB 'TO TAKE'.

(i) Root form: *zekht*; (ii) Present form: *zez*; (iii) Past form: *zekht*.

Verbal Substantive; Nom. and Acc. cases:	<i>zekht-ao</i>	the taking
Gen.	<i>zekht</i>	of taking
Dat.	<i>zekht-ir</i> <i>zekhtao-ir</i>	} to or for taking
Abl.	<i>az zekht</i>	
Loc.	<i>zekhtao-té</i> <i>zekht-its</i> <i>tá zekhtao-ir</i>	on or in taking whilst taking till taking

IMPERATIVE.

zez or *zézé* take thou *zez-id* take ye

INDICATIVE MOOD.

PRESENT FUTURE TENSE.

- S. 1. *zez-am* (in some verbs, *-um*),..... I take
2. *zez-é* (in some verbs, *-yé*) thou takest
3. *zez-d* he takes
- Pl. 1. *zez-am* we take
2. *zez-id* (in some verbs, *-yid*) ye take
3. *zez-in* (in some verbs, *-yin*) they take

IMPERFECT TENSE.

ZOKHT-IRD (*am*) *vòd*, I was taking (lit. to the taking I was)
&c., with the pronoun terminations (see Past Tense).

PAST TENSE.

- S. 1. ZOKHT (*am*), I took
 2. ZOKHT (*at*) thou tookest
 3. ZOKHT (*i*) [sometimes *é*] he took
 Pl. 1. ZOKHT (*am*) we took
 2. ZOKHT (*et*) ye took
 3. ZOKHT (*en*) they took

PERFECT TENSE.

ZOKHTJ (*am*). I have taken
&c. &c.

PLUPERFECT TENSE.

ZOKHTJ-IT (*am*), I had taken
&c. &c.

CONDITIONAL MOOD.

ZOKHTJ-INJ *vày-am*, I may take, *or* have taken (lit. I may be
&c. taking *or* having taking).

Tsa is used as a prefix before verbs in the Indicative Mood to give them a Conditional or Subjunctive tense.

CONJUGATION OF THE VERB 'TO GO' OR 'TO BECOME'.

(i.) Root form : SIT ; (ii) Present form : SÁO ; (iii) Past form : SUT
or SAT, (iv) Perfect form : SUDHJ.

Verbal Substantive : Nom. Acc. SIT-ao &c.

INDICATIVE MOOD.

PRESENT FUTURE TENSE.

- | Singular. | | Plural. | |
|---|----------------------------------|---------|--|
| 1. SÁO- <i>am</i> , I go <i>or</i> become | SÁO- <i>am</i> we go &c. | | |
| 2. SÁO- <i>i</i> , thou goest &c. | SÁO- <i>id</i> ye go &c. | | |
| 3. SÓD (for SÁO- <i>d</i>) he goes &c. | SÁO- <i>in</i> they go &c. | | |

IMPERFECT TENSE.

SIT-IRD (*am*) *vòd*, I was going &c.
&c. &c.

PAST TENSE.

SUT (*am*) or SAT (*am*), I went &c.
&c. &c.

PERFECT TENSE.

SUDHJ (*am*), I have gone &c.
&c. &c.

PLUPERFECT TENSE.

SUDHJ-IT (*am*), I had gone &c.
&c. &c.

CONDITIONAL MOOD.

SUDHJ-INJ *vây-am*, I may go *or*
&c. have gone &c.
&c.

CONJUGATION OF THE VERB 'TO BE'.

(i.) Root form : VID ; (ii) Present form : VÁY ; (iii) Past form :
VÔD ; (iv) Perf. form : VUDHJ.

Verbal Subst. Nom. and Acc. VID-ao
&c.

INDICATIVE MOOD.

PRESENT FUTURE TENSE.

S. 1. VÁY-*am* [YAST (*am*)] I may be *or* am
2. VÁY-*é* [YAST (*at*)] &c.
3. VÉ'D [YAST (*é*)]
Pl 1. VÁY-*am* [YAST (*am*)]
2. VÁY-*id* [YAST (*et*)]
3. VÁY-*in* [YAST (*en*)]

PAST TENSE.

VÔD (*am*) I was
&c.

PERFECT TENSE.

VUDHJ (*am*) I have been
&c.

PLUPERFECT TENSE.

VUDHJ-IT (*am*) I had been
&c.

CONDITIONAL MOOD.

VUDHJ-INJ *vây-am* I may be *or*
&c. have been.

In the Past Tenses the pronominal termination of the 3rd person singular (*é* or *i*) is often used separately like those of the other persons, unlike the rule in Wakhi and Sarikoli.

E. g. *idis i chûd* = thus he did.

idis am chûd = thus I did.

The Negative affixes are *nà* or *né* and *mà* as in the other Ghalchah dialects; *mà* is used with the Imperative and Optative, and *nà* or *nè* with the other moods.

In compound verbs the former is used in the form of the root (sometimes in the Acc. or Dative of the Verbal Substantive) and the latter in the appropriate Tense.

- E. g. 1. *pedhed-ir sut* "he went to the lighting" i. e. "began to light."
 2. *chid-sut* or *chid-ao sut* "he went (began) to do."
 3. *dam-dhed vardhèd* "he is able to breathe (strike breath)"
 (Hind. *dam màr sakta*).

N. B. The form *chid-ao sut* may be compared with *ghiew sut* "he went (to) the hunt", to show that there is nothing exceptional in the Verbal Substantive taking the Accusative (which is the same as the Nominative,) form after the verb *sut* "he went". In both cases it is probably a contraction for the Dative *chid-ao-ird* and *ghiew-ird*. Cf. English "he went a journey", "he wrote me word". The Infinitive is merely a case of the Verbal Substantive. With common compounds, as in Hind. before *sakna* and *chukna*, or, in Persian after *bâyad*, *tawânad*, &c., the termination vanishes and the mere root is left.

The Numerals are :

1. one	<i>yîw, yî, or î</i>	7. seven	<i>wuvd</i>
2. two	<i>dho</i>	8. eight	<i>waskht</i>
3. three	<i>àrraî</i>	9. nine	<i>nào</i>
4. four	<i>tsavòr</i>	10. ten	<i>dhîs</i>
5. five	<i>pinz</i>	11. eleven	<i>dhîs-et-yîw</i>
6. six	<i>khhàuskh</i>	15. fifteen	<i>dhîs-et-pinz</i>

SHIGHNI STORY.

WOI—DIRÊGH.

1. Rôzé¹ î Pâdskhâh Wazîr-katti shart i chugj.² Lovdj-ô³: "Agar mu'nd⁴ puts sôd,⁵ tu'nd⁶ razîn sôd⁶ khu razîn mu puts-ir dhâd." Wazîr-en⁶ nâstj-en⁷ di kauli en⁷ skhud. 2. Rôzé vòd, Wazîr-ar puts sut, et

¹ Persian.

² The Perfect Tense "has made" with the terminational pronoun (î) of the 3rd pers. sing. prefixed.

³ The terminational pronoun of the 3rd pers. sing. here follows the verb.

⁴ Genitive absolute "of mine", "of thine."

⁵ 3rd pers. sing. Indicative (for Conditional) of the verb *sitao* "to go" or "to become." The meaning is, therefore, literally "if a son of mine should become (existent), &c."

⁶ The Plural affix of nouns, which is the same as

⁷ The terminational pronoun of the 3rd pers. pl.; the latter belonging to the verb *skhud* "heard" (for *skhud-en*, like *nâstj-en*). *Nâstj* is the Perfect Tense "have sat down" (i. e. "are" or "were sitting"); *skhud* is simple Past Tense.

Wazîr mûd. Pâdskhâh-and⁹ razîn sut. Sahâr en⁹ khabar Pâdskhâh-ar vûd:¹⁰ "Razîn tu'nd sut." 3. Pâdskhâh marakan nustjîn¹¹ vòd,¹² yî âdam âz vâj déid, suktan i chûd: "Wazîr mûd." Pâdskhâh khu khêshi¹³ "khair"¹⁴ i chûd. Mardum en' di skhud. Wazîr-bachah réid.

4. Roz ba roz¹⁵ kad¹⁶ chûd,¹⁷ kattâ¹⁸ sut. Meth-ov vòd, tar khu màd suktan i¹⁹ chûd, lovd-ê:²⁰ "Eh, màdar-i-mihrbân,²¹ mu ped-end²² i tir-i-dast²³ yast." Ya lovd: "Târ khazîna dedh." Yû déid tar khazîna, tir-i-dast i²⁴ zokht khu²⁵ naskhtuid. 5. Naskhtuid tar vâj, khu mashk²⁶ dar-rao' chûd-ao sut.²⁷ Ba'd²⁸ lap-ath mashk i²⁹ chûd, pahlawân sut. 6. Yî ghinik³⁰ âz bâzâr yat. Taghâr-andé pâi, wum kal-té,³¹ et'³² yat. Yû tir-i-dast alkâ³³ i chûd, wu'm taghâr-ti³⁴ wedhd-ê, di âz mi palé tar wi palé zabôd. 7. Pâi ar-wum pits khhavd. Ba'd idis³⁵ khu pîts-ir dhöst i dhâd. Nazar wedhd tar bachgalâ.³⁶ Fuk-en dath tir-pur,³⁷ Wazîr-bachah 'nd khhâli. 8. Ba'd i³⁸ lovd: "Eh, bî-nafas! tu at³⁹ idis vòd, di âz màdar at mutawâlid sut. Pâdskhâh khu khêshi az tu khair i⁴⁰ chûd." 9. Ba'd khu dhöst tar khu jèb i⁴¹ yòd. Az-um-undé pul i⁴² zwâst. Patte'wdé tar wum ghinik: "Eh ghinik! tu pul zez, suktan-i-bad⁴³ chiz kini?"

10. Khu màd-ar di gap dhâd, lovd: "Eh màd! mu ped-end⁴⁴ achi chiz yast? Yem mardum né yâdin⁴⁵ tar mu. Yî âdam i⁴⁶ ramâd tar kishlâk. Fuk-ath jam' i chûd khu⁴⁷ vûd-ê." Tar Pâdskhâh⁴⁸ khêz digar yî âr-ath na sut. Ba'd mardum-ird khhurâk⁴⁹ dar-rao' dhêd-ao sut.⁵⁰ 11.

⁹ Genitive absolute.

¹⁰ Separable term. 3rd pers. pl. belonging to *vud*.

¹¹ *Vud*: Past Tense of "to bring."

¹² Adjective: "sitting."

¹³ Past Tense of verb *vidao* "to be."

¹⁴ A local expression: "to say 'well' to", = to refuse."

¹⁵ Arabic.

¹⁶ Lit. "made stature."

¹⁷ Turki.

¹⁸ Terminational pronoun 3rd pers. sing.

¹⁹ "And."

²⁰ Lit. "went to the doing," i. e. "began to do."

²¹ Diminutive of *ghân*.

²² Locative. Lit. "(there was) some whey in a vessel on her head, and she came."

²³ "Made his bow (into) a ring," i. e. "pulled it till it was bent almost double."

²⁴ "After such."

²⁵ A special plural, "a troop of boys."

²⁶ Persian; meaning "arrow on string," or, as we say of guns, "loaded."

²⁷ Terminational pronoun 2nd pers. sing.

²⁸ Genitive absolute.

²⁹ 3rd pers. pl. *Present* Tense.

³⁰ Genitive.

³¹ See (19).

Ba'd tar khhalḱ maslahat i chùd. Lovd: "Yi âdam tar Pâdskhah khèz bâzam. Az mard ḱaul, et¹⁰ az zan fêl." 12. Wi âdam en ramâd, yû sut Pâdskhâh khèz-andé, salâm i chùd. Lovd: "Wu aleikum as-salâm. Êh! khânah-i-padar mubâarak bâshad." Tu khub khub pond at¹¹ sâr chûgj. 13. Ba'd yû ḱissa i zokht, lovd-é: "Pâdskhâh-i-âlam! Mu-ir¹² tar tu khèz Wazîr-bachah bokht. Wi âtâ¹³ katti dis shart at¹⁴ chugjit." Pâdskhâh-en¹⁵ kal-ird ti tsa yâdh, wâdh az khu ḱaul na gardhen. Yem chiz sut?"

14. Ba'd Pâdskhâh lovd: "Injâvid di! Surb di¹⁶ ghaiv-ti" tis-kinid. Yi gad-ird pand-yâd sôd." 15. Ba'd yû chorik naskhtud, khu sut tar Wazîr-bachah khèz. Wazîr-bachah wind-é wi, lovd: "Êh! di¹⁷ surb az di¹⁸ ghaiv-ti" zézid." Wi surb zokht-en. Ba'd sukhan i' wi pekht 16. Yû lovd-é: "Wuz am¹⁹ tamâ gap am²⁰ dhâd. Pâdskhâh lovd-è: 'Mi ghaiv-ti surb tis-kinid. Yi gad-ird pand-yâd sôd.'"

17. Wazîr-bachah gaskht tar khu wazîr-en, sukhan i chùd, lovd: "Mâsh tsi-rang kinam shich," lovd-é: "Maslahat kinid." "Yi ga âdam bâzam." Yi ga âdam en bokht. 18. Firebt Pâdskhâh-en²¹ khèz-andé. Ba'd az salâm, gap i zokht. Pâdskhâh lovd-é: "Injâvid di!" Wazîr en²² lovd: "Êh! Pâdskhâh-i-âlam, tu awwal gap dhâd, âkhir yû zülîkîk gadhâ dé²³ idund tambi wedhd; tamâ katta dé²⁴ tambi wedhid. Shich dé²⁵ idis ved: Bâz-i-sufed mu'r vâr, wuz tu-katti khèshi kinam." Wi chorik en rukhsat dhâd. 19. Sut Wazîr-bachah khèz-andé, lovd-é: "Shèr at²⁶ ya robâ?" Lovd: "Néi, wuz am mudâm-ath shèr-bachah vòd." Lovd-é: "Wâḱi'a-i-kâr' ikyam: bâz-i-sufed mu'r vird."

20. Ba'd yû gaskht tar khu wazîren, lovd: "Anjâm kinid." Ba'd en anjâm chùd. Wi'r tuskha' anjâm en chùd. Sahâr tar pond en dhâd.

¹⁰ Accusative.

¹¹ Pluperfect.

¹² Adjectival Pronoun, Accusative.

¹³ Substantival Pronoun, Genitive.

¹⁴ Terminational pronouns 1st pers. (one of them probably superfluous).

¹⁵ Probably the Plural of respect.

¹⁶ For "Wazîren lovd-en." The plural affix of the noun and of the verb being the same, is not repeated; one serves for both.

¹⁷ A particle which seems to serve many purposes. Here it would seem to answer to *kî* in Persian, *vis.*, "that", conj., used for relative pronoun.

¹⁸ Here it was explained as forming a comparative. In the Gaddi (Hind.) dialect there is a similar word, e. g. *bâd dâ gal* "a big-like matter."

¹⁹ P di (this).

²⁰ The separable term or pronoun of the 2nd pers. sing. used without the verb substantive (see Remark 3, p. 168 of my Paper on the Ghalchah Languages, As. Soc. Journal, Pt. I, for 1876.)

Fuk-ath en rawân wi-katti sut, yû wizivd-i wief, lovd: "Mu'rd et⁴³ ba-kâr nist.¹ Wuz yî kalandar. Agar Pâdskhâh khizmat am vârdhâd,⁴⁴ ik yid. Tamâ wizaftsid." 21. Ba'd khu-bath rûi ba râh i chûd, râh ba biabân, ba'd bar dêman-i-dasht. Chandîn farsang i dhâd i skhats mâbain-ir yat. 22. Ba'd az khu vorj-ti²¹ khhavd. I sowâr az wi ruya yat, skhhats zimbti khhavd. Tar yak digar en sukhan chûd. Lovd: "Eh vrôd! mubârak safar. Tu tar kâ 't²² ikhtiyâr chugj?" Yû lovd-ê: "Wuz am⁴⁵ khiz mat-i-Pâdskhâh rawân, bâz-i-sufêd-ird rawân-am⁴⁶." 23. Yû lovd-ê: Tu ism-aharîf chiz?" Lovd: "Wazîr-bachah." Yem vâo wi pekhat-ê; yû lovd: "Alâ-âspa." Ba'd lovd: "Yet, katti sâo-am." Yû lovd: "Tu khu tsem bidhêm, khu pîts tar zabô kin, wuz yet-am." Yû khu tsem i" bidhêmd, khu pîts tar zabô i chûd. Pâlê gaskht, yû wi khêz-andê.⁴⁷

24. Ba'd en katti sat, khu tôid-en. Sat i daskht-andê. Chandîn râh en dhâd, tâskhna en sut, guskhna en sut. Ba'd en wum daskht mêdhen-andê khhavd. Lovd: "Eh vrôd! yî lav tuskha ziwedh." Tuskha i zwâst, dar-rao khêd-ao en chûd. 25. Ba'd tuskha en khûd, lovd: "Tu tari tamâsha sâo, yî zîr-i-zîr bon varéyé, mâsh skhab-panâh kinam." Ba'd Wazîr-bachah nûst, et Alâ-âspa sut. Tar wi daskht khêl-ak charkh i chûd. Hêch chiz-ath maujûd na sut. Ba'd ikyum-andê nafas i nûst. Dastba-duhá¹ i chûd, khu kal khambind-i; khu kal i sind, chûskht-ê: Kîla tayâr sudhj, darwâza hêt-ath. Rawân sut, tar kîla déid, tamâsha i chûd, khu wizivd az khu jâi-tê,²¹ sut tar khu hamrâh khêz. 27. Lovd-ê: Eh vrôd! i zîr-bon am vûd, nur-skhab sâo-am, yum-andê skhab-panâh." Ba'd en sut, déid-en tar kîla. Lovd: "Eh vrôd! yû zîr-bon kaiyi?" Lovd: "Zîr-bon-i kam vòd?" 28. Sat-en, zîz en vûd. Yiw dar-rao yâts pedhed-ir sut.⁴⁸ Yiw pis-skhats sut. Ba'd âb ta'am en sat. Khhûd-en, khu vorjen darakht-khâna en vûst. Chustj et wokht en lâchûd.

29. Skhab en yum-andê skhovd, sahâr Alâ-âspa lovd-ê: "Wuz ghiéw sâo-am, tu neth." Yû tûid ghiéw, yem nûst. 30. Wazîr-bachah khlu-râk i pukhta khu'r chûd. Khu-bath khhud et wi baskh bighîn i chûd, khu lâchud-i. Khu-bath yat, khu bistar-tê khu pattêwd-i. Zamân vòd, divê sadâ chûd. 31. Yî chiz-i-yak-wajabi déid khu naghjid tar kitsâr. Yî târ'burât⁴⁹ i khu'nd piked, wi dhôst et pâdh i vûst, pattêwd-i. Khu-bath wi

⁴³ Terminational pronoun of the 2nd pers. pl.

⁴⁴ For "vârdhâd-am," Past Tense of compound verb.

⁴⁵ Here the terminational pronoun (1st pers.) may also be said to replace the verbal substantive, as *rawên* is a (verbal) adjective, and not a part of the finite verb.

⁴⁶ Here is a case of the suppression of the verb substantive after the ordinary pronoun *yû*, similar to its suppression after the terminational pronoun *at* above (note 41).

⁴⁷ Lit. "went to the lighting." This Dative form seems equivalent to the other *chûi-ao* sut. We may perhaps take the former to be the full form and the latter to be

khhuràk i khhud khu naskhtuid. Wazîr-bachah zur i chùd, ba azâb i yet-chùd, khu pis zabô i wi chùd.

32. Daryâv i wi chùd, yû zabòd tar ghor. Yem khhafâ sut, khu wiz, ivd. Déid tar kilâ. Khu-bath yet, khu jâi-ti nûst. Khu midhj i zokht dar-rào pisen dhêt sut. Divé sadâ chud. Yû khu midhj i zokht khu zabòd tar divé zabô. Az-um Alâ-âspa déid. 33. Lovd: "Eh vrôd! mu badi tar haḡ-i-tu chiz?" Wi lovð: "Ti-am, gap tu'r dhâd-am." Ba'd sut. Alâ-âspa khu wiz i az khu dâm-té lâchud. Yid sut, ta'am i wi'r vûd. Ta'am i khhud et fâtiha i lovð. Wazîr-bachah andhûd, dæg et tabâk darrào zanéd-ao sut.

34. Ba'd Alâ-âspa lovð: "Mu badi tar haḡ-i-tu chiz vòd?" Yû lovð-é: "Eh! tu badi tar haḡ-i-mu nist, wuz et tu am vrôd. Wuz am yî wakhht khhuràk pukhta chùd, khu-bath am khhud et tu'rd am lâchud. Khubath am yat khu jâi-ti am khu pattéwd. Divé sadâ chùd. Yak-wajabi déid. Ba'd i târ' burût i khu'nd nakhvend. Mu dhöst pâdh i vûst. Khu-bath zabòd wi âb ta'am i khhud. Ba'd khu-bath naskhtuid. Wuz am zur et zur ba azâb am khalâs khu chùd, ba'd pis-zabô am wi chùd. 35. Daryâv am wi chùd, zabòd tar ghor. Wuz am wizivd. Yett-am, khu midhj am zokht, ikyund am nust. Divé sadâ chùd, Wuz am zabòd, di^{ss} mi pith tsa dedhd, mu mis farò yest. Tu at déid." Khu birej en wedhd khu skhovd-en.

36. Sâhar rukh dhâd, Alâ-âspa lovð-é: "Eh, Wazîr-bachah! tu sâo ghiéw, et wuz netham." Wazîr-bachah tuid ghiéw, yem dar-rào âb ta'am sut. Khuràk-i pekht, khu-bath i khhud, wi'rd i lâchud. Khu midhj i zokht, khu yat ikyum-andé nûst. 37. Ikyuwi wakhht vod, divé sadâ chud, et yam mis anduid et yû mis déid. Midhj hawâlâ chùd, wi kal dhâd tar pâi-gâh, wi tanâ tar divé zabô. 38. Yem zekht-é, khu tothch virik i jam' chud, wikhin mà-sòd. Tâ mi khhavd-ao-ird⁴ wi kal zabòd wi gardhân-té, jaosar sut. Ba'd naskhtuid khu ratsust. 39. Alâ-âspa pis-zabô i wi chùd. Daryâv i wi chùd. Yâk bâr pâlê gaskht et dhöst tar bon i chùd, lovð-é: "Sâhar, khu bâl chiz, winid."

40. Alâ-âspa wizivd ghamghîn, déid tar kilâ. Yat, khu jâi-té nûst. Khu midhj khu-tar-dâmân lâchud. Ghâyat i vòd, divé sadâ chùd, yem

dative or locative in meaning notwithstanding the absence of the proper affix, as in the examples *âb ta'am sat, ghiéw saom* "went (to) drink and food," "I go (to) the hunt." Cf. the English "give *me* the book," "write *me* word." At any rate the form answering to our infinitive ("began to do &c.") seems to be some case of the verbal substantive.

⁴ *Tâ yam khhavd-ao* was first given as a form with the same meaning. But on reflection my informant corrected himself and gave the form in the text. It shows how purely the so-called Infinitive (in *ao*) is in Shighni a verbal substantive. It governs the genitive of the pronoun (the subject) and takes the affix of the dative case. Literally: "till his sitting down."

anduid. Wazîr-bachah déid. Lovd: "Mu badi tar haq-i-tu chiz?" 41. Lovd: "Hèch chiz-ath nài; biyâr at tu lovd, wuz am bâwar na chûd. Tu gap râst vudhj. Yat, mâsh shich khu ghiéw chîd-ao là-kinam. Chiz mâkri hilâ kinam ki wi ghor dedham. Tanâb-i-abréskhamin tébam." 42. Chil gaz tanâb en tebt. Sâhar âb nahôr en chûd, rawân en sut tar pond. Wazîr-bachah lovd-é: "Wuz dédham." Alâ-âspa lovd: "Khub, tu tâkat na vardhé." Ba'd firébt-en yum-andé. Kamand wi baghal-andé sakhht i chûd. Wedhdé, tâ zân-its sut, lovd-é: "Pach! sukhtam." 43. Alâ-âspa kamand tişd-é, lovd: "Eh Wazîr-bachah! naubat mu'nd. Yi nasihat tu'rd kinam. Waz lów-am: 'Pach! sukht-am' tu sust-dé 'là-kin." Alâ-âspa wedhd-é. Lovd-é: 'Pach! sukht-am!' Yü sust-dé là-chûd. Al-kissa khêl-i-wakhht naghjîd, tanâb wi mi dhôst kôt reid. Yü tar bir-jahân, tar Childiniâ, firébt. Tanâb az khu baghal ti khalâs chûd. Ba'd yem Wazîr-bachah wi ghor ghaiv-ti gulkhan wedhd-é.

44. Alâ-âspa rawân sut, mâl az parao dichâr wi'r yet. Az chupân duhâ i chûd, lovd: "Eh! yem mâl chi 'nd?" Chupân lovd-é: "Yak-wajabi 'nd." Yü firébt yi yirk i injuvd, ruh-i-hawâ wi kal i zokht. Yi sekhh kabâb az wi-ti khu'rd i chûd. Kabâb i pekht, khhud-é, dedh tûid. 45. Ba'd stôr-dâr az parao yet. Duhâ i chûd, lovd-é: "Yem stor chi 'nd?" Yü lovd-é: "Yak-wajabi 'nd." Yü sut, ki az wi katta-dé skhij nài, ikwi injuvd; * wi kal i zokht. Yi sekhh kabâb az wi-ti khu'rd i chûd. Wi digar i pattéwd. Chupân dhâd yi skhkuftha khu pis-pîts. 46. Yü rawân sut, ghâyat jâi sut, skhtur-bân dichâr wi'r dhâd. Duhâ i chûd, lovd-é: "Yem skhtur chi 'nd." Yü lovd-é: "Yak-wajabi 'nd." Yü sut, ki az wi katta-dé bughra⁴⁶ nài, ikwam injuvd. Wum kal i zokht. Yi sekhh kabâb az wi-ti khu'rd i chûd, khu rawân sut. Sarwân' dé khu pis-pîts. 47. Yü tûid. Galla-bân wi'r dichâr yet. Duhâ i chûd, lovd-é: "Yem galla chi 'nd?" Sut, i katta vorj injuvd, wi kal i zokht. Yi sekhh kabâb az wi-ti khu'rd i chûd. Yü galla-bân dé khu pis-pîts. 48. Yü tûid; tar skhâr firébt. Khazinachi darvâza-andé nûstj.⁴⁸ Yü lovd-é: "Tu yundé chi'r⁴⁹ kini?" Yundé parindah dam-dhed na vardhêd. Lovd-é: "Har chiz ved, ba nasîb-i-khu am yet." 49. Alâ-âspa wi pekhsté "Yak-wajabi jân chiz darun?" Lovd-é: "Nur dho rôz' sut, yû pa tîr-dinyâ vod, az-um zakhmi yet. Shich skhovdj.⁴⁹ Wi jân wi pis-pâlê, dho zir, yiw az mi pâlê, yiw az wi pâlê. Wief zîren varagh. Az wi darun dho kshebts naskhtîst. Wief kalen tar chap skhchand. Wi pis pâlê yi mâth, wi dhâ tar zân, varagh. Wi darun

⁴⁶ Lit. "that than it (there was) no larger bull, that same (one) he seized." The Shighni mode of expressing the superlative.

⁴⁹ Both these verbs being verbs of action not of condition or state (*viz.* to sit down *s'asseoir* "to go to sleep", *s'endormir*, and not "to be sitting," "to sleep"), our Present Tense in their case is represented in Shighni by the Perfect, *viz.* "he has sat down" = "he is or was sitting"; "he has gone to sleep", "he is asleep or sleeping."

yi tsirao naskhtist. Wi dhâ tar skhats, wi jân naskhtist. Agar pinj-dâna wi tsa kini, wi na mird. Yiw ki az def yiw at khatâ dé⁵⁰ na chûd⁵¹ yû ta mird." Yû def kaulen i ba jâi chûd. Yû mùd.

50. Chil wi skhidz makhkh-ir vòd. Wi zokht, divé-en dar-rào het chûd sut. Fuk-ath i het chûd, yiw réid. Yet, wi mis het i chûd et déid tar-am. Yi khub-rûi tar-am. Na khher tar wam dâkhhl, na mèst. 51. Ya dar-rào niwd-ao sut, lovd: "Eh jawân! tu chiz-ar khu zâya kini?" Yû lovd: "Sadaka yak târ mùi tu. Tu taròd chi'r kini?" Lovd-é: "Wuz am wuvd-sâlâ vòd, yak-wajabi mu tsift, khu vud-i taròd muhkam i chûd." Yû lovd-é: "Mubâarak ved, wuz am wi zîd." Ya lovd-é: "Wi zîd-ao asân nist; pinj-dânâ dâdhgad wi tsa kini, yû na mird." Alâ-âspa lovd-é: "Té-am, ches, wuz am wi zîd." Dhöst-andé injuvd khu yeten. Chûskht-é, mughj.

52. Ba'd skhab en nâst, khurâk en khhud. Bar skhevd-ao en yet. Khu midhj i tîzd, medhéna-rd i pattéwd. Ya lovd-é: "Dis chiz-ir kini?" Yû lovd-é "Wuz am nasihat-i-padar zokhtj. Har wakhht tar khu watan na firébtj-am, khu kaman het na kinam." Ba'd en skhuvd. 53. Sahar ikwid-und dinyâ wiz i chûd. Fuk-ath wiz i chûd. Yet-en wi ghor ghaiv-andé. Kamand i jumbind et yiwi pi-kamand vûst et yû tîzd. Al-kissa tîzd-é tayâr sut, et ikyiwam khub-rûi vòd. Wazîr-bachah tîzd-é. Tâ ba yak didan' wuam pits i wind, ba sad didan 'âshik. 54. Alâ-âspa yi tér jândâr ar-khu-khêz i lâ-chugjit. Az barai azmâish' kamand i chûd tar wi; lovd-é: "Bashând tâz, dé wuz-am." Wazîr-bachah tîzd-é, yi chuvgaz jâi réid, et yû chûskht-é tér jândâr. Dedhé kamand i skhchukht. Yû dhâd ar wi khêz, tît tît sut. 55. Ba'd lapath i niùwd, lovd: "Eh diregh dinyâ. Dar râh-i wum khub-rui, mù i mi jinâutj."

56. Ba'd Wazîr-bachah fikr i chûd, lovd: "Waz am na zwâst av (?)⁵² wi. Wîzîvd, yet tar ghor kal, tanâb i pattéwd aram. Tanâb injuvd, yû tîzd. Alâ-âspa naskhtud. Dhâd ba yak digar baghal, lap en niùwd. 57. Alâ-âspa lovd-é: "Vròd, tu et dis chiz-ir chûd. Khub-rû at 'âshik sut, mâl-i-dinyâ tu at 'âshik sut." Lovd: "Har chiz vòd yi disâj sut." Sut-en tar kilâ. Wazîr-bachah lovd: "Yet, baskh kinam." "Alâ-âspa lovd: "Tu baskh kin." Wazîr-bachah dar-rao baskhtjit⁵³ sut, khu katta et bashând khu'r zezd, rêz-gi dhid wi'rd. Alâ-âspa lovd-é: "Yid mazlum⁵⁴ mis tu, yid mâl mis tu, mu'rd hâjat nist." Ikyuwi khu baskh dâ chûd wi'rd. 59. Lovd-é: "Tu neth, wuz saô-am bâz-i-sufêd wuz tu'r vâram. Yîd nûst, Alâ-âspa tûid. Chandîn muddut-i-wakhht naghjid. Sut az yi skhâr-andé, bâz-i-sufêd zokht et yet.⁵⁵ Yet yum-andé skhâb i

⁵⁰ Accusative.

⁵¹ Past tense for conditional: "if thou hast not failed" for "if thou fail not", &c.

⁵² Perhaps to be compared with Sariqoli accusative, "a-*wi*."

⁵³ A curious form. Lit. "had divided, went."

⁵⁴ Lit. "oppressed one," i. e. "woman." A Turki idiom.

nâst²² sâhar i lõvd : "Rawân sâo-am." Khurâk en khhud et khu vorjen bidhân en chûd ; rawân en sut.

60. Chandin muddat-i-põnd en tõið.²³ Ba'd tar wi skhats zimb en firebt. Ba'd Alâ-âspa lovd : "Ikyundé khush kinam." Wazîr-bachah lovd-é "Yet, mi mâl baskh kinam." Alâ-âspa lovd : "Nâi ! Az tu shîr-i-mâdar' tu'r piyil. Et mu'nd yî shart tu katti yast. Ikyuwi at mu'r chûd,²⁴ dinyâ et kyâmat wuz az tu râzi. Shart mu'r lõv. Mi shart ik-yam. Sut-at khu sur at chûd²⁵, ba takht bakht at firebt, skhevd-âo-té at di²⁶ sut,²⁷ khu pâdh tar khu ghin kiné, lõv : " 'Mu moza tâz.' Ba'd yi pâdh é di²⁸ tîzd, lõv : 'Wõi dirêgh !' Dé idund at di²⁹ chûd,³⁰ wuz lap-ath râzi az tu."

62. Alâ-âspa tûid tar wi ruya. Wazîr-bachah yet tar khu jâi. Pâdskhâh'r khabar en yòd, ki Wazîr-bachah yat, bâz-i-sufèd i vùd. Pâdskhâh wi âdam-ir mughda-khwâhi dhâd. 63. Wazîr-bachah firebt, déid tar Pâdskhâh khêz. Bâz i zokht et déid. Pâdskhâh az khu jâi-té andûid. Kullugh,³¹ i chûd. Bâz i zokht khu dhöst-té, lovd-é : "Wazîr-bachah, tu lap-ath mât at sudhj. Sâo tar chîd."

64. Yû sut tar khu chîd. Wi mâd wi wind ; khush-wakhht sut. Skhab nûst et sâhar i khu sur injuud. Mardum en jam' sut. Pinz meth sur en dhâd. Pâdskhâh dund sur i na dhâd, di Wazîr-bachah dund sur tsa dhâd. 65. Végâ'r nikâh en chûd. Khu ghin i zokht khu tûid tar khu chîd. Shevd-âo-té khu pâdh tar khu ghin i chûd. Lovd-é : "Mu moza tâz." Ba'd yi pâdh i tîzd. Lovd-é : "Wõi dirêgh !" et wi ghin lovd : "Yem chiz sut. Woi-Dirêgh at diodhj,³² mu chiz-ir at yòd ?" 66. Yû lovd : "Woi-Dirêgh mard, kakhoi na vòd." Ya lovd : "Nâi, kakhoi. Ikwi meth tu at tsa tûid, ya mis tûid. Wuz et ya katté maktab-bandî am skhéid." Lovd : "Dis di tsa ved, tu at mu'rd hêch-ath hâjat nist." 67. Khu moza i pinûid, khu vorj sowâr sut, khu ikwi skhab-ath tûid. Al-kissa rukhh sut. Yi ramâ az parâo yat. Duhâ i chûd, lovd-é : "Yem mâl chi'nd ?" Lovd-é : "Woi-Diregh-ind." 68. Taram dé³³ sut ; sarbân wi parâo dichâr yat. Lovd : "Eh sârwân ! yem skhtur chi'nd ?" Wi lovd : "Wõi-Diregh." Taram dé sut, pâda-bân wi'rd dichâr yet. Lovd : "Yem pâda chi'nd ?" Lovd-é : "Wõi-Diregh-ind."

69. Sut, yi bâgh az parâo yat. Lovd : "Yem bâgh chi'nd ?" Bâghbân lovd-é : "Wõi-Dirêgh." Bâghbân yi lagan-andé gul i zokhtj. Bâghbân pîts tar wi palé vòd. Yid khu naghina zokht, gul medhen-andé rubûid-é.

²² These words seem to have two different forms : "yet" and "yat", "nâst" and "nûst", "tûid" and "tõið."

²³ Lit. "thou hast gone to the sleeping."

²⁴ Lit. "Service" (Turki), a common salutation among friends.

²⁵ Lit. "hast caused to enter (viz. thy house)."

²⁶ Diminutive of *kantz*. P.

Bâghbân zokht khu tùid. 70. Firébt-i Wòi-Dirègh-ird gul. Ya takhht-té khu pattéwdjit. Yem gul wam-ird injuud. Ya lovd : "Eh bâghbân ! tu 'ajab khush-bùl gul at vùd. 71. Ba'd gul i zokht, het i chùd. Naghi na naskhtuid. Lovd : "Eh bâghbân ! ar-bâgh chàl ?" Yü lovd-é : "Eh bébé ! yi shakhs ar-bâgh déid." Lovd : "Gul ba rùi wi na lòvé."

72. Wazir-bachah az-bâgh naskhtuid. Yet tar kıla divé. Kanizak⁴ pis-skhatš naskhtoid. Yem yet, butta¹⁶ zimb-ti nûst. Kanizak yet, skhatš i zokht. 73. Lovd : "Eh kaniz ! skhatš mu'r dhâd." Lovd :

Tu 'ajab bé-darak âdam at tu nist ? Wòi-Dirègh pari-zâd. Tu tsai-rang wam jâm-andé skhatš brézé ? Na dhâd wi'rd skhatš ; Skhatš i zokht khu rawân sut.

74. Yi gaz jâi na sat et ya skhatš wikhin gaskht. Ya wi tis i chùd, vôi yat skhatš i zokht. Lovd : "Eh kanizak, skhatš mu'r dhâd." Kanizak na dhâd. 75. Vôi tar wi khu jâi sut, et wikhin gaskht. Vôi tis wi chùd, Vôi yat, skhatš i zokht. Lovd : "Eh kanizak ! skhatš mu'r dhâd." Ya na dhâd-é.

76. Lovd : "Eh kanizak ! tu véga'r tsa yossé tar wam khèz skhatš na firebé. Skhatš mu'r dhâd." Jâm i lap chùd, injuud-é wi'rd. Yi lav i brokht, khu naghina pattéwd-é ar-jâm. Khu lumâl skhatš-té bighin i chùd, lovd : "Wi kal het na kini, farib Wòi-Dirègh-ir."

77. Vùd-é, lovd : "Eh ! tu tsai-rang skhatš vâré ? Yem khîr véga sut." Lovd-é : "Mu'nd tu khèz 'arz ; ba'd har-rang at dé mu'r chu." Ba'd khu kıssa i zokht. "Dund shich har-rang dé mu'r tsa kinid, kelân id." 78. Lovd-é : "Sâ ! kıwé." Ya naskhtuid, kıwd-i wi. Ba'd déid, As-salâm i chùd. Ya az khu takhht-té andüid wi'rd. Dedhé sifend, khu pis-pâlê wedhd. 79. Ba'd az chandîn muddat-i-wakhht, kanizak-ird i lovd : "Sâ, mullâh kıw kin." Sat mullâh i kıw chùd. Mullâh wief i chùd nikah ba yak digar. Wâdh en ba takhht et bakhht firébt. Mâsh mis tamâ dâulat-andé firâb-am.

TRANSLATION OF SHIGHNI STORY.

WOI-DIRE'GH.

1. One day a king made an agreement with (his wazir), (and) said : If to me there be a son (born), and to thee a daughter, (thou shalt) give thy daughter to my son. The (other) wazirs were sitting (there), and heard this compact. 2. One day a son was (born) to the wazir, and he died. To the king a daughter was (born). (Next) morning they brought the news to the king : "A daughter has been (born) to thee." 3. The king was sitting in public, (when) a man came in, (and) said : "The wazir is dead." (But) the king refused his alliance. Men heard this. (So) the wazir's son remained (unmarried).

4. Day by day he increased in stature and became big. A day was, (that) he spoke to his mother (and) said: "Gracious mother, there is a bow of my father's." She said: "Go into the treasury." He entered into the treasury, and took the bow and came out. 5. He came outside, and at once began to exercise himself. He practised much, and became expert. 6. A woman came from market. She came with (some) whey in a vessel on her head. He pulled the bow, (his arrow) struck this vessel, so that it passed through it from one side to the other. 7. The whey poured down into her face. Then she put her hand to her face. She fixed her eyes on the boys. All of them (had their) arrows in their bows, the wazir's son's (was) empty. 8. Then she said: "Oh wretch! was it for this that thou wast born of thy mother? The king has (done well to) refuse relationship with thee!" 9. Then he carried his hand to his pocket, and took a penny thence. He threw (it) to that woman (saying): "Oh woman! take thou the penny; why dost thou speak evil words?"

10. He told his mother (of) this matter, (and) said: "Oh mother! what evil (?) was there in my father. These men come not into my presence." He sent a man into the villages. He assembled all the people, and brought them (in). Not any one went into the king's presence. Then he began at once to give food to the men. 11. Afterwards he took counsel with the people. He said, "I will send a man into the king's presence, (and say) a man's *word* (is equivalent to) a woman's *deed*." 12. They sent the man, (who) went into the king's presence, and saluted (him). (The king replied:) "And to you be the peace. May thy father's house be blessed. Thou hast accomplished a good journey." 13. Then (the man) took up his tale, (and) said: "King of the world! The wazir's son sent me before thee. Thou hadst made such and such an agreement with his father. Whatever falls upon the heads of kings, they turn not away from their word. What is this (that thou doest)?"

14. Then the king said: "Seize this (man). Thrust an arrow through his mouth. (It) will be a warning to another." 15. Then this man went out, and went before the wazir's son, who saw him, and said: "Oh take this arrow from this (man's) mouth." They took the arrow. Then he asked him (of) the matter, and said: "What did he do?" 16. He replied: "I spoke thy word. The king said: Thrust an arrow through this man's mouth. It will be a warning to another." 17. The wazir's son turned to his counsellors, and spoke, saying: "What shall we do now? Consult together", he said. (They replied) "We will send another man." They sent another man. 18. He arrived in the king's presence. After salutation, he took up his tale. The king said: "Seize him!" The wazirs said: "Oh king of the world! first do thou talk (with him); after all, that is a young boy who makes so much of a

fuss; do you make a greater fuss. Now let it be thus, (say) 'Bring me a white falcon, (and) I will ally myself with thee.'" (So) they gave that man his leave. 19. He went into the presence of the wazir's son, (and) said: "(Art) thou a lion or a fox?" (The other) replied: "No, I have ever been a lion's offspring." The man said: "The fact of the matter is this: let him bring me a white falcon (says the king)."

20. Then he turned to his counsellors, (and) said: "Make preparations." They made preparations. They got ready provisions for him. In the morning they set out on the road. All of them started with him, (but) he turned them back, saying: "I have no need of you. I am a *Kalendar* (beggar). If I (can) bring and give the king's service, this (is my desire). Turn ye back." 21. Then by himself he set his face to the road. His road (went) towards the wilderness, and to the skirt of the desert. He travelled many a *farsang* (parasang) (and then) a river came across (his path). 22. He alighted from off his horse. A horseman came from another direction, (and) alighted on the bank of the river. They spoke to one another. (The new-comer) said: "Eh, brother! may your journey be happy. What object hast thou chosen (for it)?" The wazir's son replied: "I am going on the service of the king, for a white falcon." 23. (The other) said: "What is your distinguished name?" He replied: "The wazir's son." This one in return asked the other (his name), who answered: "*Alà-àspa*." Then (the wazir's son) said "Come, let us go together." (*Alà-àspa*) said: "Do thou shut thine eyes, (and) turn thy face backwards, (and) I will come." The wazir's son shut his eyes, (and) turned his face backwards. He turned round, the other (was) before him.

24. Then they joined together and went on. They went into a desert. A long way they journeyed, and became thirsty and hungry. Then they alighted in the midst of that desert. (*Alà-àspa*) said: "Oh brother! bring out a morsel of food." He took out some food, and at once they began to eat. 25. After eating the food, (the wazir's son) said: "Do thou go for a walk on one side, thou wilt find a (place) under some rock or other, (which) we will make our shelter for the night." Then the wazir's son sat down, and *Alà-àspa* went off. He made a large circuit in that desert, nothing was there. Then he sat down for a moment there. 26. He raised his hands in supplication, (and) bowed his head. (Again) he raised his head, and looked: a castle has sprung up, with the gate open. He went and entered the castle, and walked through it. Then he turned away from the place, and went back to his companion. 27. He said: "Oh brother! I have found a (place at the) foot of a rock, to-night let us go, there is our shelter for the night." Then they went and entered the castle. The (wazir's son) said: "Oh brother! where is that rock shelter?" *Alà-àspa* answered: "Is this an insufficient rock shelter?" 28. They went

and fetched fuel. One (of them) at once began to light a fire. The other went for water. Then they began to drink and eat. They ate, and tied up their horses in the stable. They placed barley and grass (before them).

29. That night they slept there; in the morning Alà-âspa said: "I go a hunting, do thou sit (still)." He went a hunting, the wazir's son sat still. 30. He cooked some food for himself. He ate by himself, and covered up the other's portion and put it by. By himself he came and threw himself on to his bed. (A certain) time elapsed, (and then) the door made a sound. 31. A span-high thing came in and passed on to the fire-place. It pulled out a hair of its own moustache, bound him hand and foot and threw him down. It ate his food itself and went out. The wazir's son struggled, and with difficulty succeeded in drawing himself out of (his bonds), and pursued it.

32. He looked for it; it jumped into a pit. He became vexed and turned back. He entered the castle. He came by himself and sat down in his own place. He took his sword and at once began to sharpen it. The door creaked, he took his sword up and rushed behind the door. Alà-âspa entered by it. 33. He said: "Brother, what is my offence against thee?" The other replied: "Let us go, I will tell thee a tale." Then they went (in). Alà-âspa put down his load (of game) from off his back. The other went and brought food for him. He ate his meal and said grace. The wazir's son got up and at once began cleaning the saucepan and the dish. 34. Then Alà-âspa said: "What was my offence against thee?" The other said: "Oh, thou (hast) not (committed) any offence against me. I and thou are brothers. Just now I cooked some food. I ate it by myself and set (some) aside for thee. I came and threw myself down in my own place. The door creaked. A span-high (creature) entered. Then it pulled out a hair of moustache of its own. It bound me hand and foot. It ran and ate its meal. Then it went out. I struggled and struggled and painfully released myself. Then I followed after it. 35. I looked for it, and it jumped into a pit I turned back again. I came and took my sword, and sat down here. The door creaked. I started up (thinking) this time if it enters, it will at once have me down. Thou didst enter." They spread out their bedding and went to sleep.

36. The morning dawned, and Alà-âspa said: "Oh wazir's son, do thou go a hunting and I will sit (still)." The wazir's son went a-hunting. Alà-âspa at once began (to prepare) a meal. He cooked the food, himself he ate (his portion) and set aside (some) for the other. He took his sword and came and sat down there. 37. At that very moment the door creaked; he at once arose and it entered. He made a stroke with his sword, and struck its head off at his feet, (while) the body (fell) behind the door. 38. He ran and collected his cups and platters, that they

should not become bloodied. Before he could sit down (again), (the creature's) head flew on to its neck and became joined on. Then it went out and fled away. 39. *Alà-àspa* pursued it. He looked for it. For once he turned aside, and put his hand on his beard saying: "To-morrow you shall see what will happen to you."

40. *Alà-àspa* returned discontentedly, and entered the castle. He came and sat in his own place. He placed his sword on the skirt (of his robe). At last the door creaked, and he jumped up. The wazir's son came in. He said: "What offence have I (committed) against thee?" 41. *Alà-àspa* replied: "Nothing at all. Yesterday thou didst tell (me a tale); I did not believe (it). Thy story has been verified. Come, now let us put away our hunting. Let us employ some artifice to enter (the creature's) pit. Let us twist a silken rope." 42. (So) they twisted a rope forty yards (long). In the morning they made their breakfast, and went on their way. The wazir's son said "I will go in." *Alà-àspa* said: "Well, thou canst not (find) strength." Then they arrived at the spot. He fastened the rope tightly under his arms. He entered as far as his knees. (Then) he exclaimed: "Oh! I burn!" 43. *Alà-àspa* pulled in the rope, and said: "(Now) the turn is mine. One instruction I give thee. (If) I say, Oh, I burn; (then) do thou let the rope go freer." *Alà-àspa* entered. He cried: "Oh! I burn." The other let (the rope) out. 43. Finally a long time passed, the rope remained short in his hand. *Alà-àspa* reached the bottom of the earth, (the country of) *Chil-dinyà*. He undid the rope from under his arms. Then the wazir's son made a camp-fire at the mouth of the pit.

44. *Alà-àspa* started off. A flock came (along the road) from in front, meeting him. He saluted the shepherd and said; "Whose is this flock?" The shepherd answered: "The span-high one's." *Alà-àspa* came up and seized a sheep. He took off its head in the air (without throwing it on the ground). He prepared for himself one spit (-full of meat) for roasting, from off it. He cooked and eat it, and then went on. 45. Next a cow-herd met him. He saluted him and asked: "Whose are these cattle?" (The cow-herd) replied: "The span-high one's." He went, and seized the largest of all the bulls; he took its head off. He prepared for himself one spit (-full of meat) for roasting, from off it. The rest of it he threw away. The cow-herd struck himself a slap on the face. 46. *Alà-àspa* went on, some distance, when a camel-herd met him. He saluted him and said: "Whose are these camels?" The other replied: "The span-high one's." He went and seized the biggest of all the male camels. He took its head off; and prepared for himself one spit (-full of meat) for roasting, from off it, and went on (again). The camel-herd struck himself on the face. 47. *Alà-àspa* went on. A man in charge of a troop of

horses met him. He saluted and said: "Whose is this troop of horses?" He went (and) seized a big horse, and took its head off. He prepared for himself a spit (-full of meat) for roasting, from off it. That keeper of the horses struck himself on his face. 48. *Alà-àspa* went on and arrived at the town. The Treasurer was sitting in the gateway. (*Alà-àspa*) said: "What doest thou here? Here not a bird (even) is able to breathe."* (The other) answered: "However that may be, my fate has brought me here."† 49. *Alà-àspa* asked him: "In what (lies) the life of the span-high one?" The treasurer answered: "To-day is two days since he was in the Upper World. He returned wounded thence. Now he sleeps. His life is at his side, (and lies) in two stones, one on this side and one on that. Break those stones. From inside them two magpies will come out. Cut their heads off from the left. At his side there is a stick. Strike it on thy knee and break it. From inside it a lamp will come out. Put it into the water, and his life will go out (of him). If thou wert to put him in pieces fine as millet seed, he would not die. If thou omittest not one of these (instructions), he will die." *Alà-àspa* performed these instructions. The span-high one died.

50. Forty keys of his were (hanging) on pegs. He took them, and immediately began to open the doors. He opened them all, (till but) one remained. He came and at once opened this and went in. A beautiful (damsel was) there. Neither the sun entered to her, nor the moon. 51. She immediately began to weep and said, "Oh youth! why dost thou work thine own perdition?" He answered, "For love of one hair of thine. What doest thou there?" She said: "I was seven years old (when) the span-high one stole me, and brought me and made me fast here." He said, "Be happy, I have killed him." She answered, "It is not easy to kill him; if thou wast to make him (into pieces) the size of grains of millet he would not die." *Alà-àspa* said, "Let us go; see I have killed him." He took her by the hand and they came. She looked; he was dead.

52. Then they sat down that evening. They ate their meal. (Then) they came to sleeping. He drew his sword and threw it (down) between (them). She said, "Why doest thou thus?" He answered, "I have received (this) counsel of my father. As long as I have not reached my home, I do not ungird myself." Then they slept. 53. In the morning he loaded up the wealth of that (creature). All of it he loaded up. They came to the mouth (bottom) of this pit. (*Alà-àspa*) shook the rope, and tied the things one by one, and (the wazir's son) pulled (them up). At last he finished hauling, and (*Alà-àspa*) brought that Beauty (to the rope). The

* *I. e.* "there is not room for a bird even to get in and steal."

† A common reply to an impertinent question. Lit. "Whatever may be (the case), by my fate I have come here."

wazir's son pulled. At one sight of her face, (he fell) in love as if he had beheld her a hundred times. 54. Alà-àspa had kept a black sheep by him. By way of a trial, he made the rope fast to it and said: "Pull well, it (is) I." (The wazir's son) pulled, (till) a cubit remained. He saw a black sheep. Then he cut the rope. (The body of the sheep) struck (the ground) in front of Alà-àspa, and was (dashed) to pieces. 55. Then he wept much, and said: "Alas for the world. For the sake of that Beauty, he has treated me so."

56. Then the wazir's son repented himself, saying: "(Why) did I not take him out?" He returned and came to the mouth (head) of the pit, and threw down the rope to Alà-àspa, who seized the rope: the other pulled, Alà-àspa came out. They embraced one another, and wept much. 57. Alà-àspa said: "Brother, why didst thou so? Thou hast become in love with the Beauty, in love with the goods of this world." The other replied: "Whatever has happened, has happened so." They went into the castle. 58. The wazir's son said: "Come, let us divide (the goods). Alà-àspa said: "Do thou make the division." The wazir's son began to divide, and takes for himself what is large and good; the refuse he gives to the other. Alà-àspa said: "This woman is now thine, these goods are now thine, I want them not." Even his own share he gave to him. 59. He said: "Do thou sit still, I will go and bring thee the white falcon." He sat still, and Alà-àspa went off. A certain space of time passed. He went into a town, he took a white falcon and came (back). He came and remained there for the night, in the morning he said: "Let us start." They ate their food and saddled their horses, and started.

60. They went a certain distance of road. Then they arrived at the bank of that river. Alà-àspa said: "Here I say good-bye." The wazir's son said: "Come, let us divide these goods." Alà-àspa said: "No, by thy mother's milk (they are) a gift to thee. And I have one bargain (to make) with thee. If thou perform that same for me, I am satisfied with thee in this world and in the next. Make me the promise. 61. The bargain is this. (When) thou hast gone and made thy marriage, and arrived at the throne of prosperity, and art about to sleep, put out thy foot to thy wife and say: 'Pull off my sock.' When she has pulled off one, say: "Woi-Diregh! (Ah, alas!)" If thou doest that so, I (shall be) well pleased with thee."

62. Alà-àspa went on his way (direction). The wazir's son came to his own place. They carried the news to the king, that the wazir's son has come and has brought a white falcon. The king gave that man the reward of good news. 63. The wazir's son arrived and entered the king's presence. He took the falcon and went in. The king arose from his place. He gave him the salutation of a friend. He took the falcon on his

hand, and said : " Wazir's son ; thou hast had much trouble. Go (and repose) in thy house."

64. He went home. His mother saw him and rejoiced much. That night he remained (there) and in the morning he took up (the arrangements for) his wedding. Men assembled together. They made a wedding feast for five days. The king did not give such a feast, as the wazir's son gave. 65. The next day they celebrated the marriage. He took his wife and went home. On going to bed he put out his foot to his wife and said : " Pull off my sock." She pulled off one : He said : " Woï Dirègh (Ah ! alas !)," and his wife said : " What is this ? If thou hast taken Woï-Dirègh (to wife), why didst thou take me ?" 66. He said : " Woï-Dirègh is a man, not a woman." She said : " No, a woman. That same day that thou wentest forth, she at the same time went. I and she studied at school together." He said : " If that be so, I do not want thee at all." 67. He put on his sock (again), and mounted his horse and went forth that same night. At last it became light. A flock of sheep met him. He saluted (the shepherd) and said : " Whose is this flock ?" (The shepherd) replied : " Woï-Dirègh's." 68. Thence he went on ; a camel-herd met him. He said : " Oh camel-herd ! whose are these camels ?" He answered : " Woï-Dirègh's." Thence he went on, a cow-herd met him. He said : " Whose are these cattle ?" He replied : " Woï-Dirègh's."

69. He went on ; a garden came (in sight) in front of him. He asked : " Whose is this garden ?" The gardener answered " Woï-Dirègh's." The gardener had (has) taken some flowers in a vase. His face was away from (the wazir's son). The latter took off his ring and hid it in the midst of the flowers. The gardener took (them) up and went away. 70. He took the flowers to Woï-Dirègh. She had thrown herself on to a couch. He took up the flowers to her. She said : " Oh gardener, thou hast brought wonderfully sweet-smelling flowers." 71. Then she took the flowers and opened them out. The ring came out. She said : " Oh gardener, who is in the garden ?" He answered : " Oh lady ! a person came into the garden." She said : " Speak not of flowers (compared) with his face."

72. The wazir's son came out of the garden. He came to the castle gate. A maid came out for water. He came and sat by the side of a bush. The maid came and fetched water. 73. He said : " Oh maiden, give me some water." She said : " Art thou not a wonderfully foolish person ? Woï-Dirègh is fairy-born. How shalt thou drink water in her cup ?" (So) she would not give him any water, (but) she took her water and went off.

74. She had not gone a yard (when) her water turned into blood. She poured it away and came again and fetched (more) water. He said : " Oh maiden, give me water." She did not give him (any). 75. Again she went

to the (same) spot and (the water) became blood. Again she poured it away. Again she came and fetched water. He said: "Oh maiden, give me water." She did not give it.

76. He said: "Oh maiden, if thou takest it till to-morrow, thou wilt not make the water reach her presence. Give me water." (She) filled the cup and handed it to him. A drop he drank, (and) threw his ring into the cup. He spread his handkerchief over the water, and said: "Open not its mouth (lit. head), (but) convey it to Woi-Dirègh."

77. She brought it and (Woi-Dirègh) said: "Ah! how dost thou bring water! To-day has become to-morrow." (The maid) said: "I have a matter to represent to thee; after that do whatever (thou wilt) to me." And she took up her tale: "So now whatever thou mayst do to me, thou art great [*i. e.* thou art the mistress]." 78. [Woi-Dirègh] said: "Go call [him]." [The maid] went out [and] called him. Then he entered and saluted [her]. She got up from her couch to [meet] him. Then she took him up and placed him at her side. 79. After some time [she] said to the maid: "Go call the Mullà." She went and called [him]. The Mullà performed their marriage to one another. They attained to the throne of prosperity. May we also attain to [and partake of] your good fortune!

A SHORT VOCABULARY OF THE SHIGHNI DIALECT.

A.		B.	
to be able	vardh-(ao)	back (subst.)	dàm
again	vào, vôi	bad	ganda
to alight, to descend	khavd-ao	a bank (of river &c.)	zimb
all	fuk	barley or <i>grain</i> in	
also	mis	general)	chustj
and	et	to be	vîd-ao
apricot	nàsh		vây-am (yast-am)
to arise	andùid-ao		vòd-am
to arrive <i>or</i> to cause			vudhj
to arrive	firibt-ao (Inf.)	a bear	yurskh
	firàb-am (Prest.)	a beard	bon
	firebt-am (Past)	to become (to go)	sit-ao
	firebtj (Perft. P.)		sào-am
an arrow	surb		sut- <i>or</i> sat-am
to ask	pekhet-ao		sudhj
at once	mis	a bed, bedding	birej
an augury	fàl	before	parào

behind (adv.)	zabô
behind (p. p.)	tar—zabô
to bind	vist-ao
	vùst-am (Past)
a birch tree	brùj
black	tër
blood	wikhîn
body	tanà
bone	sitkhân
bottom	bon
to bow the head	khambind-ao
abow (for shooting)	tsan
a boy	gadhà
bread	gardhà
to break	vrukht-ao
	varagh-am
	vrukht-am
	vrukhtj
the breast	sina
to bring	vid-ao
	vâr-am, vir-d
	vùd-am
	vùdj
a brother	vròd
a bull	nîr skhtj
to burn	tebd-ao
	<i>also</i> sùkhtan p.

C.

a calf	shik
to call	kiw chid-ao
	kiw-am
	kiwd-am
	kiwdj
a camel	skhtur
to carry, to take	
away.....	_____
	yoss-am
	yòd-am
	yòdj
cattle (horned)	stòr, pâda
to clean	zanéd-ao

to close (one's eyes	
or mouth)	bidhemd-ao
	bidhemd-am
	bidhemdj
to come	yet-ao
	yâd-am, yâdh
	yat- or yett-am
to come out	naskhtid-ao
to command, (to	
send)	(Past Tense) ra
	mâd-am
to cook, <i>also</i> to	
ripen	pekht-ao
	péz-am
	pekht-am
	pekhtj
a corpse	murdhà
to cover	bighin chid-ao
	bidhem-am
a cow	jào, stòr
cream	maròb
a crow	khurn
a cubit	chuv-gaz
to cultivate	cheridz-ao
a cup	virik
to cut, to cut off	(skhchukht-ao ?)
	skhchhand-am
	skhchukht-am
	skhchukhtj

D.

daughter	razin
dawn	ruk
to dawn	ruk dhéd-ao
day	meth
demon	dhéw
to descend	wedhd-ao
to die	mîd-ao
	(mir-am ?) mir-d
	mûd-am
	mùghj
distribute	baskh chid-ao

to do, to make	chtd-ao kin-am chùd-am chùgj	a finger	angaskht
	küd	fire	yâts
a dog	divé	a fire-place, hearth	kitsâr
a door	(tizd-ao ?)	five	pinz
to draw	tâz-am tizd-am tizdj	to flee	(Past Tense) rat- sust-am
	brekht-ao	a flock	râmâ
to drink	brèz-am brokht-am brokhtj	flocks and herds	mâl
	khhavd-ao	a flower	gul
to drop, to alight	kâk	a flower-pot	lagan
dry	E.	to fly, to rush, (to burst)	(Past Tense) za- bôd-am
	ghokh	food, provisions	tuskha
an ear	zemts	a foot	pâdh
earth, ground	khhéd-ao	four	tsavòr
to eat	..... khhùd-am	a frog	shèr-bìeh
	waskht	fuel	ziz
eight	.....	full	lap
to enter	dedh-am déid-am (dedhj ?)		G.
	to cause to enter (Perf. Participle) diodhj	a gate	darvâza
	a ewe	a gift	piyil
	an eye	to give	dâ chîdao, or dhéd-ao
	an eye-brow		dhi-am dhâd-am dhâdj
	F.	to go, (to become)	sit-ao sào-am sut- or sat-am sudhj
	a face	to go (indef.), to walk	..... ti-am tùid or tòid-am
	a father		naskhtid-ao
	female	to go out or up	naskhti-am, naskh- tist naskhtuid-am
to find, to receive,	stredz		.....
to obtain	varé-am vùd-am ———	a goat	vâz

good	bàshànd		L.
a grandson	nebòs	a lady	bébé
grass	woskht	a lamb	warg
great, big	kattà, kattanàk r.	a lamp	tsirao
		a leaf	pàrg
	H.	to learn, to read	[Past Tense] skhè- id-am
hair	ghunj		
a hand	dhōst	a leg	ling
he	yū	to lick	dhikt-ao
a head	kal	to light	pedhéd-ao
to hear	skhid-ao	little, small	dzulikik
	.....	a little morsel or	
	skhùd-am	drop	lav
	.....	a load	wiz
heart	zràdh	to look	cheskht-ao
a herdsman	chupân, pâda-bân		ches-am
here	yundé, ikyund, taròd		chùskht-am
to hide	(Past Tense] ru- bùid-am	to lose	chùskhtj binest-ao
a horse	vorj		M.
a herd of horses	galla	a magpie	kshebts
a house	chid	to make, to do	chid-ao
how?	tsi-rang	male	nir
hungry	guskhna	a man	chorik
hunting, sport	ghiéw	meeting [adv.]	dichâr
		middle [subst.]	medhéna
	I.	milk	skhuvd
I [pron.]	wuz, <i>also</i> am [see Gr.]	to milk	dhùid-ao
in, into	tar	millet-seed	pinj-dâna
iron	spin	month	mèst
	J.	moon	mèst
to join, to unite		mother	mâd
[intr.]	jaosar sit-ao	mountain	tâkhh
		mouth	ghaiv
	K.	much, many	lap
a key	skhidz	moustache	burùt r.
to kill,	zid-ao		N.
	zîn-am	name	nâm
	zid-am	neck	gardhân
	.....	new	nâu
the knee	zân	night	skhab

nine	nào	to remain	[Past Tense] réid-
noise	sadà		am
nose	nèdz	to return	wazivd-ao
now	shich	a river	skhats [<i>water</i>]
	O.	a road	pònd
odour	bòi	a rock	zir
one	yiw, yi, i	a rope	kamand
one by one	yiwì yiwì	to run	[Past Tense] zekht-
open	het		am
other	gà, gad [obl.]		S.
outside	vàj	a saddle	bidhàn
	P.	to say	levd-ao
to pass	[Past Tense] nagh-		lòv-am
	jìd-am		lòvd-am
people	khhalḵ		lovdj
a pine tree	ambekhts	to see	wint-ao
a pocket	jèb		win-am
a portion, a share	baskh		wind-am
to pour [tr.]	tis chid-ao		wíndj
praise	stáuakh	to seize	[Pres.] injáv-am,
presence	khèz		[Past] injuvd-
publicly	marakan		am
to pull	[tizd-ao ?]	self	khu, khubath
	tàz-am	to send	bekht-ao
	tizd-am		báz-am
	tizdj		bokht-am
to pull out	[Past Tense] pik-		bokhtj
	ed-am, also nakh-	seven	wuvd
	vend-am	to shake	jumbind-ao
to put, to put by	là chid-ao	she	ya
to put on [clothes]	[Past Tense] pinù-	a sheep	jándâr
	id-am	a shepherd	chupân
putrid	puḍhj	a shoulder	sivdh
	R.	side	pàlé, yimb
rain	barân	to sit	.....
to raise [the head]	[Past Tense] sind-		neth-am
	am		nùst or nâst-am
a ram	yirk, maghij		nùstj or nâstj
a wild-ram	méshak	sitting	nùstjin
a ravine	shervidâj	six	khháuskh
		size	dâdh-gad

a slap	skhkuftha	this	yam, yem [<i>obl. mi</i>
sleep	khùdhm		di] <i>Pl. dath</i>
to sleep	skhevd-ao	this very	ikyam
	.....	thirsty	tâskhna
	skhovd-am	three	ârrai
	skhovdj	thou	tu
small	dzūlikik	to throw	[<i>Past Tense</i>] pat-
a smile	shunj		téwd-am
to smile	[<i>Past Tense</i>] shind-	thus, like this	dis, idis
	am	to-day	nur
snow	zinij	to-morrow	végâ
son	puts	tongue	zév
to spread	wedhd-ao	tooth	dhendân
a star	skhtardz	towards	tar — pâlê
to steal	[<i>Past Tense</i>] tsift-	town	skhâr
	am	to transfix	tis chid-ao
a stick	mâth	to treat [<i>behave</i>]	[<i>Perf. Part.</i>]
stomach	kich		jinaütj
a stone	zir	trouble, toil	m
straight way, at	mis	to turn [<i>intr.</i>]	gardh-ao
once		to turn [<i>tr.</i>]	.....
to strike	dhéd-ao		wizafth-am
	dhâd-am, [<i>3rd dé</i>]		wizivd-am
	dhâd-am		.....
	dhâdhj	to turn aside, to	[<i>Past Tense</i>]
to study, to learn	[<i>Past Tense</i>]	depart	gaskht-am
	skhéid-am	to twist or spin	.....
such, like that	dund, idund		teb-am
the sun	khhèr		tebt-am
a sword	midhj		.....
	T.	two	dho
ten	dhis		V.
time [this time	pith	a vessel, pitcher	taghâr, tothch
&c.]			W.
that	yü [<i>obl. wi</i>], <i>Pl.</i>	the waist	midh
	wâdh	a waist-band	miend
that very	ikyuwi	water	skhats
then	dedh	a water-course	wiedh
thence	az-um, az-um-andé	we	mâsh
there, therein	yum-andé, ikyum-	to weave	wift-ao
	andé	a wedding feast	sur

to weep	niwd-ao	who ?	chài, chi
	.....	why ?	chiz, chiz-ar
	niùwd-am	wife	ghin, zin
	.....	woman	ghin, kàkhoi
well	bàshànd (<i>good</i>)	wool	wùn
what ?	kà, chiz, tsiz	work	kàr
whatever	tsèi	to write	nevish-an
wheat	zindam		
where ?	kàiyi		Y.
whew	pài	yesterday	biyàr
white	sufèd	you	tamà

N. B.—No special mark has been put against the Persian and Arabic forms.

~~~~~

*The Mythic History of the God Viráj.*—By G. S. LEONARD, *Assist.*  
*Secretary, Asiatic Society, Bengal.*

In giving an account of the god Viráj, the deity worshipped in the form of the universal world, and forming one of the ten supernatural beings in the scale of the creative agents, we have to consider him in the three-fold light of history, mythology, and theology, in all of which he makes a conspicuous figure in the original works of India.

The great variety of discordant accounts found in the Purāṇas and elsewhere, regarding the genesis of Viráj and his historical and mythological traditions make it extremely difficult to form a correct and distinct idea of his personality, to ascribe to him a definite shape and form, to depict his real figure, like that of any other god in the Hindu Pantheon, and to attain to a knowledge of the doctrines his religion inculcates.

Viráj, as we learn from the different accounts of his genesis, does not appear to have a prior or separate existence of his own apart from nature, to entitle him to an independent entity or personality. His body, unconfined by any dimensions, cannot possibly admit of any distinct shape or form. And the doctrine taught in the established form of his worship is not composed of the creed of a particular deity, nor professed by a set or sect of people among the numberless schisms of the Hindus, nor is it capable of a distinct delineation.

So great is the confusion in the gradation of persons, as has been justly remarked by Moore in his Hindu Pantheon, that it presents us Viráj in different degrees of relationship to Brahmá the creator. Manu mentions him as the offspring of the latter, when the Brahma Vaivarta Purāṇa repre-

sents him as progenitor of the same. He is stated in the Institutes as father of Svayambhuva Manu, while in the Matsya and Padma Purāṇas we find him identified with the latter. The Brahma Vaivarta again represents him as the offspring of Rádhá and Kṛishṇa, and presents us with a multiplicity of minor Virájs (Kshudra Viráts) proceeding from the elder one (Mahá Virát).

The epithet of the first male (Ādi Purusha) agrees with Viráj in one place, and with Brahmá in another; with Náráyana in a third, and with Svayambhuva in a fourth. In one place the hymn addressed to the thousand-headed male (Sahasra Śirsha Purusha) agrees with Viráj, and in another with Brahmá, and elsewhere we find it addressed to Vishṇu or Náráyana. So his wife Satarúpá (Centiforma)—a fit epithet for the consort of Sahasrarúpa, *milleformis*—Viráj is represented in one place as his progenitrix and wife of Brahmá, and in another as a daughter of the same and consort of Svayambhuva Manu, identified with Viráj.

Notwithstanding the inextricable confusion, as shown above, in which the persons of Viráj and his consort are involved, a careful study of the subject and patient inquiry into the mists of fiction, which inseparably attend the character of Viráj in every theory of the Śástras, will enable us to find the true person of this deity, from the fictitious and pretended ones imposed upon him in sectarian works, each claiming the title for its respective divinity, which it attempts to glorify above the rest. Thus the Brahmites invariably honor Brahmá with that title which the Vaishnavites contend to reserve for their adored Vishṇu or Náráyana, and the Krishnites of late for their favourite deity, as also for his offspring by Rádhá. While on the other hand the Sivites lay a claim to it, not alone for their god but also for his pigmy son Gaṇeśa, the Janus of the Hindus. They also denominate their goddess Kálí by the name of Satarúpá. The Mánavites or Adamites do not scruple to call the great ancestor of mankind by that august name, and the great mother of the human race by that of Satarúpá.

In the Vishṇu Purāṇa, says Dr. Wilson, "Vishṇu is said to be the first Purusha or spirit who, in association with Pradhána—matter, becomes male and female, *i. e.* active and passive energies for the creation of the world in the egg." "This system," adds he, "is conformable to that anciently maintained as explained in the opening of Manu, substituting Vishṇu for Brahmá." The same sort of reasoning applies in the case of Viráj also, who is represented, (*vide* Moore's Pantheon) to be a bifurmed being half male and half female, sometimes joined together and at other times in separate forms. In disregard, therefore, of the persons, severally designated with the title Viráj (for we find not only the other gods but potentates of the earth oftentimes honored with that title), and in exclusion of every consideration respecting the different forms in which he is exhibited, we must satisfy our

curiosity concerning him with a bare description of his nature and attributes, according to the import of the word and its definition given in the *Sástras*, with an exposition of the system of religion which is promulgated under that name in the *Puráṇas* and the *Vedánta*, together with its analogies in other Asiatic and European systems.

Viráj, as the word signifies (*virajati* = *regit* from the root 'rajri' = *regere*) means the ever-reigning ruler or sovereign of the universe, be he whoever he may, whose entity is composed of three natures: *viz.* the intellectual or *chaitanya*, the spiritual or *Váśvānara*, and a concrete gross nature, *sthūla śarīra*, which respectively constitute his omniscience, omnipotence, and omnipresence throughout the utmost bounds of existence. He is also considered as *Viśva* constituting the individual souls of the *Viśve-devás* or different orders of gods or supernatural beings which subsist in him, and is sometimes represented as *Mahá* = *magnus* or *Kshudra* = *parvus* in the relation of father and son, as he fills a greater or lesser sphere, the whole universe or a part, and both of the same nature and properties.

Such being the import of the word according to its definition, Viráj proves to be the lord of the universe coeval with its creation, but whose essence, instead of dying away with the dissolution of the material world, as the Pantheist says, will continue for ever with the entity of its divine origin to all eternity. He proves also, from the joint testimony of the *Sástras* given in the following pages, to be the automaton or moving principle of the visible world, whose body, as the poet figuratively expresses it, "is nature, and whose soul is god." He may be called both great and small, agreeably to our conception of him presented to our enlarged or limited faculties; and as infinity is beyond the conception of a finite being, we, for the sake of meditating on his nature, can assign to him a greater or a lesser magnitude of a whole or part, according to the powers of our understandings, for he is "as great in the earth as in the ethereal frame." The form of *Mahavirát* is no more than the macrocosm of European philosophers, which comprehends the whole of the visible world, and the *Kshudra-virát* agrees exactly with the microcosm of metaphysicians, which Dr. Reid, like the *Vedántists*, applies to Man or Manu who is an aggregate of the intellectual and physical natures of Viráj. The obvious manifestation of the deity in the face of nature, though of itself evident to the meanest understanding from every object of creation by which on all sides we are beset, is yet so mystified by the reveries of theologians, and the rhapsodies of philosophers on the one hand, and so diversified by the discordant descriptions of poets and obscured by the conflicting accounts of mythologists on the other, that this confused chaos of abstract mysticism of the *Vedánta*, and the contradictory myths of the *Puráṇas* would well nigh destroy each other, and leave a void in the belief of the Virájian religion, as it has

already done in the minds of the vulgar and ignorant, had not the irresistible light of natural theology showed its superiority over every other scheme of religion to the saints and sages of all ages and countries, and preserved its relics among the learned and superior classes of the Hindus. The truth of the self-manifestation of the deity in the universe forms the pith and marrow of the Virájian doctrines, (Virádmata) and is in unison with the true, rational, and natural religion of all mankind, whether deduced *à priori* from a pre-existent cause to his work, or inferred *à posteriori*, from the works of nature to a superintending agent.

The deduction of Virájism from its fountain head of Brahmissm by the analytical method pursued by the Vedánta like all other ancient schools, is not only too abstruse for common comprehensions, but too intricate and mazy on account of its concatenation of causes and effects to several successive steps or gradations of being. I have therefore followed the modern method of induction in the investigation of Virájism as it is presented to us, and then attempted to resolve it to the main source whence it sprung. "The world subsists in and is the abode of God," is a main tenet of the Virájian theology; and the universe like a mirror not only reflects God's image, but refracts it to every observer in it. The want of such a display of divine attributes either in the works of nature before us, or in the construction of our intellectual, mental, and bodily faculties, would undoubtedly lead us to form a very different ideal of divine nature—different from the light of nature, and therefore of truth, and as different from each other as those propagated by the false dogmas of pretended revelations, and as various and uncertain as those introduced by the endless speculations of philosophers. A religion or system of doctrines teaching the mysteries of divine nature inconsistent with the light of nature, may seem too grand and sublime to common capacities, too amusing to the speculative, and may be also very good in the abstract, but it can neither appeal to our comprehensions unless justified by the light of nature, nor be of practical use to us, unless it appeal to our own natures and the nature of things. The pure mysticism of the Vedánta and Súfism, and the ideal spirituality of a Plato, a Berkeley, and others, may be suitable to intellectual and spiritual beings of higher orders placed in other spheres as cherubs, seraphs, and other denominations of the holy choir; but a being of this material world, confined to this sublunary sphere, requires a religion adapted in every sense to his comprehension and well suited to his nature, as that inculcated by the Virájian or natural theology.

The admirable Sir W. Jones has given us an extract of European theology from the writings of the illustrious Mr. Neckar which I shall quote in this place as best calculated to give a just idea of the Natural theology of Viráj in the glowing language of a modern philosopher. "*Considering themselves as an emanation from that infinite Being, they*

would cherish the idea of a God, who created, who regenerates, who *preserves* this universe, by invariable laws, and by a continued chain of similar causes, producing similar effects, who pervades all nature with his divine spirit, as an universal soul, who moves, directs, and restrains the wonderful fabric of this world. The blissful idea of a God sweetens every moment of our time, and embellishes before us the path of life; unites us delightfully to all the beauties of nature, and associates us with everything that lives or moves. Yes; the whisper of gales, the murmur of waters, the peaceful agitation of trees and shrubs, would concur to engage our minds and *affect our souls with tenderness*, if our thoughts were elevated to *one universal Cause*, if we recognised on all sides the works of *Him whom we love*, if we marked the traces of his august steps and benignant intentions, if we believed ourselves actually present at the display of his boundless power, and the magnificent exertions of his unlimited goodness."

I am confident that the Súfi and Vedántist would consider this rhapsody as an epitome of their common system, for they concur in believing the Spirit of God to pervade the universe, and to be always immediately present in his works, and consequently always in substance, and the souls of men (jiva) though differing infinitely in degree, yet not at all in kind, from the divine Spirit of which they are particles in which they move, and in which they will be ultimately absorbed.

The ubiquity of the divine Soul containing the grand arcanum of the Vedánta and Súfi theologies, is the invariable theme of oriental poetry and philosophy, for when the Veda says "He is in and yet out of all", it fully agrees with the Urdú poet Mír Hasan in maintaining his spiritual presence in all material bodies, yet different from all matter:

"He is neither in the stone nor in the gem,  
Yet shines alike in every hue the same."

And while the Vedántist in his ecstasy beholds everything as an image of his Maker, the Súfi, in his religious rapture, sees nought but the essence of his God spread all around him.

But the advocates of Pantheism are apt to construe the inseparable union and diffusion of the essence of Viráj over the material world, whether exhausted or unexhausted in nature, as a real, material, and physical pantheism, and the untangible universality of Vaisvánara (Ζωριχός) the vivifying and animating soul of the universe, as a spiritual, ideal, and intellectual pantheism. But in the zeal of maintaining their favourite theories they entirely forget, that the perfect, immaterial, and incorruptible essence of a spiritual nature, though so closely connected with the material world, as supporting, sustaining, vivifying and moving all its parts for evermore, cannot be assimilated to imperfect, gross, dense, and motionless matter, by its pervasion over the whole, which means but the omnipresence of the

spiritual essence and not its transubstantiality into matter. For the text says "The spirit of Viráj, presiding over all material forms, is said to be embodied in the shape of the universe, but when that ever wakeful soul is said to preside over individual souls on earth, he is understood as a superintending spiritual substance." The Commentary on the above passage states: "Viráj Purusha's filling the world with his substance signifies, his presiding over individual souls in a divine and not material form." This explanation proving the spirituality of Viráj's essence, keeps him aloof from the charge of materialism.

The atheistic pantheism of Spinoza maintaining the absorption of the infinite god (Brahm) in nature is entirely ignored by the Vedas, for it has been inveighed against by Dr. Rájendralála Mitra in the introduction to his English version of the Ch'hándogya Upanishad, where he maintains a Theistic Pantheism by upholding the existence of the finite world in the infinite essence of God. "Uddálaka," says he, "instead of supposing with pantheists the absolute consubstantiality of God and Nature,—of God and the whole universe being of one and the same substance—makes the Deity create the universe first, and then shed out as it were, a ray of his light. His doctrine in short, is not the absorption of the infinite into the finite—of God in Nature—but of the finite in the infinite—Nature in God." Spinoza with his iron logic has fallen into a downright fallacy by supposing the extinction of the divine essence and personality by their pervasion or diffusion over the universe, because the Veda, granting even the infinity of the universe, declares God is perfect and so is the universe which is derived from him, as a prototype of the divine archytype. The subtraction of the perfect from the perfect leaves the remainder perfect. This doctrine of the Veda though a seeming paradox, is however true of infinite quantities, for if you take infinity from infinity, the remainder is also infinity.

The terminology of the Vedas using the word emanation for causation or creation, and diffusion and pervasion for omnipresence, as also the use of the ablative case for the instrumental, has oftentimes misled the learned to understand the Vedántic theism as a material pantheism. But the literal acceptance of such grammatical and verbal terminations cannot fail also to bring the charge of pantheism home to the Bible and other sacred writings, where the language is glowing and elevated.

Virájism is sometimes liable to the charge of finitism, from not having existed prior to the creation, but being coeval with the existence of the finite world, to which he is said to be subservient as the world is subservient to him. All this is very true, because Viráj had no being before the creation of the world, but the Eternal Being that had an existence before creation manifested himself either as Viráj or governor of the world after he had created it, or emitted a spark of himself for presiding over it. In the

former case it must be infinite and in the latter case it is equally so, being an effluence of the same nature, wherefore he is called *Avyaya* or imperishable, even after the dissolution of the world.

From the above reasoning, Virájism falls under the charge of a third kind of Pantheism, called the Dualistic, ascribing the co-existence of the finite world and its infinite soul, as the passage says "though Viráj is infinite, yet he is inseparably connected with the finite world." But this is a false objection raised by materialists, as two co-eternals and co-infinities are impossible in nature, one of them, *i. e.* the creative power must be anterior to the created object, and united to it in spirit for its government. Hence it is no dualism but monotheism.

Again Virájism is brought under the charge of materialism from Viráj's being the product (*Kárya śaríra*) of the partition and combination (*pañchí karaṇa*) of the five atomic principles or elementary bodies of the material world, just as the material force of bodies is produced by the union of substance and particles. But it must be borne in mind that the Viráj spoken of in the *Sāstras* as a *Purusha* or sensible spirit cannot be the result of any mechanical or chemical force: and he is said to be *chaitanya* or intelligent soul, which can never spring from galvanism or electricity. He is styled the mundane soul, which must be a particle or modification of the eternal, self-existent supreme soul of God (*Brahm*).

The multiplicity of divine personages from *Brahm* to Viráj and the plurality of individuals in the person of the latter, *viz.* a *Vaiśvánara*, *Viśvarūpa*, and *Viśva*, all tend to prove both Brahmaism and Virájism as regular polytheistic systems, notwithstanding their pretensions to simple monotheism.

In refutation of this charge of polytheism I may mention that the Hindus consider these gradations of divine beings, not as so many independent, self-existent persons, but as modifications of the Supreme being, and entirely dependent and subordinate to him for the purposes of creation and the preservation of the universe. The Hindu never ventures to declare them as all co-eternals or co-omnipotents with the Supreme soul. Therefore if the Christian Trinitarian with his creed of three co-existent and self-independent persons in the triad is viewed as a monotheist, why should not the Hindu Unitarian with his faith in the triads be reckoned so likewise?

Another objection that is raised against Virájism with any degree of plausibility, is that of idolatry from the representations given of Viráj in the *Purāṇas*. But is there any possibility of making an idol with a thousand heads, hands, eyes and feet, and whose dimensions are as extensive as nature herself? Does the description of the Being in the *Psalms* "whose canopy is the Heaven and whose footstool is the earth," amount



to idolatry? Does the language of the Bible attributing hands, feet, eyes and ears to the Most High savour of idolatry? The answer is no; these descriptions are but figures of speech. In this case I see no cause why this reasoning should not equally apply to Viráj. Although I have made many personal enquiries and consulted all the authorities on Hindu Mythology known to me, I have been unable to hear of, or discover, any mention of an image of Viráj, with the exception of the colossal figures in the caves of Elephanta, and these are only supposed to represent Viráj.

*Viráj worship.*—The worship of Viráj, like those of the other divinities of the Vedāntic Triad, is positively enjoined in the Sāstras as an essential duty of the twice-born or higher classes of Hindus. It is absolutely requisite for every Bráhmaṇ to recite the Purusha Sūkta or Purusha Medha Sūkta—the Vedic hymn addressed to *Viráj Purusha*—the first male, in his daily rituals, and is as indispensably necessary as the Gáyatrī, the essence of the Vedas, and the creed of all Bráhmaṇs, to be repeated in their daily ablutions and worship of Vishṇu. There is no Bráhmaṇ, however ignorant he may be, that has not got the Gáyatrī and the first stanza or at least the first hemistich of the Purusha Suktá by heart, to be muttered with his *sandhyás* or daily prayers in the morning or evening.

The Trinities of the Veda and the Vedānta being much more concerned with the sacred scriptures and theology of the Hindus, than the other deities connected with their mythology, their worship is consequently confined with the learned few, while that of the other is widely spread among the lower classes of the people. Hence the worship of the supreme Brahm, which in the Vedic ages had been popular among Bráhmaṇs, was during the Purāṇic periods, driven to the woods and forests, where it was restricted to religious recluses and ascetics, till it was brought back and its worship re-established among the learned by the celebrated Saṅkaráchárya of the Deccan, and lately introduced among the secular Hindu public by the philanthropic Rámamohana Ráya, from whom the first Bráhma Samáj of Calcutta had its origin, and who was the prime mover in the wide and increasing dissemination of the truths of this primeval religion among the educated and intelligent classes of the people.

The religion of Brahmá too, which had been in full force among the ancient Hindus was latterly supplanted by Sivitism from many parts of India. (*Vide* As. Res., vol. 6.) It was re-established afterwards in the Deccan under the name of Hiranyagarbha adoration, until it was entirely suppressed by the zeal of the Unitarian Saṅkaráchárya, as is mentioned in the Saṅkara Vijaya of Anandagiri, Chap. XI. It was, however, again revived by Mádhava Áchárya, under the appellation of Brahma Sampradáya or Mádhváchári, as Wilson describes in page 87 of his sketches of the "Hindu Sects." The worship of Brahmá as god of fire, or Vulcan of the Hindus, still

continues in Bengal, particularly where incendiaries grow frequent. Brahmá or Hiranyagarbha, says Wilson, is particularly revered at Pokhar in Ajmír, and also at Bithur in the Doáb. Vide id. p. 12.

The worship of Viráj is purely mental, without any visible form, symbol or figure. It was greatly in vogue during the Vedic period, when the Purushamedha and Ásvamedha sacrifices were in use, as the Vedas severally attest. At present the god Vishṇu, the second person of the "mythological triad," and possessing the attribute of the preservation of the world, is identified with Viráj, and worshipped under that name in the Purusha Sūkta hymn. The form of Viráj displayed in the person of Kṛishṇa, an incarnation of Vishṇu, tends also to corroborate this identity. The Mahábhárata furnishes us with instances of the manifestations of Viráj adored by the Pándavas and gods of all orders.

In the Deccan, and particularly at Berar, there is still extant a Viráj-worshipping sect, where notwithstanding the propagation of Hinduism much later than in Northern India, the forms of the ancient and primary modes of worship, with the usages and customs of the Vedic times, are preserved entire from the innovations and changes of the North.

Authorities inculcating the necessity of worshipping Viráj may be quoted in great numbers from different Śástras, but for fear of tiring the patience of the reader with a recital of mere injunctive precepts without their proper formulæ, I will note but a few to show how explicitly a Bráhmaṇ is enjoined to pay his adoration to that deity from the earliest times, in different Śástras. Manu says, the recital of the Purusha hymn exculpates a man from every sin.

"Whoever daily recites the hymn addressed to the Virát purusha, being solely intent upon him in heart and mind he verily pleases the god, and thereby avoids the miseries of life and obtains the heaven of Vishṇu afterwards."

"Whoever without recital of the hymn to the Purusha, either bathes or worships Vishṇu, all his acts become null and void."

"Whoso worships Viráj with recital of the Purusha hymn, and scatters flowers and water upon his offerings, he has verily worshipped the whole universe, with whatever exists or moves in it." (Viráj being an epitome of the whole.)

"Whoso offers flowers or sprinkles water with recital of the Purusha hymn, to the gods, he does them full adoration."

"Let men worship Hari, who is without beginning, middle and end, with the *Yadvishṇu* mantra and *Purusha sūkta* hymn, because in the whole Veda there is nothing like these."

I give below an abridged translation of a few stanzas of the Purusha Sūkta or Universal prayer from the Aranya Gāṇa of the Sāma Veda, taken from "Ward on the Hindus," in Vol. I, p. 289.

"Possessed of innumerable heads, innumerable eyes, and innumerable feet, Bramha fills the heavens and earth and dwells in the human breast. He who knows all, and whatever was, and whatever shall be, and is separate from all. In his separate state he exists in a threefold form above the universe, the fourth part is transfused through the world. He is therefore called the great being; his command is the water of life. From him proceeded the Virat purusha, He is the source of universal motion; he is not separate from the universe; he is the light of the moon, of the sun, of the fire, of the lightning, and of all that shines. The Veda is the breath of his nostrils: the primary elements are his sight, the agitation of human affairs is his laughter, and his sleep is the destruction of the universe. In different forms he cherishes the creatures, as in the form of fire he digests their food; in the form of air he preserves their existence, in the form of water he satisfies them, in the form of the sun he assists them in the affairs of life: and in that of the moon he refreshes them with sleep. The progression of time forms his footsteps: all the gods are to him as sparks of fire. In the form of fire he cherishes the gods (fire is said to be the mouth of the gods); therefore I bow to him who is the universe; to the gods who dwell in heaven I bow; to the gods who dwell in space I bow; to the gods on earth I bow; to the regent of waters I bow; to the gods who guard the region I bow."

The Ch'hándogya Upanishad, in Section XVIII, adores him in the following form: "Verily of that All-pervading Soul, the heaven is the head, the sun is the eye, the wind is the breath, the sky is the trunk, the moon is the fundament, and the earth is the feet. The altar is His breast, the sacrificial grass constitutes the hair of His body, the household fire forms His heart, the Annáharya-pachana fire forms His mind, and the Ahavaniya fire forms His face."

The Kranyaka Upanishad describes the sacrificial horse as a form of the Virátpurusha.

Manu, in the first chapter of his Institutes, containing both the early Theogony and cosmology of the Hindus, gives the following account of the genesis of the world, and the origin of Viráj, as in the translation of Sir W. Jones:

*Verse 8.* He (Brahm) having willed to produce various beings from his own divine substance, first with a thought created the waters, and placed in them a productive seed:

*Verse 9.* That seed became an egg bright as gold, blazing like the luminary with a thousand beams; and in that egg he was born himself, in the form of Brahmá the great forefather of all spirits.

*Verse 10.* The waters are called *nára*, because they were the production of Nara or the spirit of God, and since they were his first *ayana*

or *place of motion* he thence is named Náráyana or *moving on the waters.*

*Verse 11.* From that which is the first cause, not the object of sense, existing *every where in substance*, not existing to *our perception*, without beginning or end, was produced the divine male, famed in all worlds under the appellation of Brahmá.

*Verse 13.* And from it's (egg's) two divisions he framed the heaven *above* and the earth *beneath*, in the midst *he* placed the subtle ether, the eight regions, and the permanent receptacle of waters.

*Verse 32.* Having divided his own substance, the mighty power, became half male, half female, or *nature active* and *passive*, and from that female he produced Viráj.

*Verse 33.* Know me, O most excellent of *Bráhmaṇs* to be that person, whom the male *power* Viráj, having performed austere devotion, produced by himself; Me the *secondary* framer of all this *visible world.*

*Verse 34.* It was I, who, desirous of giving birth to a race of men, performed very difficult religious duties, and first produced ten Lords of created beings, eminent in holiness.

*Verse 35.* Marichi, Atri, Aṅgiras, Pulastya, Pulaha, Cratu, Prachétas or Daksha, Vasishṭha, Bhṛigu, and Nárada.

*Verse 36.* They, abundant in glory, produced seven other *Menus*, together with deities, and the mansions of deities, and *Maharshis* or great Sages unlimited in power.

*Verse 51.* He, whose powers are incomprehensible, having thus created both me and this universe, was again absorbed in the supreme Spirit, changing the time of *energy* for the time of *repose.*

*Verse 52.* When that power awakes (*for, though slumber be not predicable of the sole eternal Mind, infinitely wise, and infinitely benevolent, yet it is predicated of Brahmá figuratively, as a general property of life*) then has this world its full expansion; but when he slumbers with a tranquil spirit, then the whole system fades away.

*Verse 53.* For, while he reposes *as it were*, in calm sleep, embodied spirits, endued with principles of action, depart from their several acts, and the mind itself becomes inert.

*Verse 62.* Swáróchisha, Auttami, Támasa, Raivata likewise and Chácshusha beaming with glory, and Vaivaswata, child of the sun."

This account of the creation and the creative powers employed in the process, very nearly corresponds with the description of the creation given in the opening chapter of the book of Genesis, with the slight reversion of the creation of water before that of heaven and earth, which in the Mosaic account is described as *increate*, as *chaos* itself. "The Spirit of God moved on the waters" agrees almost verbatim with the words of the Bible

*va-rúh elokhm merahhāfet 'al-penē tohom.* The spiritual essence is the first developement of the divine soul (Brahm), that which is, filling all infinitude and existing from eternity. All Sanskrit authorities from the Veda to Kālidāsa speak of water as offspring (*nara sūnava*), or first creation (*Śrīṣṭīrādya*) of the Spirit of God, which is thence called *Nārāyaṇa*, *Vishnu*, *Jalāsāyī*, &c., producing the mundane egg within the waters of the deep. This person of the Godhead agrees with the Holy Spirit of the Scriptures, who begat the mundane egg in the womb of the watery abyss, as Milton describes in Books I and VII, of his *Paradise Lost*.

“—— with mighty wings outspread,  
Dove-like sat'st brooding on the vast abyss  
And mad'st it pregnant.

“—— but 'on the watery calm'  
His brooding wings the Spirit of God outspread,  
And vital virtue infused and vital warmth,  
Throughout the fluid mass.

The next person is the first-begotten by the Spirit of God under the names of *Brahmá*, *Hiranyagarbha*, *Sútrátmá*, &c. He is mentioned as the first male, and described as the creator of everything that was created. This person of the Godhead agrees with the “only begotten Son of God”, or rather of the Holy Ghost, as we read in Matthew, “for that which was conceived in her, is conceived of the Holy Ghost.” He is spoken of by John the evangelist as the *λόγος* = Word, and Creator of all things. “In the beginning was the Word, the Word was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made.”

Hence the *λόγος* is regarded by Platonising Christians as one of the Demiurgic authors of the world, an agent or Aeon, employed by the Supreme Deity in the creation of the universe like *Brahmá*, although the majority of Christians will have the “begotten Son” to be co-eternal with the Father. The last person of the godhead—*Viráj*, must, according to the Bible, be either the image of god “in which created he him,” i. e. Adam or *Adima*, agreeing with *Svayambhuva Manu*, the first man according to the *Matsya* and the *Padma Purāṇas*.

The authorities next in importance to *Manu* are those of the *Purāṇas*, which contain the historical, legendary, traditional, and mythological accounts of the Hindus, and which are invariably consulted by them in all matters concerning history, polity, law, jurisprudence, morality, and religion. The *Purāṇas*, however, are so blended with myths, fables and fictions, that it is hardly possible to separate truth from falsehood. The preceding account by *Manu* is sufficient for all purposes, as on the authority of the

Vedas it is said to be uncontrovertible, and no authority contrary to it is to be deemed valid.

The Brahma Vaivarta, a comparatively recent and Vaishṇavite Purāṇa in which Kṛishṇa is extolled above all other gods, and identified with Nārāyaṇa, makes Mahá Viráj the offspring of that god by his consort Rádhá in Goloka, and progenitor of Brahmá, Viṣṇu, Śiva, and other gods. (*Vide* Aufrecht's analysis of the said work for his account of Viraj, "Radhae filius Kṛishṇae pars sedecima et ejus progenies.")

The following account of the nativity of Viráj is given in the third chapter of the Prakṛiti Khaṇḍa of the said Purāṇa:

"The egg remained in the water a whole age of Brahmá, and then on a sudden it burst into twain, from which issued forth an infant bright as millions of suns, a suckling babe, crying with hunger. The lord of the world being thus exposed in the water like a child abandoned by its parents, looked upwards like a helpless orphan. He the Great Virát, then swollen in bulk, more than the bulkiest object, became huger than the hugest body, in the same manner as an atom which on the one hand is minuter than the minutest particle, forms the hugest body on the other. He was the receptacle of innumerable worlds, he seemed the Great Viṣṇu in his nature, and was a sixteenth part of the essence of Kṛishṇa. Every pore of the hairs on his body exhibited a world of worlds, which Kṛishṇa himself was unable to number. For it may be possible to count the grains of sand on earth, but not the worlds, the Brahmás, Viṣṇus, and Śivas, that grew in his person. His body was composed of the universe stretching from the highest Empyrean to the lowest Tartarus, and called the mundane egg, with Brahmá, Viṣṇu, and Śiva contained in it."

The same Purāṇa gives us two other accounts of the different minor or Kshudra Virájes, one of whom was born in a pore of hair in the body of the major and the others in every world which appeared in the pores of hair upon him. The seventh chapter of the said Purāṇa, describes the formation of the earth from the body of Viráj, in contradiction to that of Madhukaitabha as Aufrecht mentions. "Terra ex illuvie, quae in corpore Virájis in aqua stantis adhærebat, orta est."

The Matsya Purāṇa, which has been analyzed by Aufrecht in No. 95, of his Catalogus Codicum Sanscriticorum, gives the following account of Viráj in the third chapter.

"De creatione a Brahmane facta. Cui ut Sávitrím sive Satarúpám undecunque intueretur, quatuor (immo quinque) facies oriuntur. Eorum filius Manu Sváyambhuva (aliis nominibus Viráj sive Adhipúrusha appellatus) nascitur, a quo reliqui Manues descendunt."

That "Brahma the creator took Sávitrí or Satarúpá for his wife, who bore Svayambhuva Manu, who was also called Viráj or the First Male, and

from whom the other Manus had descended." That "He the Great Brahma" divided his person in twain and became half male, and half female. This female was severally called by the names of Sāvitrī, Satarúpá, Gáyatrī, and Brahmáñí. That "the soul of the world, *i. e.* Brahmá passed a long time with her and in process of time begat Manu, who is likewise called Svayambhuva and also Virāj the first male." And that he on his turn produced fourteen others Manu, Svarochisva, &c., who had the patronymics of Vairájás or Svayambhuvas given to them. I omit giving the other accounts relating to the creation in this Purāṇa, as they coincide in almost every particular, except in the gradation of persons, with the account given by Manu.

The third chapter of the Śrisṭi Khaṇḍa of the Padma Purāṇa also corroborates the account given in the Matsya Purāṇa, with regard to the identity of Virāj with Svayambhuva Manu springing from Brahmá, and taking Satarúpá to wife. Thus Brahmá then produced from his essence Svayambhuva Manu identical with himself, who became king for the preservation of the universe, and begot a sinless girl named Satarúpá, whom Svayambhuva took as his wife." In this Purāṇa Brahmá himself is said to have produced the other Manus, *viz.*, Brigu, Pulastya, Pulaha, &c., and not through Svayambhuva Manu as stated in the Institutes or the Matsya Purāṇa. But there is no mention here by whom he begot them. It mentions, however, of Brahmá's creation of another supernatural being before that of the Manus, who was called Rudra, and who was as brilliant as the midday sun, and had a formidable and bulky body, half male and half female. This person can be no other than Virāj, though he did not propagate the Manus as his race. Rudra is another name for Śiva, who is acknowledged by the Śivites as Virāj in the Rudrayāmala Tantra. In the Vishṇu Purāṇa, Vishṇu is said to be the first *puruṣa* or spirit, who with association with *pradhāna* matter, becomes male and female for the creation of the world in the egg. This Vishṇu, says Wilson, is the same as the Brahmá of Manu which can never be the fact, as it is the popular belief, supported by the best authorities that Vishṇu is identical with Virāj.

The great epic Mahābhārata presents us with two striking instances of the manifestations of *Virāj* and *Viśvarūpa* in the person of Kṛiṣṇa, who had given himself out to be an incarnation of Nārāyaṇa, Vishṇu, or Virāj. In chapter 130 of the Udyoga Parva, he is mentioned to have assumed the first form, in order to intimidate the haughty usurper Duryodhana, who had plotted to arrest his person. "Think not oh! foolish prince," said he, "that I am alone:—the Suns, furies, Vasus and Rishis all accompany me. Thus saying he laughed aloud when lo! unnumbered spirits like flashes of lightning issued forth from his refulgent body. Brahmá appeared as burning on his forehead, and the Rudras shone forth from within his breast.

On his right arm were seated the ruling divinities of the world, and his countenance exhibited the images of Agnis, Adityas, Vasus, Sádhyas, Indras, Ásvinas, Maruts, and Viśvedevás, or all orders of deities, with an innumerable train of Yakshas, Rákshasas, and Gandharvas. Arjuna, holding his bow and deadly darts, stood on his right hand, and Baladeva with his plough on his left. The sons of Páṇḍu appeared seated on his back, and his front showed the mighty warriors of the Vrishni and Andhara races. In his palm he held the discus, club, śakti, and other weapons. When behold! sparks of living fire, mixed with fume and smoke fled on all sides from his nostrils, ears, eyeballs, and the pores of his body. The assembly of mighty monarchs closed their eyes from fear, at the sight of the terrific cosmoform of Kṛishṇa. All were seized with fear save the sages, Rishis, Bhíshma, Droṇa, and Sanjaya, who remained fearless because of their faith in the godhead of Kṛishṇa, who had favoured them with clairvoyance [divya-chakshu].”

So in the Bhagavad-Gita—

“The mighty compound and divine being Hari, having, O Rájá, thus spoken, made evident unto Arjuna his supreme and heavenly form; of many a mouth and eye; many a wondrous sight; many a heavenly ornament; many an up-raised weapon; adorned with celestial robes and chaplets; anointed with heavenly essence; covered with every marvellous thing; the eternal God whose countenance is turned on every side! The glory and amazing splendour of this mighty being may be likened to the sun rising at once into the heavens, with a thousand times more than usual brightness. The son of Páṇḍu then beheld within the body of the God of Gods, standing together, the whole universe divided forth into its vast variety. He was overwhelmed with wonder, and every hair was raised on end. He bowed down his head before the God, and thus addressed him with joined hands.”

Another part of this epic presents us with the macrocosm or Viśvarúpa of Kṛishṇa before the assembled deities and monarchs, in the Sabbá Parva on the occasion of the Rájasúya ceremony of the coronation of Yudishthira. In Wilson's *Religious Sects of the Hindus*, page 30, I find Virája as a name of one of the six qualities of the subtle form of Vishṇu or Kṛishṇa, and meaning absence of human passions synonymous with Virága. Instances like this, however, can be multiplied to any amount in proof of the identity of Viráj with Kṛishṇa and Vishṇu, but I think those already deduced are sufficient for the purpose.

In the Gaṇeśa Purána, Viráj is represented as incarnate in the form of Gaṇeśa, the god of the elephant head, for the purpose of destroying a certain demon. In chapter 62, called the Viráj-darsana, the following description of Gaṇeśa's person as Viráj is given.—“As the demon was thus



pondering in himself, he beheld before him the form of Viráj, touching the sky with his head, his feet rooted in Tartarus, his ear-holes containing the cardinal points, and huge forests forming the hairs on his body. The orbits of heavenly bodies appeared as circles on his person, and the wide seas looked as drops of sweat on his body, millions and millions of deities sporting on the tips of his fingers and nails, and the fourteen spheres of planetary bodies in the universe revolving in his belly. This being then snatched the demon and killed him in a trice, as children do bugs with their nails."

The Vishṇu Purāṇa, which is devoted to Vishṇu, represents that god as Viráj in the incarnations of Kṛishṇa and Baladeva. It says that the gods being persecuted by the demon Kaṇsa complained to Vishṇu of their grievances, who, in reply, told them that he will undertake to quell the archfiend by assuming his form of Viráj in his incarnation of Kṛishṇa at Vrindāvana, and forthwith showed his *Virátrūpa*, which the gods hallowed and adored.

Now as regards his consort Satarúpá, [centiforma] the female personification of material force [śakti], as Viráj is the male prosopopœa of spiritual energy, I have to mention that the words hundred and thousand in the appellations of both are mere metonymies of determinate numbers for indeterminate ones by figure of speech, as both spirit as well as matter can assume an infinity of shapes and forms. This female, in the various authorities quoted above, is sometimes made to represent the wife of Brahmá, at other times of Viráj and lastly of Svayambhuva Manu. But Moore, in his Hindu Pantheon, takes her for the wife of Viráj puruṣa only, and says, on the authority of Colebrooke, that the notion of Viráj dividing himself into male and female forms occurs almost in every Purāṇa, and the colossal figure in the cave of Elephanta bears relation to this division and re-union of Viráj. The partition of the body into male and female halves may very likely lead us to suppose this person to be Brahmá whom Manu has represented to be divided into two epicine halves, as also Svayambhuva Manu, the first man or Adam of the Hindus, whose left half, [rib or side] gave birth to the mother of mankind. But we know for certain on the authority of Manu that Viráj was not the same with his progenitor Brahmá, nor identical with his progeny Svayambhuva, whom "Dárá Shikoh" says Sir William Jones, was persuaded to believe, and not without sound reason, to be no other person than the progenitor of mankind, to whom the Jews, Christians, and Muhammedans unite in giving the name of Adam. Therefore Satarúpá, who is designated by the special title of Rajdáríká or wife of Viráj, in the Rudra Yámala Tantra, could not be the consort either of Brahmá or Svayambhuva, as represented in the confused accounts given of her in the different Purāṇas, the inconsistencies of which are so apparent,

and the absurdity of identifying a god with a man so evident, as not to require an explanation.

The perfect coincidence of the description of Rajdáríká with that of her husband confirms the belief of her being a co-partner of Viráj only, as will plainly appear from the following extract :

“ She had millions of Vishnus on her right arm, and a million of Brahmás on her left ; a million of Sivas on her head, and as many Indras at her feet. Millions of moons shone in her nails, and as many suns in her eyeballs. Her worshippers addressed her saying “ Save us, Oh ! thou source of the world and consort of Viráj, that givest birth to millions of Brahmás, Vishnus, and Sivas, in thy hollow bowels.”

The difference of sex in the Hindu deities is assigned to the same reason, which Proclus mentions concerning the Greek and Roman divinities, in *Timæus*, p. 290. “ The division of male and female comprehends in itself all the plenitudes of divine orders ; since the cause of all staple power and identity, and the leader (*χόρηγος*) of being, and that which invests all things with the first principles of conversion, is comprehended in the masculine order. But that which generates from itself all various progressions and partitions, measures of life, and prolific powers, is contained in the female division.” Here we see all the gods from the supreme being downwards not only having a female energy but inseparably joined with it, as in the person of Adonis in the Orphic hymns.

Mention of Virát-kshetra, the site of Viráj's nativity, the scene of his incarnation, and the field of his exploits is often made in some of the Puráṇas. The *Adhyátma Rámáyana* describes the sanctity of the place in chapter 84, which has been noticed by Dr. Aufrecht under No. 74 of his *Catalogus Codicum Sanscriticorum*. The *Bráhma Puráṇa* mentions it to be situated at the confluence of eight streams, as Aufrecht says in p. 19 of the said Catalogue “ ad Virája regionem, prope octo fluminum confluentem sitam, proficiscitur.” In the *Káka-rudra-samváda*, it is mentioned as contiguous to Chola, Videha, Kerala, &c., and to be under the constellation Sagittarius, with Káñchí, Karnáta, &c. The Virát-bhúmi, or land of Viráj, is famed in the Puráṇas for its production of diamonds which are thence called Virátajas, and which justifies the supposition of its being situated near Golconda, celebrated also for its diamond mines. The place in the modern Geography of India is Berar, in the Deccan, and is called Berár, Borar, and Borád, by the natives, and there is every reason to suppose this district to be the birth-place of Viráj, and more so, from the indisputable fact of the origination of all the early incarnations of Vishnu having taken place in the Deccan, then known as the land of demons. The Virát-bhumi is also called the Matsya-desa, or fish country, in the *Mahá-bhárata*, an appellation which the inhabitants of Bagurá (Bogra), a district

in the north of Bengal, claim for this tract of land, because its streams teem with fish.

The accounts of the origin of the world, with those of its creative agencies, and created bodies given both by Manu and Moses, are mere allegories of the natural order of things, which require some explanation. In the chaotic state of things there existed only the eternal and infinite soul of god [Brahm] filling all the '*tohú wa-bohú*', the null and void, and over-spreading the whole with the immoveable, inactive, and all-pervading essence of his inscrutable nature, his entity and intellect the source of power. For knowledge, says the father of modern philosophy, is power, and infinite knowledge therefore must be the fountain of infinite power. He, wishing to create the world, first created the air, represented as the first development of the all-encompassing soul in the form of the spirit, the main source of motion and force, to give mobility to inert substance. To this followed the production of water, the atomic principles of which are conceived in the bosom of ether, which being agitated by the force of air or spirit of "*Náráyana*," conceived the latent heat, represented as *Brahmá* or god of fire within its bosom. This heat in its turn gave birth to *Vaiśvánara* the vivifying fire. And lastly the combination of the triple principles of the spirit, gave birth to the mundane egg, or rotundity of the material world, which came next to be manifested in its present form which we call *Viráj*. How far these theories of the Ancient Hindus are correct according to the light of physical science and modern experimental philosophy I am unable to decide, but I am confident that some of them agree with the theories of the Grecian philosophers on the origin of the world. Thales, for instance, regarded water or fluid substance as the single original element from which everything came and with which everything returned. Anaximenes derived the origin of all material things from a single element, and according to his theory air was the source of life. Heraclitus of Ephesus regarded fire as heat as the primary form of all matter, and Anaxagoras of Clazomenæ, conceived a supreme mind or intelligence (*νοῦς*) distinct from the visible world, to have imparted form and order to the chaos of nature.

The Vedánta holds *Viráj* to be the result of *Pañchíkaraṇa* or assemblage of the five elements, which for the sake of brevity I will quote from Ward's translation of the Vedánta Sāra, Vol. I, p. 371.

"From the five subtle elements proceeded the subtle bodies. From these five subtle elements in proportions of five, arose the masses of solid matter; but each is distinguished by the name of the element which is most prevalent. In the solid mass of ether sound is found; in air is found both sound and touch; in fire sound, touch and form; in water, sound, touch, form, and taste; in earth, these four and smell. The qualities are

partly natural and partly artificial. The active principle dwelling in the collected sum of solid matter is called *Vaisvānara*, or he who is conscious of self-existence, and *Virāt* as he is held forth, or displayed in all creatures."

But as the being under investigation is to be considered more properly as an intellectual and spiritual person or the sensible emblem of an ideal being, rather than any real personage of history, his nature and character are to be sought for more in works of philosophy, theology and divinity, than in any other, and we must therefore explore the Vedānta, the only metaphysical and theological school of the Hindus, for a true account of this supernatural being. It conceives three orders of incorporeal natures in the chain of beings from the supreme to the human soul. The first consisting of pure intelligence (*chit*) composed of the causal principles of nature called *Kāraṇa Sarīras*. The second of intellectual beings [*chetanas*] composed of subtle spiritual bodies called *Sūkṣma* or *linga Sarīras*. And the third comprised of intelligent beings [*chaitanyas*] joined with concrete, gross or material bodies called *Sthūla Sarīras*, in which *Virāt* the god manifest in nature is included. Another definition of the demiurgic triads will have the last to be the product or *Kārya Sarīra*; the second, that by which it is produced, *linga sarīra*; and the first, that from which the thing produced, takes its pattern, *i. e.* the *Kāraṇa Sarīra*, depicting them under the analogy of the archtype, architect, and the offspring, in which last position *Virāj* is taken to stand, who therefore is understood to participate of the entity and omnipresence [the chief attributes of the eternal and infinite soul] as far as he extends throughout the duration and bounds of nature.

To give a description of the theogony of *Virāj*, among the other persons of the triads, or, in other words, to show the distinction of that state of the divine soul from the other conditions, and the relation it bears to them in the order of succession, would require an exposition of the whole theodecy of the Vedānta system, which would be out of place here. I shall therefore content myself with giving a short account of these different degrees of divine personages, or rather the several denominations of these spiritual and psychological beings, in order to show the relation they bear to *Virāj* according to what I could gather about them, from the translation of the Vedānta Sāra by Ward, Colebrooke's Essay on the Vedānta, and Rörer's translation of the Upanishads.

The first order composed of pure intelligence (*chit*) and possessed of causal form (*Kāraṇa Sarīra*) and having the quality of purity or goodness only (*Satva*), is comprised of three persons according to the general or particular modifications of these properties, styled totality (*Samashṭi*), and speciality or individuality (*vyashṭi*), in Vedānta terminology, *vis.* :—

1st.—*Brahm*, omnipresence or the unlimited essence of god in duration and space ; called also *turiya* or quadruple, for its being the receptacle of the three orders and human soul (*jīva*).

2nd.—*Prajñā*, omniscience, i. e. intellect or understanding devoid of action, whence it is termed inert (*niskriya*).

3rd.—*Īśvara*, omnipotence, the active principle, or creative agency and causality of god.

The second order composed of intellectual beings (*Chetanas*) possessed of subtle spiritual bodies (*sūkshma linga śarīra*) and having the quality of passion or affection (*rajas*,) comprises the three persons of

1st.—*Sūtrātmā*, the undivided spirit or connecting soul of all subtle bodies, as Pope expresses it ; “Diffused through all, yet in all the same.”

2nd.—*Hiranya-garbha* or *Brahmā*, the creator of the Universal frame.

3rd.—*Tūijasha*, the spirit united with the mind in intellection.

The third order composed of intelligent beings (*Sthūla Śarīras*) possessed of concrete and gross bodies, and having the quality of foulness (*taṃas*) is also comprised of three persons, according to the universality or individuality, manifestation or reticence.

1st.—*Vaiśvānara*, the universal soul latent in all bodies, as their prime automaton or moving principle and allied to material force.

2nd.—*Virāj*, the mundane soul obvious in nature as her formal cause.

3rd.—*Viśva*, the individual soul abiding in every gross body.

And lastly *Jīva*, the human soul endued with life and sensation.

Ward, in his translation of the Vedānta Sāra, gives the following descriptions of these persons in the Godhead belonging to the threefold triads of the Deity :

“The active principle dwelling in the collected sum of solid matter is called wishvānara or, he who is conscious of self-existence, and Virāt, as he is held forth or displayed in all creatures, &c.”

Colebrooke, in speaking of them, begins with the last [*Jīvātmā*], and says, “The soul [as a portion of the divinity] is infinite, intelligent, sentient, and true. It is made to act by the supreme Being, but in conformity to its previous resolutions : and those again have been produced by a chain of causes extending backward apparently to infinity.” [*Vide* Transactions of the Royal Asiatic Society, Vol. II, p. 22.]

Dr. Rōer, in the introduction to his translation of the Taittirīya Upanishad, gives the following compendious sketch from the Vedānta Sāra.

“The cause of the world, according to Vedānta, the source of all reality, and strictly speaking of all reality itself, is *Brahm*, the supreme soul or spirit.” “It consists of the three qualities of *satva*, *rajas*, *taṃas*, which denote the three degrees of its existence, or of its power of manifestation, &c.” “God in his relation to the totality of ignorance is omnis-

cient, omnipotent, &c., that is, he has all the attributes of the Creator and ruler of the world, and is called in this respect *Īśvara* [the ruler]". "God in his relation to special ignorance is the individual soul, the defective intelligence *Prajñā*." "Here again, the subtle body is either a totality or an individuality. The soul or god as pervading the totality, is called the *Sūtrātma* or *Hiranyagarbha*, as pervading an individuality, and *Taijasha* [the resplendent]. Both, however, are in reality one." Again, "From the subtle elements further proceed the gross elements, and from the gross elements the different worlds and different bodies &c." "The soul as abiding in the totality of gross bodies is called *Vaiśvánara*, *Virāt*, &c., as abiding in an individual body *Viśva*." The definitions of some of these modes of the divine soul are differently given in different works, as for instance the *Māṇḍūkya Upanishad* describes *Prājñā* as omniscience instead of ignorance, as stated in the *Vedānta Sāra*. Thus, "His third condition is *Prajñā* [who completely knows] who has become one, whose knowledge is uniform alone, whose nature is bliss, &c." "He [the *Prājñā*] is lord of all: he is omniscient, he is the internal ruler, &c.," [*vide idem*, verses 5 and 6].

These quadruple conditions of divine spirit are incased in four different sheaths of the soul, which I give here in the words of Dr. Rōer.

1st. "The intellect with the internal organs forms the intellectual sheath. 2nd. Mind, with the organs of action, the mental sheath. 3rd. The vital airs, together with the organs of action, for the vital sheath. 4th. The three sheaths when united are the subtle body of the soul &c." "The gross body is called the nutrimentitious sheath (*Annamaya Kosha*), and as it is the place where gross objects are enjoyed, it is called awake." All these four conditions of the soul are perceptible in four different states of human life, namely, the intellectual, in deep sleep, when the intellects are awake, notwithstanding the dormancy of the other faculties; the mental, in the dreaming state, when the mind acts in absence of bodily functions; the concrete, consisting of *Vaiśvánara*, *Virāj* and *Vaiśva*, in the waking state, when we perceive all sensible objects by means of external organs.

"The totality of the gross, the subtle and the causal bodies, forms one great world, and the soul from the pervader to the ruler is one soul." Hence these triple orders of intelligences, are of the same essence, inasmuch as they are all intellects, admitting only of the difference in point of boundlessness and limitation, otherwise called universality and individuality. They are modifications of the selfsame spirit of god and are equally objects of worship, and that of *Virāj* is the most important as the most conspicuous among them. Meditation of these modes of *Brahma's* existence is said to be the most rational and profound worship of god, and it is necessary to commence with the mode or state in which reflection first rises, and is concluded with the last result to which that reflection has attained.

It may perhaps not be irrelevant here to trace some analogies of the incorporeal natures treated herein, with those met with in European philosophy, although I am far from maintaining that they bear any exact similitude to each other. I find Virájism bears a great resemblance to Stahl's doctrine of Animeism, whose automaton or moving force of the world corresponds exactly with Vaisvánara, the other name of Viráj, and answers to one of the demiurgoi of Plato, called nature by Lampsacus and the Stoics and Plastic nature by Dr. Cudworth. Viráj agrees in some respects with the Archæus of Paracelsus, and the Principium Hylarchicum of Henry Moore.

Some are apt to consider these theories, as also Virájism, to be allied to Pantheism, while on the other hand it can plainly be seen, that though the spirit of god is apparent to all as working in the universe, it is essentially separate from it, having had a separate personal existence before it was brought into being, and continuing to have a separate personal existence simultaneously with it. The words of St. Augustine "in illo sunt omnia," could not be construed in a Pantheistic sense, nor could that which Lucan says, "Jupiter est quodcunque vides, quocunque moveris," be taken in that sense. The angel in Genesis [xvi, 7-13] is called 'El roi,' 'God of sight,' or God manifest, and the word Immanuel, God with us, plainly refers to the manifestation of Viráj. The mystic doctrine of the Persian Súfis alludes to the manifestation of divine essence in the whole creation in the words "there is no real entity besides that of god."

The universality and individuality of the divine spirit, of which it is difficult to derive an idea from their definitions in the Vedánta, appear much to resemble the generality or particularity of the psychic fluid, which according to the doctrine of Quesne is said to be diffused alike through all nature, but differently exhibited according to the particular organisations of minds and bodies. The Hindu Theism, like every other system of Unitarianism, inculcates the unity, soleity, and monadity of the divinity, as it is well known by its maxim "Ekamevadvitiam," agreeing with the *μόνος θεός* of the Christians and the *hwa wáhid* of the Muhammadans, but at the same time it speaks of the persons of the Trinity, only as so many manifestations and denominations of the same being, according to the distinctions of mere modes as maintained by Modalists, and illustrated by them by analogies drawn from nature, as the following: "Speciem ignis, splendorem et calorem: splendor ab igne nascitur, calor ab igne et splendore generatur. Splendor est de igne, et tamen sunt coeva. Sic tria in sole occurrent; ipsa solis substantia, radius et lumen, et tamen in his tribus est eadem lux: ut radius de sole nascitur, sic Filius de patre generatur, calor ab utroque progreditur, sic spiritus ab utroque spiratur." To each of these persons they ascribe a "character, *ὑπόστασις*, hypostasis," i. e. "Complexus notarum quibus personæ

divinæ inter se differunt," and take into consideration the internal and external relations which they bear to each other.

The nearest affinity which the Vedánta theology bears to any other, is that of Plato, where we have the same number of the orders of Demiurgic principles in the Jovial, Adonical, Dionysiacal trinities [*Δίος, Διονυσιακή, Ἀδωναική*], from which many grades and degrees of gods are said to proceed, as the intellectual, supermundane, mundane, &c., but how far they agree with the Vedántic orders is a question which cannot be discussed here.

Before taking leave of my subject, I will add a few words in anticipation of the charge of Pantheism, which Virájism may otherwise incur from the ubiquity, universal pervasion, and similar attributes of the god. It must be borne in mind that Viráj fills the universe in spirit, while Pan the god of Pantheism is represented as filling it in substance, as Dr. Jardine says in his tract on Theism. "There are those who identify god with the universe, believing that he is immanent in all things, that he is the substance or inherent force which shines forth in the sun, organises the various forces of nature, lives in the animal and vegetable kingdom, and thinks in the human mind. This is usually known by the name of Pantheism." The Orphic hymn quoted below describes Pan, as materially and substantially diffused in nature like Viśvarúpa and not in spirit as Viráj.

"I call strong Pan, the substance of the whole,  
 Etherial, marine, earthly, the total whole,  
 Immortal fire; for all the world is thine  
 And all are but parts of thee, O power divine!"

In a fragment of Epictetus, we find Chrysippus referring everything to Jupiter, and maintaining a rigid Pantheism in these words, that—"The world is, as it were, an animated body, and that god is the governing power, and the soul of the whole." And that "the world is one of the intelligent principles, governing in common with gods and men." Diogenes the Babylonian, in his book concerning Minerva, asserts that, "the world is the same as Jove and comprehends the divinity." Among the followers of Zeno, many assert this Pantheism, by saying "God is one, the universe and its soul."

The notion of the spiritual diffusion of Viráj throughout the whole expanse of nature occurs in the Orphic hymn to Protogonus, the firstborn Æon, but nothing can be better descriptive of his nature and attributes, than what is given in Pope's Essay on Man, IX.

"All are but parts of one stupendous whole,  
 Whose body nature is and god the soul."

And in Thomson's hymn at the end of his "Seasons."

"These as they change, Almighty Father, these  
 Are but the varied God, &c., &c."





*Note on a Copper-plate Grant found in the Record Office of the Cuttack Collectorate.—By BĀBU RANGALĀLA BANERJEA, Deputy Collector, Cuttack.*

(With a plate.)

This document was found by me in an old box in the Record Office whilst engaged in drawing up a report on the condition of the records. The box contained a number of old deeds of grants in the Devanāgarī, Persian, Bengali, Marhattī and Uriyā characters; these were the remnants of a vast variety of such documents, said to have been filed by the original holders, before the Collector Mr. Kerr in 1810, when the province was settled for the first time. Up to this day applications are filed before the Collector, for a copy, or for the original, of one or other of these documents. Unfortunately no proper register has been kept with reference to these important records, and there is nothing to shew by whom the plates were filed before the Revenue authorities. The deed is inscribed on three oblong plates of copper, each measuring 8" × 6½". The first plate has the inscription on one side only; the second, on both sides; and the third on the upper half of the inner side. The three were originally held together by a ring, for which the plates were pierced, the hole being eight-tenths of an inch in diameter. The ring is lost. The writing is in an antique form of the Kuṭīla character.

The record commences with some very prurient poetry, describing the personal charms and Arcadian loves of the nymphs of Kaṭaka, the numerousness of its majestic elephants, the shining whiteness of whose tusks overshadowed the bright autumnal moon, and the freshness and coolness of the gelid breezes which stirred the waves of the Mahānadi, and allayed the langour of its love-sick maidens.

After this exordium the record goes on to state that in the glorious city on the banks of the Mahānadi, there lived a king named Janamejaya, and from him came a lord of men called Yajāti, whose fame had spread over the three regions of the universe, and whose prowess had, without any exertion, subdued his enemies. This panegyric is immediately followed by the well-known royal titles of the Gupta dynasty, adding the word "Trikaṇḍīpātī" (त्रिकण्डिपति), or "the lord of the three Kāṇḍas"; the name of Bhava Gupta and that of his successor, literally "the adorer of his feet", Śiva Gupta are then introduced, and after them follows the mandate of the latter to his courtiers, officers and other subjects to this effect, that he,

Siva Gupta (not Yajāti) gives the village of Chandra in the Bisaya or fiscal division of Maraḍa in the province of Dakṣiṇa Kośala, to one Gaṅga-pāpi, the son of Divākara and grandson of Ananta Bhaṭṭa, a Brāhmaṇ of the Bhāradvāja clan, for so long as the sun, moon and stars would continue to shine in the firmament. The edict then enumerates a number of Śāstric quotations, as usual in such records, cursing the robbers of land given in gift, extolling those who preserve and protect such gifts, and expatiating on the shortness of human life, which is said to be as unstable as a drop of water on the slippery surface of a lotus leaf. The concluding verses are an eulogy on Champati Chhinchāṭa of the minister of war and peace of Yajāti, (not of Siva Gupta), and then comes the date of the plate and the name of the engraver Mādhava. The date is the 9th of the waxing moon in Jyeshṭha, on the ninth year or Saṁvatsara of the reign of Yajāti.

The discovery and decipherment of this plate, establish two hypothetical points advanced by me in my paper on the Chaudwār plate, namely : 1st, that Orissa, or a part of it, was, during the Gupta rule, called after their mother-country " Kośala," and 2nd, that the Keśaris of Orissa acknowledged the Guptas as the Paramount Power.

In support of the first of these two points, we have in unmistakable terms the names of Dakṣiṇa Kośalā or South Kośalā followed by that of the fiscal division of Maraḍa, and the name of the village Chandra. The last two names still exist in the district of Kaṭaka : the parganá of Hari-harpur is up to this day called in common parlance Maraḍa Hariharpur, and there still exists in that parganá a village called Chandrá. The latter is written with a final long á, whereas that of the plate is a short one, but the difference is so slight, and such phonetic changes are so very common in Indian names, that it scarcely deserves a comment here. The village is still a Brāhmaṇ village of note.

As to the subordinate position of the Keśaris, the indication in the plate is plain enough. The gift is made in the name of the Guptas with the imperial and dignified designation of *Mahārājādhirāja*, while Yajāti is simply called *Mahārājā*, and his ancestor Janamejaya, a *rājā* only. The Śāstras very distinctly enjoin that it is the sovereign only who has the power of giving land in perpetuity, even Sámantas or tributary kings, when making such gifts, must take the permission of the Paramount Power. The quotations above referred to prove this beyond a question ; these mention the names of Sagara and Rāma, the emperors of India, as the givers of land. This law has much relaxed in the present iron-age, despite the injunctions of the Smṛitis.

A new link in the royal lineages of Orissa is gained by the reading of this monument, and of another which was found under ground in a place called Puran, in Parganá Sybir. According to the Mādlápānji and the

Vañśávalis, Indra Deva or Chandra Deva reigned in Orissa in 323 or 328, A. D. Two or three years before these dates, Orissa was occupied by the Yavanas, who held it for 146 years, after which Yajáti Keśarí expelled them, and founded the Keśarí or lion dynasty. This prince was said to have reigned 52 years, and he it was who brought back the image of Jagannátha to Puri, and laid the foundation of the temple-city at Bhuvaneśvara. Now, both these records are silent as to the parentage of Yajáti; but here the plates give it in plain terms, stating that Janamejaya was his ancestor, and he (Janamejaya) reigned on the banks of the Mahánadí, *i. e.* in Kaṭak Chaudwár. This is very probable, as the royal family was expelled from Puri by the Yavanas, who are said to have come in ships and landed near the sacred city. The astrologers of Orissa say that Chaudwár was founded by Janamejaya the great-grandson of Arjuna one of the heroes of the Mahá-bhárata; but this is evidently a confounding of names, for the plates simply say—

“राजा वसून् मुनि मावितभयमूर्तिः ।  
जीमान् सरोजवद्गो जनमेजयाय ॥”

“There was a king of gentle mien named Janamejaya the lotus-faced.” It does not describe him to be the extirpator of the Nága race, the son of Parikshita, and the lord paramount of all India reigning in Indraprastha or Delhi. The plates simply call him a rájá, having his chief city on the banks of the Mahánadí.

If these surmises be accepted as correct, we have here then the approximate date as to the time when Chaudwár was founded, namely, the earlier part of the first century of the Christian era, for traditionally Janamejaya was its founder; and he must have been some adventurer from the north-west; the Vañśávalis are silent as to the father of Haṭakeśvar Deva, the sixth prince in ascent from Yajáti, and presumably Janamejaya must have been his progenitor, for in the Puran plate, we find Bhima Deva was also born in the race of Janamejaya, and this prince reigned in 282—319, A. D. The following is his lineage:

A. D.

143—194 Haṭakeśvara Deva: reigned 51 years.

194—237 Birabhuvan or Tribhuvan Deva: reigned 43 years.

237—282 Nirmala Deva: reigned 45 years.

282—319 Bhima Deva: reigned 37 years.

It is almost superfluous to add here, that *the* Janamejaya of our plates, is not the Janamejaya Keśarí of the Vañśávalis: the latter reigned between the years 754—763 A. D., about 250 years after Yajáti.

Another noticeable fact regarding the endowment mentioned in this deed, is the probability of such grants having been made by the person

under notice, for, according to the palm-leaf records, this prince was celebrated for his piety and his munificence to Bráhmans, for he it was who rescued his native land from the hands of a foreign foe, restored the worship of Jagannátha at Puri, and commenced to build the sacred fane for the worship of Mahádeva in Bhuvaneśvara.

As regards the names of places in this plate: at the commencement of the declaration, the endower says that the village of Chandra, in the fiscal division (*Viśaya*), of Maraḍa, in the country (*Deśa*) of Dakshina Kośala, is given in perpetuity; but with regard to the grantee, the declaration specifies that he was a Madhyadeśiya Bráhmaṇ, who came originally from the village of Śrīvalla, and was residing at Silabhanjapati, a village in the country of Oḍra (Orissa). Now the question arises, if the country at the time bore the name of Dakshina Kośala, which included the fiscal division of Maraḍa, and a village called Chandra; what was the site of Oḍra whose name occurs separately, as distinct from Dakshina Kośala? If we recall to mind, however, that the Oḍra of old was not conterminous with the Orissa of modern days, including the three districts of Katak, Puri, and Balasor, the difficulty disappears. Oḍra originally comprised very little, if any, besides the present subdivision of Khurdá. It was the original country of the Oḍ Chásás, and the name Oḍra was subsequently assigned to the whole tract from the Chilká Lake to the Vaitarani River, and included the names of Kaliṅga, Kośalá, and Tilkala. We have its parallel in Bengal. Different portions of that province at one time bore the names of Puṇḍravardhana, Gauḍa, Barendra, Tamralipta, &c., which all gradually gave place to the single designation of Banga, though the latter was but a small portion of the main country in the delta of the Ganges.

The original country of the Bráhmaṇ who had the endowment from the royal hands of Yajáti Keśarí, calls for a few remarks. Dr. Hunter, speaking of the Bráhmaṇ migrations in Orissa, says: "The local legends and the palm-leaf records alike relate how about 500 A. D. the founder\* of the long-haired or lion line imported ten thousand Bráhmans from Audh and endowed them with lands around Jájpur on the sacred Baitarini river." But the record under notice and the Chaudwár one (which is evidently a very old grant) prove beyond a question, that the North-western Bráhmans must have migrated to Orissa long before Yajáti Keśarí, for the plates give the names of three generations of the grantees, the names of their original and adopted countries and villages, &c. This record shows moreover, that the migration was not restricted to Audh Bráhmans only. In this case, the grantee belonged to Madhyadeśa, which, according to Manu, is the country between the Himálaya and the Vindhyan chain, bound-

\* Yajáti Keśarí.

ed on the east by Prayāga (Allāhābād) and on the west by Vinasana (Kurukshetra).\*

The site of Śrīvalla or Valla must be searched for in the North-West for identification, while Śilabhanjapati occurs somewhere in Khurdā. Again, the Brāhman̄s not only formed colonies round Jājpur, but had villages given them near Kaṭak Chaudwār in Maraḍa Hariharpur, in the subdivision of Khurdā, during the reigns of the founder of the Keśari dynasty and his predecessors. There is every probability, however, of the Keśaris, who originated and sustained the revival of Brāhmanism in Orissa, having invited Brāhman̄s from the North-West, even as their successors the Gaṅgāvaṇśis brought them from the South; these two distinct streams of migration of the Brāhman̄s are now blended together, unlike the Kānyakubja and Vaidika Brāhman̄s of Bengal, who never intermarry nor eat with each other.

The record is full of orthographical mistakes, but I thought it tedious to note them in detail; the reader will find them by comparing my reading with corrections with the facsimile of the plate. A few of the corrections have been shown in parenthesis.

#### TRANSCRIPT.

ॐ सखि प्रेमनिबद्धमन्त्रमनसोः स्मारीभवच्चतुर्थोर्ध्वमोर्ध्व-  
च विविचनिर्भररतश्रीकाश्रमं तन्मतोः । विष्णुशोऽपि कृतानिमाचपुलकै-  
राविर्भवसीत्ततैरास्त्रेवैर्मुपितकमैः स्मररसः कार्यं मुक्तः स्थाप-  
ते ॥ यथाशेषविशेषरूपसहिमा थास्त्रपुरःकानिभिर्जातेषाकल-  
सेषापि प्रहयिनः कर्षोत्पक्षैसाधिताः । जायन्ते प्रविशङ्कितस्मरभर-  
प्रोत्तापितानर्थायाः(याः) सान्द्रलेदजलावसेचनवशाद्विधातरोमाकुपरा-  
ः । १ ॥ अत्युत्तुङ्गकरीन्द्रदन्तमुसलैः प्रोक्तासिरोषिचयैर्दा-  
काधंसननिष्कलीकृतस्मरचन्द्रोदयैः सर्वदा । यथासीदसतो  
जनस्य विशदं मुक्तामयं मण्डनं सङ्केतास्त्रदमयतीव धवलं  
प्रासादशृङ्गायतः । २ ॥ मन्वानदीतुङ्गतरङ्गभङ्गस्फारोत्सः(म्)  
कल्पीकरवह्निपरात् । यस्मिन् रतासक्तिमदङ्गनानां वसामनो-  
दः क्रियते भवङ्गिः । ३ ॥ तस्मात् श्रीविनीतपुरात् । लोकवचप्र-  
चितश्रुतयशोवितानव्याप्राप्तदिकप्रसमनिर्जितवैरिवनैः ।  
राजा वसून् मुनि भावितभक्त्युभिः श्रीमान् सरोजवद्वनो ज-  
नमेववाक्ताः । ४ ॥ यः शृङ्गायविदारितद्विपचयः कुम्भस्थ-  
सादुक्तसमुक्तावासाविभूषितं प्रतिरत्नं श्रुतीवधूरःस्थलं । च-

\* “हिमाद्रिविन्ध्ययोर्मध्ये यत् प्राग्निनगनादपि ।

प्रत्यगेव प्रथमाच्च मध्यदेशः प्रकीर्तितः ॥”

ज्ञे चादत्तारामराधिपत्रिरोरत्नापञ्चालमहा यथासम्भज-  
 क्तवः समतया तद्रश्मिलक्ष्मीवधूः । ५ ॥ निर्दोरितारिकरिक्तुभ-  
 मुद्रमन्त्रमन्त्राफलप्रकरयुक्तनद्यापहारः । तस्यादजायतजन-  
 न्नयनीतकीर्तिर्हेलाविनिर्जितरिपुर्ध्वपतिर्धजातिः । ६ ॥ पर-  
 मसाहेवरपरममहारकमहाराजाधिराजपरमेश्वर-  
 सोमकुलतिलकनिकलिङ्गाधिपतिमीमहाभवगुप्तराज-  
 देवपादानुध्यातपरमसाहेवरपरममहारकमहारा-  
 जाधिराजपरमेश्वरसोमकुलतिलकनिकलिङ्गाधिपतिमीम-  
 हाशिवगुप्तेवः कुम्भक्षी ॥ दक्षिणकोशलाया मरुद्विषयी-  
 यचान्द्रपाने । तद्विषयीयत्राश्वकानां पूष्ययथाकालाध्यासिनः  
 समाहृतसन्निवीतवर्षोदितसामवायिकनियुक्तकाधिकारिकदा-  
 षप्रसिक्तपिशुनविधिकार(वेनिकाव)रोषजनराष्ट्रकराजपुत्रराजवज्र-  
 भादीन् सर्वान् समान्नापयति विदितमनु भवतां यथाऽस्याभिर-  
 चं धामः समिधिः सोपनिधिः सर्वैषावाविर्जितः सर्वोपरि-  
 करादानसहितसाक्षादितसंयुतः समर्तोपरसज्जस्य-  
 लक्षतुःसीमावच्छिन्नः मध्यदेशीयभीषणधामविनिर्मेताय  
 योद्गदेशे श्रीशिलाभञ्जपाटीवाखवाय । ठङ्कारपूर्वभार-  
 द्वाजगोत्राय । आङ्गिरसवार्हस्पत्यभारद्वाजप्रवराय — —  
 — कौशुमिशाद्याध्यायिने महर्ष्योन्नमनमिन्द्रि(न्ने) श्रीगङ्गापापीना  
 क्ते दिवाकरपुत्राय । आकाङ्क्षानेति यजुः पुरस्तात् सल्लिखधारा-  
 पुरस्सरमाचन्द्रतारकार्कज्योतिः (चित्ति) समकाशोपभोगार्थ-  
 म् मातापिचोरात्मनश्च पुण्ययशोऽभिदृश्ये तावमासने-  
 नाकरीकृत्य प्रतिपादितं इत्यवगत्य यथास्मादीयसत्त्वरभरधिर-  
 ष्यभोगभानादिक(क) ददङ्गिः (भवङ्गिः) सुखेन प्रतिबल्यमिति ।  
 भाविमिष भूपतिभिर्हेनिरियमस्मादीयधर्मैरवाद्दद-  
 नुरोधात्सदतिरिवाच पास्तनीया । तथा चोक्तं धर्मशास्त्रे व-  
 ऊर्भिर्वसुधा दत्तां राजभिः समरादिभिः । यस्य यस्य यदा भूमि-  
 लस्य तस्य तदा पालं । साभूदफलमङ्गा वः परदत्तेति पार्थिवाः ।  
 सद्दत्तात्फलमानन्धं परदत्तामपास्तने । आस्योऽथनि पित-  
 रो वक्ष्यमिति पितामहाः । भूमिदाता कुले जातः स मज्जाता भविष्यति ॥  
 भूमिं यः प्रतिगृह्णाति यस्तु भूमिं प्रयच्छति । उभौ तौ पुण्यकर्माभौ  
 नियतं स्वर्गमामिभौ ॥ तडागानां सप्तधाणि वाजपेयशतानि च ।  
 गवां कोटिप्रदाने च भूमिर्जना न शुद्धाति ॥ हरते चारयेस्तु मत्त-  
 द्विजमोहताः । स वदो वाचसैः पार्श्वैस्त्रिंशेभ्योनिं स मच्छति ॥ सु-  
 वर्धमेकं मानेकां भूमेरप्यर्धमकुलं । हरन्नरकमायाति  
 यावदाभूतसंख्यं ॥ सद्दत्ताम्परदत्ताम्वा यो हरते वस्तुभरां ।  
 स विद्यायां कृमिर्भूला पिहभिः सद्य पच्यते ॥ आदित्यो वव-

यो विष्णुर्गच्छा सोमो ऊतामनः । श्रुत्वापि च भगवानभिनन्द-  
 नि भूमिदं ॥ सामान्योऽप्यन्वर्सेतुर्देवाणां काले काले पाल-  
 नीयो भवद्भिः । सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो वा-  
 चते रामभद्रः ॥ इति कमलदह्यान्वविन्दुसोऽं विचम-  
 नुचिन्म मनुष्यजीवितं च । सकलमिदमुदाहृतं च बुद्धा न हि पु-  
 न्यैः परकीर्तयो विद्योष्याः ॥ ब्रह्मा यक्षु मुष्मात्मनसूदयेः \* ।  
 येनात्यन्तसुरासुराधिपमदः प्रज्ञाभिमानैर्जितो राज्ञारोपितराज्यभा-  
 रमनुलं यथावदजीजया । यस्यासीन्नयविक्रमद्वयमपि प्रेयान्  
 सखा सर्वदा यः स्थातो हृतसाम्निविद्यद्वयपदः श्रीद्विद्वदेवम्यती ॥  
 परममाश्चर्यपरममहारकमहाराजपरमेश्वरसोमकुक्षि-  
 लकपिलिङ्गाधिपतिश्रीयज्ञातिराजदेवप्रवर्द्धमानविजयराज्ये  
 मयमे सन्वत्सरे (संवत्सरे) ८ ज्येष्ठ श्रित चयोदश्यां ११ (०) उन्मीलं  
 विज्ञानी माषवेनेति । ॐ ॐ ।\*

#### TRANSLATION.

Om, be it so !

Where wanton pleasure is enjoyed to perfection by young people in the play of love's charming sport, with eyes expanded and minds enamoured and centred in love, although the pleasure was at times disturbed by their embraces, which caused horripilation, inarticulate sounds of lips and exhaustion—

where lovers of exquisite beauty, desiring to pick a quarrel with their loved ones, mention the beauties of Apsaras and thereby excite their jealousy, and are beaten by the maidens with the lotus of their ears, suffer from excessive internal pain occasioned by the arrows of undaunted Cupid,—and have horripilation from the rising of the thick sweat—

where by the shining pestle-like tusks of tall elephants which have made the rising of the moon redundant in dispersing darkness—where the brilliant ornaments of pearl of immoral people and the place of assignation at the top of their house are made exceedingly white—

where the lofty waves of the Mahānadi break each other, and cause bubbles to rise, and the air, carrying the particles of water, refreshes the ladies who have zealously pursued the pastimes of love—

—even there, in that glorious city, there reigned once a king named Janamajaya, whose white canopy of fame had spread over the three worlds, and penetrated the eight quarters—who conquered all his enemies with

\* The last three feet of this stanza are missing.

force, who always meditated on the image of goddess Bhavya, was opulent, and prosperous, and whose face was as beautiful as the lotus.

He adorned in every battle the breast of the lady-like earth with pearls issuing from the foreheads of elephants torn asunder by him with his horn-weapon; the (white) dust raised by elephants in the sky and the stream of light of the adorned earth were as brilliant and beautiful as the jewels on the head of the king of gods, and appeared as the emblems of the glory of the king.

The king Yajāti was his son. His nails were always filled with heaps of pearls, when they were displaced by him from the foreheads of elephants which were like sealed caskets. He was praised by the three worlds, and he easily conquered his enemies.

Mahārājā Siva Gupta Deva the prosperous, the virtuous, the venerable king, the lord of the three Kaliṅgas, the chief of the lunar race, lord of all lords, the venerable, the ardent follower of Siva, and successor of Mahābhava Gupta Deva, lord of the three Kaliṅgas, chief of the Lunar race, lord of all lords, prosperous, venerable, an ardent follower of Siva—prosper.

It is proclaimed in the village of Chandra to all Brāhmanas of the district of Maraḍa in South Kosalā and to all others that have assembled here, namely, those who are worshipful, those who observe prescribed times for their sleep, who are invested with holy threads, who observe the rules of their respective castes, chiefs of corporations, superintendents of employés, yeomen, ambassadors, legislators, guards of female apartments, sons and beloved wives of kings, &c.;—be it known to all of you, that I give, with water in hand, this village with all its treasure-troves, deposits, free from all incumbrances, with all rents, all trees, such as palms and others, saline soil, land and water, bounded in four directions, to Gaṅgapāṇi, the son of Dīvakara and grandson of Ananta Bhaṭṭa, who has removed himself from the village Śrīvalla in the Madhya-deśa (the middle country) and now lives in Śīlabhanjapati in the country of Odra, who belongs to the well-known Bharadvāja family, and who is a descendant of the threefold clan, Āṅgīrasa, Vārhaspatya, and Bharadvāja, a reader of the Kauthumi branch of the Vedas, that he may enjoy it as long as the sun, the moon and the stars shine in the firmament, for the augmentation of virtue and extension of fame of my own and of my parents. This is engraved on this copper-plate. You all know this. Live with happiness, pay him as you used to pay me, the debts, the rents, taxes, gold and the royal shares in all usufructs. In compliance with our request and out of respect for us abstain from all violent deeds. Let all future kings preserve this our gift, as they would their own. For it is said in the holy writ: Lands have been given by many kings, such as Sagara and others; to whomsoever the land belongs for the time being to him belongs the fruit of the gift.



Let him not doubt of the fruit, thinking that they were presented by others. The merit is greater in preserving other's gifts than in making one.

The manes of fathers and grandfathers of the donor of lands are proud of him ; they clap their arms and dance with joy, (exclaiming) " Such a son has been born in our family, and he will be the cause of our salvation."

He who receives lands and he who presents them, both are virtuous, and will ever remain in heaven.

The sin of the resumer of grants is not atoned for even by the excavation of a thousand tanks, the celebration of a hundred Vaja-peya sacrifices, and the gift of ten millions of cows. If any man, through intoxication or by mistake, takes or induces another to take with force any land which had been presented by any other person, he takes his birth among beasts and birds, and is tied with the noose of Varuna.

Should any man steal a single gold coin or resume land, even a square inch in area, he will dwell in hell until the dissolution of the world.

He who takes by force land which had been given by him or by any other person, becomes a worm in ordure, and rots there with his ancestors.

The sun, the moon, the god of water, the god the creator, the god the preserver, the destroyer and fire, praise the donor of lands.

" This common bridge of virtue ought to be preserved by you evermore" : Rámabhadra repeatedly begs this of you.

It ought to be remembered that prosperity and life are as evanescent as a drop of water on a lotus leaf. And bearing this in mind let none destroy the glorious deeds of others.

S'ri Chhinchati of Champati, the able statesman who excels the spiritual guides\* of the kings of gods and demons in wisdom and knowledge, who easily bears the unequalled heavy burden of government placed on him by the king, who has both physical strength and knowledge in political science, who is a beloved friend of the king, renowned, and knows when to make war and peace (has assented to this).

This was engraved by the learned Mádhava on the 13th of the bright half of the month of Jyeshtha in the 9th year of the prosperous reign of Mahárája Yajáti, king of the three Káliṅgas.

\* S'rihaspati and S'ukra, the regents of the Planets Jupiter and Venus.

*Metrical Translations from the Quatrains of 'Umar Khayyám.—By*  
P. WHALLEY, C. S., *Muráddábád.*

## I.

پرخون ز فراق جگرے نیست که نیست  
شیدای تو صاحب نظرے نیست که نیست  
با آنکه نداری سر سودای کسی  
سودای تو در هیچ سرے نیست که نیست

There's not a heart but bleeds for thy disdain ;  
There's not a sage but has gone mad for thee ;  
And though for love thou giv'st no love again,  
There's not a brain that from thy love is free.

## II.

می در کف من نه که دلم در تاب است  
وین عمر گریزی پای چون سیلاب است  
برخیز که بیداری دولت خواب است  
برخیز که آتش جوانی آب است

Drink, drink ! Like quicksilver I see with ruth  
Life from thee slide :  
And false is fortune, hope a dream, and youth  
Ebbs, like a tide.

## III.

زان پیش که غمها شب خون آرند  
فرمای بنا تا می گلگون آرند  
تو زر نه ای عاقل نادان که ترا  
در خاک نهند و باز بیرون آرند

Come and ere sorrows swarm up to harry us,  
Idol mine, blithely the wine-cup we'll drain.  
*We* are not gold that the rough hands that bury us  
Ever should care to exhume us again.

## IV.

ما لعبتکایم و فلک لعبت باز  
از روی حقیقتی نه از روی مهجاز

بازچه هي كنيم بر نطع وجود  
رفتيم بصندوق عدم يكيك باز

We are but puppets danced by juggling fate,  
To trim the phrase no jot of truth I bate,  
On Being's board we serve to dress a play,  
And, played our little game,—we're packed away.

## V.

از خالق كردگار و از رب رحيم  
نوميد مشو بچرم عصيان عظيم  
گرمست و خراب مرده باشي امروز  
فردا بخشد بر استخوانهای رميدم

Though steeped in sin, let no vain qualms be thine,  
Nor fear to meet thy Maker. Death atones.  
Die drunk and reprobate. His sun will shine  
As bland as ever on thy rotting bones.

## VI.

از آب و گلم مرشته من چه کنم  
زین پشم و قصب تورشته من چه کنم  
هر نیک و بدی که آید از ما بوجود  
تو بر سر من نوشته من چه کنم

Earth, water,—such is the sum of us :  
Monk, priest,—Thou hast made us the same,  
Fame, shame,—all that may come of us,—  
Thine is the honour,—and thine is the blame.

## VII.

گر من ز می مغانه هستم  
ور کافر و گبر و بت پرستم  
هر طایفه به من گمان داورند  
من زان خودم چنان که هستم هستم

I am drunk with old wine ? So I am.  
A rank libertine ? So I am.  
Let them think of me what they will,  
I am mine : As I am, so I am.

## VIII.

احوال جهان بر دلم آسان میکن  
 و افعال بدم ز خالق پنهان میکن  
 امروز خوشم بدار و فردا با من  
 آنچه از کرمت سزد بها آن میکن

Lighten my cares and my sorrow,  
 Hide from my fellows my guilt,  
 Keep me happy to-day,—and to-morrow  
 Deal with me as Thou wilt.

## IX.

فوج متفکراند در مذهب و دین  
 جمع متعیراند در شک و یقین  
 ناگاه منادئ برآید ——— ز کین  
 کای یخبران راه نه آن است نه این

Some trust their church or creed to bear them out,  
 Some pray for faith, and tremble at a doubt.  
 Methinks I hear a still small voice declare  
 'The way to God is neither here nor there.'



*"Further Proofs of the Polygamy of Kálidása's Heroes."*—  
 By G. S. LEONARD, Assistant Secretary, Asiatic Society, Bengal.

Bábu Prannáth Paṇḍit in a paper entitled 'Morals of Kálidása,' published in Part I, No. 3, 1876, of the Asiatic Society's Journal, has raised the question of the Monogamy of Kálidása's Heroes, from which Mr. Grierson of Rangpur has dissented, and in support of which opinion he has adduced some proofs. As I quite agree with Mr. Grierson on this point, I beg to produce some further proofs to show that the majority of Kálidása's Heroes practised polygamy.

I begin with Dushyanta, and adduce the following passages from the drama of Sakuntala, in which he is a principal actor, and where Kálidása the author has not scrupled to declare the polygamy of his hero, like that of the majority of Indian Princes, both in ancient and modern times. In the first place Dushyanta's admiration of the surpassing beauty of the woodland maidens, viz., Sakuntala and her two companions, and his comparing them with

the royal dames in his seraglio, plainly enough indicates his having more than one wife at home, thus :

"Dusha. Oh how charmingly they look ! If the beauty of maids, who dwell in woodland retreats, cannot easily be found in the recesses of a palace, the garden-flowers must make room for the blossoms of the forest, which excel them in colour and fragrance."

In the next place we see that Sakuntala's female friends would not consent to her marriage with the king, unless he would plight his faith to love her more than the rest of his harem. Thus :

"Anusuyá (laughing). Princes are said to have many favourite consorts. You must assure us, therefore, that our beloved friend shall not be exposed to affliction through our conduct.

Dusha. What need is there of many words ? Let there be ever so many women in my palace, I will only have two objects of perfect regard ; the sea-girt earth, which I govern, and your sweet friend, whom I love.

Both. Our anxiety is dissipated."

With reference to the passage "*women in my palace*," there can be no room for supposing that the royal consorts alluded to, were concubines or sweethearts, as the word *parigraha* in the text bespeaks them to have been the Prince's partners, by *vinculum matrimonii*.\*

In the 7th chapter of the story of Sakuntala in the 1st book of the Mahábhárata (and it must be borne in mind that the Mahábhárata is the ground-work of our poet's drama), Sakuntala makes Dushyanta promise the regency and succession to her issue, should she have any, in preference to those of his other consorts before she would consent to wed him. Thus :

"Sak. If this be right, then attend to my vow, the son to be born in me must be elected prince regent. If so it be, then let me be joined to thee. Be it so, replied the king, without any deliberation."

Nothing can be more explicit and plain of this hero's polygamy, than the love ditty of queen Hansamatí in Act V, whereupon Dushyanta smiling, says :

"I was once in love with Hansamati, I am now reproved for continuing so long absent from her.—Friend Mádhavya, inform the queen in my name, that I feel the reproof."

Again the speech of the chamberlain in the palace garden scene, plainly indicates the hero's plurality of wives.

Chamb. "— mistaking the women in his apartments, and through distraction, calling each of them Sakuntala ; then he sits with his head long bent on his knees."

Siva, the hero of Kálidása's poem Kumára Sambhava, is well known

\* The words Avarodha, Suddhántar, are synonymous with *γυναῖκωνίτις*, zenana, seraglio, and harem, where none but espoused wives are kept.

to have been a polygamist; for besides possessing Umá or Durgá, Káli and Gangá, he is known, like amorous Jupiter, to have transformed himself into human shapes to enjoy the loves of a Kochiní, Bagdiní, and others. True it is, as Bábu Prannáth Paṇḍit says, "That throughout the seven cantos, there is no mention of the co-wifedom of Gangá, though that was well known to Kálidása," yet we find that both his consorts Káli and Gangá are mentioned by their names in the poem as accompanying their consort, in his nuptial procession to Umá. (Book VII, Verses 39, 42.)

In the Raghu Vansa, Dilipa's polygamy has been shewn by Mr. Grier-son by the word *antahpura-varga*, which is a mere pleonastic expression used by the commentator for the word *avarodha* in the text, (B. I, 32) which I give here in full from Stenzler's translation:

"Rex, etsi frequenti gynæceo gaudebat, hanc feminam prudentem atque Lakshmim præcipuas suas uxores existimabat."

The next hero of the poem, Raghu, from whom it derives its name, is expressly mentioned by the poet to be married to several princesses, nay, as many as stars of heaven, in beauty and number, as is described in Book III, Stanza 33.

"Deinde, statim post solemnem crinium tonsuram, pater ejus matrimonii cærimoniam peregit; atque principium filię, illum maritum optimum adeptę, splendebant sicut Dakshę filię, tenebrarum fugatori nuptę."

Kálidása describes Raju's son Aja as a chivalrous Knight competing for *svayamvara* or marriage election, in which case the poet had no need of narrating his former marriage, mention of which may be found in the Rámáyana, and therefore the question of his polygamy cannot be determined.

Dasaratha, the son of Aja and father of Ráma, is a well known polygamist, as is admitted by Bábu Prannáth Paṇḍit, and Kálidása has had no hesitation in mentioning his numerous wives by their names, and the degrees of their attachment to the King. B. X. Stanzas 59—60. Thus:

"Dilecta ei erat Kausalyá, amata quoque uxor e Kekayę familia orta; ideo rex Sumitram ab utraque honoratam videre optabat."

In short, most princes of the solar race may be shewn to have been polygamists, but as they do not form the heroes of our poet, it is unnecessary for me to give their names.

I have thus shewn by quotations from Kálidása's works that the majority of his heroes were polygamists. The grounds upon which Prannáth Paṇḍit appears to build his theory of the monogamy of Kálidása's heroes are shortly these,—The bridal benediction—the great attachment of certain kings to certain queens—and the excessive grief of some of his heroes on separation from their consorts. On these three points I would wish to make a few concluding remarks.

The fact is that Kálidása was no greater advocate for monogamy than he was for polygamy, nor did he attach any greater importance to the one than to the other, as is evident from the passages cited above, as also from the absence of a single expression in his works, giving preference to the one or other state. The benediction "Mayest thou gain the *undivided* love of thy husband," the blessing pronounced over Umá by the matrons, was only used in conformity with the general mode of well wishing to young brides, though the consummation of the *blessing* is one which rarely falls to the lot of any woman of this country.

The poet's description of the greater attachment of a prince to a particular consort, as in the cases of Sudaxiná and Indumatí, serves only to show the particular honor and regard due and paid to the *pát-ráni* or *pradháná mahishí*, whose offspring alone was entitled to succeed to his crown and throne.

Kálidása's long-winded elegies of woe at the separation of lovers, as in the cases of the heart-rending lamentations of Aja, Ráma, Rati, and Nala, are only descriptive of the excessive love and fondness that a lover might naturally have for the particular object of his esteem and affection in preference to all others. This can be proved by the following quotation from the poet himself.

"Nam apum examen, etsi innumeri flores verno tempore florient, præcipua Mangiferæ adheret."

So also the professed devotedness of the wanton Krishna to Radha, whom he addresses in the following enraptured strain, does not in any way prove the singleness of his love.

"Thou art my life, thou art my ornament, thou art a pearl, in the ocean of my mortal birth; oh! be favourable now, and my heart shall eternally be grateful."

The frantic lamentations of Pururavas and Dashmanta are but graphic pictures of distracted lovers, and bear no resemblance to the calm and constant love of a monogamist placed in the same circumstances.

The characters of Ráma in the Raghu, and Nala in the Nalodaya of the poet, are undeniably pure instances of monogamy, but such exceptions to polygamy are extremely rare.

---

*Note on Khánjá Khán Garh in the District of Bardwán, Jahánábád Sub-Division, Bengal.*—By GOUR DÁS BYSACK, *Deputy Magistrate, late of Jahánábád.*

In the days of the Emperor Jahángír, Bangbara Khán, the founder of Koṭ Simulgarh, came to Bengal, and first settled twelve miles south of Bardwán in the village of Salímábád on the banks of the Damúdar. Many may doubt the authenticity of his advent to this country in the time of Jahángír. But from inquiry on the subject we find that Mukanda Rám Chakravarti, Kavi Kankana, wrote his celebrated work, the Chandi, during the latter part of Akbar's reign, *i. e.*, in the time of Rájá Mán Siñha's rule in Bengal, that this learned poet was a native of the village of Dámunyá, in the vicinity of Koṭ Simul, about ten miles north of Jahánábád, and that he received a sanad from Nawáb Khánazád Khán or Khána Khán, the son of Bangbara Khán. Rájá Mán Siñha ruled in Bengal from the year 1589 A. D., and left this country in the beginning of the reign of the Emperor Jahángír (1604 A. D.). It is not likely that Kavi Kankan died immediately on returning to his native village Dámunyá from Arar-Brahmana where he composed his Chandi. It was while he was still living, and most probably after the death of Bangbara Khán, that Khánazád Khán, the son of Bangbara Khán, was dignified with the title of Nawáb, and was commissioned by the Emperor to rule in this country.

It has already been said that Bangbara Khán first fixed himself at Salímábád, but it cannot be admitted as a fact that he was the founder of that village. It is supposed that the village of Salímábád was either founded by Sulaimán, the last but one Afghán king of Bengal, or by some functionary of his. On looking into ancient records we are satisfied that the name of the village has ever been written and read as Salímábád. If it had been founded by king Sulaimán, it was but just to have it called after his name Sulaimánábád. There is sufficient proof also of its not having been founded in the days of the Emperor Jahángír (Salim). Sulaimánábád was in existence at the time of Kavi Kankan's composition of the Chandi. It is written in his work\* that the owner of the village of Dámunyá was an inhabitant of Salímábád.† Now the Chandi was written in the days of Akbar when Bengal was in the

\* সহর সোলিমাবাদ, তাহাতে সুজনরাজ,  
নিবস নিয়োগী গোপিনাথ ।  
তাহার তালুকে বসি, দামুন্যায় করি কৃষি,  
নিবাস পুরুষ ছয় সাত ॥

† In those days one Gopí Náth Niyogí was the owner of the village.



hands of Rájá Mán Siñha. If we suppose that this town had been founded in the time of Jahángír, we cannot account for its existence in Akbar's days. At the time when the Emperor Jahángír sent Qutb-uddín to kill Sher-Afkan, the first husband of Núrjahán, one Bangbara Khán by name is said to have assisted him in the atrocious deed. It seems that this person was the progenitor of the Khán family of Koṭ Simul. On his coming to Salimábád, he held the office of Tahsildár or Collector of Revenue, and commemorated his name by the erection of a mosque\* and the excavation of a long tank or jhil. The mosque is now in ruins, and the tank, too, for want of repair, is in a bad state. It is said that after remaining at Salimábád for some time, he went to Dashghara on the invitation of the Rájá† of that place. One day he started on a hunting excursion, and by chance reached a jungle on the west bank of the Damúdar, and here he was charmed with the natural scenery and longed to make it the place of his abode. In accordance with his wish, the whole jungle was cleared within a short time and a dwelling house was built on the spot. This primeval jungle had been full of Simul trees—*Bombax heptaphylla*. In the current language *Koṭ* means limit, barrier, or surrounding; the village was girdled with Simul trees and hence it was called *Simulkoṭ*.

Tradition has preserved a curious story about the settlement of Bangbara Khán at Koṭsimul. When Bangbara came a-hunting from Dashghara, he had a hawk with him. On coming to the forest of Koṭsimul, he let loose his hawk to attack an aquatic bird. In a few seconds the hawk was defeated in the contest. The Khán, therefore, thought the place to be sacred, and caused his mansion to be erected there. The early history of our land is full of legends in which it is difficult to distinguish the wheat from the chaff. Nothing in this country, not even the most trivial act or event, such as a migration from one place to another, or the selection of a particular site for a dwelling place, could be done or allowed to occur without invoking supernatural aid; every little circumstance or occurrence must be preceded by some superhuman cause or agency. Similar legends prevail at other places to account for their origin or for their names. This story of Bangbara Khán's selection of his place and abode may have

\* It is said that there was in this mosque a stone bearing an inscription, but nobody knows where the stone is or has been removed to. The oldest Muhammadans in and about the Garh assured me that it was removed to the Masjid at Salimábád, which is near Chakdigi, eleven miles south of Mi'mári Station. Inquiry was made there, but no trace of the stone could be found. Some people, however, stated that the stone had been taken away from the new Masjid at Salimábád by one of the Collectors of Bardwán; but while at Bardwán, and even afterwards, I made careful enquiries, but could obtain no clue of the stone or the inscription it bore.

† Náráyan Pál was the Rájá alluded to.

been borrowed from, or given rise to, the legend of the origin of the name of Birbhúm: it will be found that a heron killing a hawk at some spot within that district led to the adoption of the name of Birbhúm; *vide* Annals of Rural Bengal, Appendix D, page 427. But it is forgotten that Birbhúm is but one of the 12 *bhúms*\* or districts in which part of Rádha was divided.

Tradition has it that after a few years the rule of Bangbara Khán became permanent in this country. The folklore on this point is, that the name of Bangbara Khán appeared on the Imperial coinage of Dihlí, and his name was beaten in the *naubat*. The fact is that, under the Muhammadan rule, even subordinate functionaries of the Government tried to assume, and in many cases did assume, independence when they came to the mufassal. And so it happened in the case of Bangbara Khán. It is probable that this Khán taking advantage of favourable opportunities which lay in his way, struck the coin and beat the drum in his own name. For this delinquency he was arrested by an embassy from the Dihlí Court. The Khán on his way to Dihlí put an end to his life, it is said by swallowing the diamond of his ring. The Imperial embassy returned to Dihlí with the dead body of the Khán. The Emperor was touched with remorse on seeing the serene face of the Khán, and asked whether he had any wife and children. The wife of the Khán and his son, then fourteen years of age, were summoned to Dihlí. On their arrival, the Emperor was moved with pity at the sight of the mother and her son Khánazád Khán, and gave him the title of Nawáb and deputed him to act in the place of his father. Nawáb Khánazád Khán, on returning to Kōṣimul, caused a moat to be excavated round his mansion, 70 feet in width and 30 feet in depth. The Garh itself measures 1060 feet by 890\*. There is an entrance on the west side of the moat. The moat is called Khánazád Khán Garh, for it was excavated by Nawáb Khánazád Khán.

Bangbara Khán was descended of a Sayyid family. His birthplace was Barba, south of Dihlí, but his descendants have deteriorated to Bengali Musalmáns by intermixture with them, though in point of caste the Kháns are still esteemed superior. Tradition also preserves to us the story that Bangbara Khán was appointed Tahsildár over the Rájás of Dashghara, Bardwán, Birbhúm, Bishnpur, Máyapur, Goáđi-Krishnagar, and Katak. How far there is truth in this assertion it is hard for us at present to determine. No authentic history has yet been found of these several principalities except of those of Bardwán, Bishnpur, and Krishnagar.

\* 1, Birbhúm; 2, Sainbhúm; 3, Sik'harbhúm; 4, Gopibhúm; 5, Bámanbhúm; 6, Mánbhúm; 7, Barábhúm; 8, Dhalbhúm; 9, Singbhúm; 10, Tánbhúm; 11, Malbhúm; 12, Bhanjabhúm. *Vide* Blochmann's Geography and History of Bengal, Journal, Vol. XLII, (1873) p. 224.

Portions of the early account of the Bishnpur ráj appeared in the *Hindu Patriot*, when that paper was under the able editorship of the late Haris Chandra Mukerjee, and those numbers of the *Patriot* furnish the substance of the account given of the ráj by subsequent writers.\*

The early history of Bengal is clear in regard to the one fact that the Bishnpur ráj dates from very ancient times, and that it had its existence long before the arrival of the Muhammadans in Bengal. The Rájás of Bishnpur were never subject to Muhammadan rulers. At intervals the Muhammadans invaded Bishnpur, and plundered and ravaged the country. Sometimes they experienced defeats, and fled, leaving behind them all their baggage and treasure in the hand of the victors. This state of things cannot properly be called subjection, and it does not appear probable that the Bishnpur ráj was within the fiscal jurisdiction of Bangbara Khán.

On the death of Khánazád Khán, he was succeeded in his office by his son Gardai Khán. After the death of Gardai Khán, we hear of one Ghází Khán passing his days at the place as a Zamíndár and Aimadár. In his time the importance of the Bardwán Ráj-family was well established, and he was a dependent Zamíndar of the Rájá of Bardwán, who gave him the title of Chaudhuri. It was in the time of Ghází Khán that the English got possession of Bengal.

At the beginning of the English rule, much of the heritage of the Khán family which they had held from the days of the Nawáb to those of the Chaudhuri, was transferred to other hands. The son of Ghází Khán was 'Abdur-Rahmán Khán, on whose death 'Alí Naqí Khán became the heir of the family property; he married a daughter of the Musalmán Rájá of Nágor in Birbhúm. 'Alí Naqí Khán departed this life at the age of sixty. While 'Alí Naqí was still living, the land survey and settlement of Bengal began. At the death of 'Alí Naqí Khán, his son Tafazzul Husain Khán was a minor of only four years of age, and on the death of the latter, his son Tasadduq Husain Khán became the heir. He is still living, enjoying his ancestral heritage. He has a little son, but no daughter. It is remarkable and worth noting that from Bangbara Khán to Tasadduq Husain Khán, no one had a brother or a sister. The family has hitherto continued and been represented by a single male scion in each generation, an occurrence as rare as it is singular, nay almost unprecedented in a genealogy consisting of so many as seven or eight generations. Very little is now left for the support of the family. They eke out a bare subsistence from the few acres of land in their possession.

\* *Vide also* Col. Gastrell's Report on Bishnpur; and Grant's Vth Report.



v. 1. "Son of the uncle of Stoutness," a periphrasis for "a stout and valiant man"; the words father, son, and brother are frequently joined to qualities to denote the possessor of them : thus *Tarafah* (Mo'all. 86) calls his sword *akhū thiqatin* "brother of faithfulness."

v. 2. "I will gladden his heart," literally "I will shake his side," i. e. with mirth and joy. "*Arāk*-feeders"—she-camels fed on the *arāk*, a shrub (*Salvadora Persica*) widely distributed in the sandy soils of the East ; in Western India it is known as *Pilk*.

v. 4. "He rides bare-backed the steed of perilous deeds" is explained as meaning that he encounters dangers with nought to protect him from them.

v. 8. "There flash abroad:" the word *tehellela* is used specially of the lightning. "Dooms," *el-menāyā*, plural of *meniyyeh*, the Fates of men ; it is probable that the pagan Arabs conceived of these as women, like the Fates and Norns of Roman and Norse mythology. 'Amr son of Kulthûm says (Mo'all. 8).

و انا سوف ندرکنا المنایا مقدرۃ لنا و مقدرینا

And as for us—the Fates will surely reach us :  
doomed are they to us and we to them.

v. 9. "The Mother of all the clustered stars" is variously explained ; some say that it means the Sun (feminine in Arabic as in German), as the greatest of all the heavenly bodies : others that it is the Milky Way ; to me it seems most probable that it means the Heaven, and that the solitude which is spoken of in the first half-verse is further described in the second by saying that the wanderer's only companion on his way is the turning Heaven.

## II.

'Amr son of Ma'di-kerib.

|                      |                       |
|----------------------|-----------------------|
| ليس الجمال بيزر      | فاعلم و ان رديت بردا  |
| ان الجمال معادن      | ومناقب اورثن مجددا    |
| اعدت للحداث ما       | بغة و عداوا علندا     |
| نهذا و ذا شطب يقدا   | البيض و الابدان قددا  |
| وعلمت اني يوم ذاك    | منازل كعبا و نهذا     |
| قوم اذا لبسوا الحديد | تتمروا حلقا و قددا    |
| كل امرئ يجري الى     | يوم الهياج بما استعدا |
| لما رايت نساءنا      | يفحصن بالمعزاء شدا    |
| و بدت لميس كأنها     | بدر السماء اذا تبددا  |
| و بدت محاسنها التي   | تحفي و كان الامر جدا  |
| نازلت كبشهم و لم     | ارمن نزال الكيش بدا   |
| هم يذرون دمي وان     | اذران لقيت بأن اشدا   |
| كم من اخ لي ماله     | بوائه يهدى لحدا       |

ما إن جرعت وما هلع ———— ت ولا يرد بكاي زن—دا  
 البستني اذ—وابه و خلقت يوم خلقت جلددا  
 أغنى غناء الذاهيب ———— من أعد للأعداء عدا  
 ذهب الذين أحبهم و بقيت مثل السيف فردا

Comeliness stands not in brave attire,  
 though thou wrap thyself in a robe of *burd* :  
 Comeliness lies in a noble stock  
 and valiant deeds that bring renown.

I gathered to meet the chances of Time  
 a hauberk flowing, a swift strong steed  
 Stout and hardy, a groovèd blade that cleaves  
 helmets and bodies of men in twain :  
 5 And well I knew that on that day  
 I should have to fight both Ka'b and Nahd—  
 Men who, when they are arrayed in steel,  
 glitter like leopards in leather and mail.  
 Each man runs to the battle-stead  
 with what he has gathered ready therefor.

When I beheld our women flee  
 furrowing the hard earth as they ran,  
 And Lemiseh's unveiled face shone as though  
 it were heaven's full moon when it rises on high,  
 10 And all her loveliness, hidden before,  
 stood bare to see, and the case grew grave,  
 I stood forth to fight their chief: and needs  
 must I fight him—no escape therefrom.  
 They vowed that my blood should spill: and I  
 vowed, if I met then, to do my best.

How many a brother lief and dear  
 have my two hands laid to rest in the grave !  
 I wailed not, nor raised lament or cry,  
 for my weeping would profit naught at all :  
 15 I wrapped him round in his winding-sheet—  
 hard was I born on my birth day !  
 I stand in the stead of those dead men :  
 the foemen count me a host alone.  
 Gone are the men I loved, and I  
 lonely abide like sword in sheath.

## NOTES.

This poem is in the *Kāmil* (dimeter hypercatalectic) and is scanned thus :



v. 1. "*burā*" a striped woollen stuff of el-Yemen, counted of great price.

v. 2. "a noble stock": *ma'adin*, plural of *ma'din*, literally "mines": hence, the origin of a family or race.

v. 3. "a hauberk flowing": *adbighah*, *dir'* being understood: a coat of mail that reaches to the ankles.

v. 4. "a grooved blade": *ḡū shuṭub*. *Shuṭub* or *shuṭab* are the grooves on a sword made for the blood to flow off after a stroke. "Bodies of men" *abdūn*: this may mean also "short coats of mail"; but here it seems best to take it in the more usual sense. The sword of 'Amr son of Ma'di-kerib, called *es-Samṣām* or *es-Samṣameh* ("the short and stout, compact and heavy"), which he inherited from the Himyerite Kings, was one of the most famous blades of Arab legend.

After this verse comes another in some editions

ومثقفا ترما اذا يمينه الاقرن مدا

And a straight spear-shaft that quivers when  
I poise it, aiming it straight and true.

v. 8. "Furrowing the hard earth as they ran" *yefḥaḡna bil-ma'z'd'i sheddā*. The verb *fahḡa* is explained as meaning "making holes in the earth like *afḡḡiq*," plural of *ufḡḡiq* which is the nest of the Qaṭā. But this sense seems inappropriate, as the swifter the flight the less impression would the runner's feet make on the ground; another reading is *yemḥuḡna*, from *maḥḡa*, which means to run swiftly: also to glance, gleam, of lightning.

v. 11. "Their chief": *kebaḥ*, literally, "ram." This word is frequently used to denote the leader of a troop, as the ram leads the flock: *e. g.* in the Mo'all. of El-Ḥārith son of Ḥillizeh, v. 50.

حول قيس مسنلئين بكبش قرطي كانه عبالا

Round Qeys, his men clad in mail with a chief  
of el-Yemen, as though he wore a hard white rock.

(*Qaraḡiy* means 'of el-Yemen', because that is the land of the *Qaraḡ* or leaves of the *selem* [*Mimosa flava*, Forsk.] wherewith hides are tanned.)

v. 14. "Profit nought at all": *lā yeruddu zendā*; *zend* means a fire-stick, and the literal meaning of this proverbial expression is "will not bring as return so much as a fire-stick."

v. 16. This 'Amr was counted, in the battles of el-Islām, as equal to a thousand men. "The Khalifeh 'Omar" (we read in the Aghānī, XIV. p. 28) "sent to Sa'd son of Abū Waqqās, his general in el-'Irāq, 'Amr son of Ma'di-kerib and Ṭuleyḡah son of Khuweylid el-Asadi, and wrote to him 'Lo! I have sent to aid thee two thousand men.'"

v. 17. "Lonely abide as sword in sheath": *baḡitu mithla-s-seyḡf ferdā*. The loneliness is explained in two ways: first, because the sword has no companion in its sheath; and second, taking *es-Seyḡf*, "the sword," as meaning the incomparable blade *es-Samṣām* which had no fellow or like.

## III.

Ta'abbata Sherrā went forth to woo a woman of 'Abs, of the house of Qārīb, who first inclined to him and promised to marry him; but when he again visited her, he found her averse from him. "What hath changed thee?" said he: she answered—"Verily the honour of being thy wife is great; but my people said to me: 'What wilt thou do with a man who will surely be slain to-day or to-morrow, and thou be left husbandless?'" And he turned away from her, and said—

|                             |                               |
|-----------------------------|-------------------------------|
| قالوا لها لا تفكحيه فأنه    | لاول نصل ان يلاقني مجمعا      |
| فلم ترمن رأي فتيلة وحازرت   | ذيمها من لابس الليل اروعا     |
| قليل غرار النوم اكبر همه    | دم الثأر او يلقي كميأ مسفعا   |
| يماصعه كل يشجع قومه         | وما ضربه هام العدى ليشجعا     |
| قليل ادخار الزاد الا تعلقة  | فقد نشز الشرسوف والتصق المعاء |
| يبيت بنغني الروحش حتى الفقه | ويصبح لا يحمي لها الدهر مرتعا |
| علي غرة او نهزة من مكانس    | اعال نزال القوم حتى تسعسا     |
| ومن يغرب بالاعداء لا بد انه | سيلقي بهم من مصرع الموت مصرعا |
| راين فتى لا صيد وحش يهه     | فلو صافحت انسا لصافحته معا    |
| ولكن ارباب المخاض يشفههم    | اذا اقتفروا واحدا او مشيعا    |
| واني وان عمرت اعام انني     | سألقي سنان الموت يبرق اصلعا   |

They said to her—'Wed him not! for his life is nought at all:  
the first spear-point that he lights on perchance shall stretch him  
[dead.]

And she gave no whit of heed to wisdom, but feared to be  
the widow of one whom Night enwraps, full of hardihead;  
Little he slumbers or sleeps, and the heart of his intent  
is to gain the blood of vengeance, or face a foeman grim.  
There comes down to fight with him whom his tribe count their bravest  
[man,

but not to gain fame of valour does he smite heads in twain.  
5 Little he stores of food beyond what shall stay his need:  
his ribs stand forth with hunger, and his bowels cleave to his back.  
He has lain in the wild beasts' lairs until they know him well,  
and never through fear of him have they fled from their grazing  
[grounds—

He seeks not to take the hare or the deer by guile or spring:  
long has he fought with men, grey is he and old therein.  
And he who deals ever with warfare, it cannot but be that he  
shall meet one day therein a fall from the hand of Death.  
They see a man whose heart cares not to hunt the deer,  
and if they could grasp man's hand, they would verily grasp his hand.



10 But he—the lords of fat camels grow lean through fear of him,  
 as they follow his track alone or girt with a company.  
 And as for me, well I know that, though I live long, at last  
 I shall meet the spear of Death flashing bare before mine eyes.

## NOTES.

The metre of this poem is the same as that of the first piece.

v. 3. "Little he slumbers or sleeps": *qallu ghirdri-n-naumi*. *Ghirdr* is the beginning of sleep, drowsiness; the force of *qall* being to deny altogether, the phrase means that he sleeps not at all, nor does he ever suffer drowsiness to creep over him. "A foeman grim": *kemiyyan musaffa'd*; *kemi* is one fully armed: *musaffa'* means stained or blackened with the rust of armour which is constantly worn. So er-Rabī' son of Ziyād says—

ومساعرا صداء الحديد عليهم وكانما علي الوجوة بقار

And stirrers of the flame of battle—upon them the rust of steel,  
 even as though their faces had been besmeared with pitch.

v. 4. "There comes down to fight with him": the person spoken of may be either Ta'abbata Sherrā himself (which seems best) or the warrior mentioned in the last words of the verse before.

v. 9. "They see" i. e. the wild beasts: verse 8 is a parenthesis, arising out of the second hemistich of verse 7. To grasp the hand is a sign of friendship and good will in Arabia as in Europe.

v. 10. "Fat camels": *makhād*, properly "pregnant camels," which were held to be the most delicate of flesh (see Ṭarafah, Mo'all. 93).

~~~~~

Notes on, and Translation of, three Copper-plate Inscriptions from Sambalpur.—By PRATÁPACHANDRA GHOSHIA, B. A.

In the Proceedings of the Asiatic Society for November 1872, under the head of presentations received, the receipt was announced of a Copper-plate Grant consisting of three leaves, found in the Sambalpur District. The plates were presented to the Society by Capt. M. M. Bowie, then Deputy Commissioner of that district. The plates were found buried in an earthen vessel, at some depth below the surface in the Tributary State of Patná attached to the Sambalpur District. The inscription records the grant of a village named *Vakavedda* on a small rent to four Bráhmans of four different *gotras*. The grant was made on the 8th lunar day of the bright half of the month of *Ashadha* in the 6th year of the reign of *Jana-mejaya*.

The plates are in tolerable preservation. The inscription runs over three oblong tablets connected together by a solid copper ring. The first covering plate is inscribed on one side only, and the last has but two lines of inscription on the second side. The ring is surmounted by a round

seal with a thick border. The legend on it is unclear. It has been much affected by age, and the faint but rough relief impressions lead me to surmise that it had at one time a figure of *Rámachandra* seated on a lotus, and surrounded by lotus leaves and flowers. At the foot of the lotus throne there appears to be a kneeling figure, evidently of *Hanumána*, for it has a tail.

The character of the inscription is of the 12th century; the ॠ of the inscription, however, is of as ancient a form as is met with in the *Kutila* type. The vowel signs are nearly identical with those of the Bengali alphabet. It is, however, noteworthy to observe that the ancient forms of ॠ , ॡ , ॢ and ॣ occur in this inscription. The ॠ , ॡ and ॢ are closely allied to the Bengali type. The language is Sanskrit, and the metre of the slokas which close up the inscription is in the long distich. The grammar on the whole is correct, but errors and omissions committed by the engraver are numerous.

The inscription opens with the simple auspicious "*Svasti*" in the style of a proclamation from *Mahábhava Gupta*, evidently a son or scion of the family of *Çiva Gupta*, the monarch of the three Kalingas. The place is then described, and the conditions of the grant are set forth; the annual rent being fixed at 8 *palas* of silver. A *pala* according to *Amara Sinha* is "*Karsha chatushtaya*", i. e. weighing 32 *tolás*. As usual, in granting the village its mines are also given away.

The second tablet describes the recipients who are all evidently Bhattas (heralds?) by profession. The first is of the *Kauchchha gotra*, which is not known in this part of the country. The *pravaras*, that is the *rihis*, allied to the family are *Angirasa* and *Varshayauvanáçva*, and those of next to kith and kin are *Yuvanaçva*, *Damvarisha* and *Angira*, professing the *Kauthama* section of the *Sáma-veda*. These are all evidently *páçchatya Vaidika* Bráhmans, that is to say, the *Urias* of the Western clan. The first donee's name is *Dámáka*, the son of *Aiprali*. He came from a place called *Leraçringa* in the valley of the *Pampa*. The second is of the *Gautuma gotra*. The second, third, and fourth all belong to the *Kánva* section of the *Yajur-veda*, the second comes from *Upaçringa*, the upper peak as contradistinguished from *Leraçringa* of the first donee. The third is named *Vásudeva*, the son of *Hrishikesha*, of the *Kashátreya gotra*. The fourth, though coming from the same valley as the first, is of the *Agasti gotra* and named *Konḍadeva*, the son of *Rámaçarmá*.

After the description of the donees, the usual imprecations are fulminated against the resumption by the future princes of the lands and the usual quotations from the *Dharma Çastras* are added in which the donors of lands are praised, and their resumers are condemned as heinous sinners.

The engraver, an employee of the son of *Malládhara Datta*, the minister of the States, is a *Káyastha* of the *Ghosha* family.

The inscription closes with an eulogium on *Janamejaya*, whose name has been used in the plate. What this *Janamejaya* had to do with the grant is not at all evident from the inscription. The donor entitles himself as the king of the *three Kalingas*, a title not uncommon with the *Uris* kings of the 10th and 12th centuries to adopt (*vide* J. A. S. B., p. 21, 1869).

Until we can identify the *Janamejaya* of this inscription, it is needless to make an attempt at fixing the date of this grant. There is, however, one important point deserving of notice; in this plate mention has been made of the *Ghosha* family of the *Kāyasthas*, a family which traces its descent from the days of the earliest of the *Vedas*. In the *Rigveda*, the twain *Acvinas* are said to have given a husband to the unmarried daughter of *Ghosha*: *Ghoshāyai chit pitṛishade durone patim juryantyai Acvināvadattam*. R. V., i. 117, 7. *Sāyanāchārya*, however, says *Ghoshā* was daughter to *Kakshivat*.

Transliteration of the Copper-plates.

Plate I.

ॐ खलि मुरलीम समावाचित श्रीमते विजयकटका(त्) परमभट्टारकमहाराजाधि-
राजपरमेश्वरश्रीशिवगुह्यदेवपादानुध्यातपरमसाहेबपरमभट्टारकमहारा-
जाधिराजपरमेश्वरसोमकुलतिलककलकलिङ्गाधिपतिश्रीमहाभवगुह्यराजदे-
वः ॥ कृपणी । तुङ्गातटविषयप्रतिबद्धकवेदप्राने तत्प्रतिनिवाशि कुटुम्बजनपदा-
खदिवशीय यथाकालाध्यासिनः समाहर्त सन्निवाह याठमठ पिश्रुन विनिका-
परोधजन-राजवज्रभादीन् सर्वान् राजपादोपजीविनः समन्नापयति विदि-
तमस्तु भवता । यथास्माभिरयं ग्रामः सनिधिः सोपनिधिः सर्वेषाधाविर्वर्जितः ।
सर्वोपरिकरकरादानसहितः साध मनुकः सन्नतैः परः । प्रसिद्धतुःसिमा-
वच्छिन्नः प्रतिनिधिरयाठमठप्रवेशः नानामोचप्रवरविनिर्गतवास्तव्ये-

Plate II.

श्री दिवातिवरेभ्यः एककौश्लमोचः अङ्गिरस वर्षयोवनाचप्रवरः सुवनसद्व्यरिप-
दङ्गिर अनुप्रवरः सामवेदे कौशुमभावाध्यायी पम्पासरसि विनिर्गतसेकङ्गङ्गावा-
स्य महपुत्र दामाकः दैप्रसिद्धतः द्वितीयो मौतममोचः अङ्गिरसप्रवरः वार्धस्यानु-
प्रवरः यजुर्वेदे काळमास्य उपपञ्चविनिर्गतसखसेववास्तवमहपुत्रेणोरपनस्यसुतद्वतीय-
सकवाचमोचः अर्चमानचप्रवरः श्रवोक्त अनुप्रवरयजुर्वेदकाळमासा-
ध्यायी कौश्लसङ्गु(?)विनिर्गत सेपतुङ्गावास्यमहपुत्रवासुदेवः रिमिकेसु-
तः अतुर्वच अनुविमोचः । दध्मवाचप्रवरः अवानुप्रवरः ॥ च यजुर्वेद
काळमासाध्याई सकलिङ्गविनिर्गतः पम्पासरसि वा
स्यः कोचदेवनाम राममर्षसुतसेभ्यो दिवातिवरेभ्यः सजिज्जारा ।

पुरावरः माचन्द्रतारक्षेदितिसमकासोपभोगार्थं प्रतिवर्षदातव्यकादपच-
करदानविनिश्चित्य मातापिबोरात्मनश् पूजयन्मोऽभिदहये तावशासनेना-
करिक्त्य प्रतिपादित इत्यवगम्य समुचितभोगार्थं मातापिबोरात्मनश् पूजयन्मोऽभि-
दहये तावशासनेनाकरीकृत्य प्रतिपादि इत्यवगम्य समुचितभोगभोगकरदिर-
आदिकमुपयत्किमर्थः सुखेन प्रतिवक्ष्यमिति भाविमिष भूपतिमिदंतिरियमस-
दीया चर्मागैरवादकादनुरोधाच्च खादतिरेषानुपाकमीया । तथा चोक्तं चर्माभावे । वडभि-
र्भक्षुषा दत्ता राजभिः समरादिभिः । यक्ष यक्ष यदा भूमिखस्य तस्य तदा पक्षः ॥ माभुदपक्षं
ग्रह्णावः परदत्तेति पार्थिवाः । खदानात् पक्षमागम्य परदत्तानुपाकमे ॥ वडिबर्षस-
वशाच्च स्वर्गे मोदति भूमिदः । आचक्ष्मा चानुमन्ता च तान्मेव नरके वसेत् ॥
(अग्नेरपत्यं प्रथमं सुवर्षं भूयान्विदुर्युताश्च जायः ।) यः काक्षमं जाच मयी-
च दद्यात् दत्ताक्षयक्षेन भवन्ति लोके ॥ आस्योदयन्ति पितरः प्रवर्षयन्ति पि-
तामवा । भूमिदाता कुलजाताः स नजाता भविष्यति ॥ भूमि यः प्रतिगृह्णाति यश्च
भूमिं प्रयच्छति । उभौ तौ पण्यकर्माभौ नियतं स्वर्गमाप्नुयौ ॥ तद्गामानां सच-
वाचि वाजपेयव्रतानि च । यथा कोटिं प्रदानेन भूमिदार्ता न श्रूयति ॥ चरते वा-

Plate III.

रयने यक्ष मन्दबुद्धिः तमोदतः । स वक्षो वाचसौः पार्थीवीर्ययोगीश्च गच्छति ॥
खदत्तां परदत्ताम्वा यो चरेति वदुन्वरा । स विद्यायां क्षमि भूत्वा पित्रभिः सच पश्यति ॥
आदित्यो वचसौ विष्णुर्ब्रह्मा सोमो ऊताग्रनः । श्रूयपाचिश्च भगवानभिमन्-
नि भूमिदं ॥ सामान्योऽयं चर्मागैरुत्पाद्यां काक्षे काक्षे पाकनियो भवतिः । सर्वा-
नेतान् भाविनः पार्थिवेन्द्रान् भूयो भूयो वाचते रामचन्द्रः ॥ इति कमलदह्यान्वुविन्दु-
लोक्षविधमनुचिन्त्य मनुष्यजिवितस्य सकलमिदमुदाहृतस्य बुद्धा
नहि पुरैः परकिर्तयो विज्ञेया इति परममहारकमहाराजाधिराजपरमे-
श्वरवीजनेजयदेवस्य विजयराज्ये सम्मस्यरे वष्टेः आषाढमासे सितपक्षेति-
चावहृम्यां यथाहृतोऽपि सम्मत् १ आषाढ श्रुदि । छिन्नितमिदं शासनं महासार्वाभि-
वर्द्धिमीमहाधारदत्तमुत्तप्रतिवदकायकाद्वोषेण वक्षमवोवदुतेनेति
अस्ति चोशीचरासामसमक्षिमहिरचामन्वयः कौलुभासः शौर्यत्यामाभुराभिः

विरचितविधिवदानशुभीकृताभः श्रीमान् जनसेजयाक्षकुदमपतिवमः
कल्पनां भोक्तृकासः प्रख्यातद्वेशिबर्गप्रविदकनपदभूपतिः सोमवर्षि ॥

Translation of the Copper-plates.

Plate I. Amen ! From the famous fortress of victory situated at *Murastima* (?), the most venerable great ruler of rulers and Sovereign-lord *Śrī Śiva Gupta Deva*, descended from whose feet the devout worshipper of *Maheśvara*, most venerable, great ruler of rulers, and Sover-

eign-lord, the Glory of the Lunar race, and King of the Three Kalingas, *Grī Mahābhava Gupta Deva*, Lord spiritual and temporal, thus declares : All *Jāts*, soldiers, spies, *Dhitrikās* (?), watches or guards, favourites of the Government, dependents on the foot of Royalty, and others, living at any time, in the village of *Vakaveddā*, in the confines of the territories in the valley of the *Tunga*, or in the allied countries in the vicinity. Be it known to you, that this village, with all its mineral wealth, free of all restraints, with the right of collecting all supernumerary taxes, with its mango and *mahuā* trees, with its excavations and salt lands, bounded by well-known boundaries on all its four sides, and restricted from the entrance of *Jāt* soldiers, is given by us, for the settlement of the best Bráhmans, sprung from the principals of the different families, *viz.* :

Plate II. One of the *Kachchha* family, of the order of *Angirasa yuvanáçva*, and sub-order *Yavanaçva-Amvarisha-Angira*, student of the *Kauthhama* section of the *Sāmaveda*, inhabiting the *Leraçringā* (Lerachera ?) alluvion of the *Pompā* Lake, son of the venerable *Aiprali*, and named *Damaka*. The second of the *Gautama* family, of the order of *Angirasa*, sub-order *Vārhaspatya*, student of the *Kāṇva* section of the *Yajur veda*, emigrant from *Upaçringa*, inhabitant of *Kandakshetra*, and son of the venerable *Naropaganda*. The third of the *Kashátreya* family, of the order of *Archanáçva*, sub-order *Çvaboçvana*, student of the *Kāṇva* section of the *Yajur veda*, emigrant from *Koshkaladda*, inhabitant of *Lepa-tungā*, offspring of the Bhattas, son of the venerable *Rishiksha*, (*Hṛshiksha* rightly) and named *Vásudeva*. And the fourth of the *Agasti* family, of the order of *Idhmabáhava*, sub-order *Chyava*, student of the *Kāṇva* section of the *Yajur veda*, emigrant from *Trikalinga*, inhabiting the valley of the *Pompā*, by name *Koṇḍadeva*, son of *Rāmaçarmá*.

To these excellent Bráhmans, I, with the sprinkling of water, for the purpose of their possession, until the duration of the Sun, Moon and Stars, at the fixed rent of eight *palas* of silver per annum ; for the sake of adding to the merit and fame of my parents, as of myself, execute this Deed of gift in the Copper-plate edict. Knowing that it is for the rightful possession (of the donees), and for the augmentation of the merit and fame of my parents, and as of myself, that this Deed of gift is executed upon this Copper-plate edict. Knowing this yourselves, you are to dwell there happily, taking rightful possession, levying, according to your respective shares, revenues, and receiving the gold and other minerals of the soil.

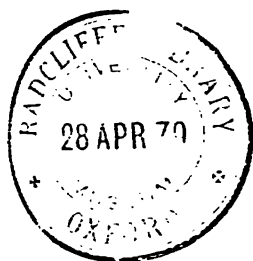
Let future proprietors of the soil, in due regard to our piety and renown, and for *our sakes*, maintain this grant, as of their own, as it is said in the *Dharma-Çastras* (jurisprudence) that *Sagara* and many other kings have made gifts of lands, but the merit (of the grant) accrues to him who for the time being is the proprietor of the soil.

Doubt not of your merit, O earthly kings! because these gifts by others have been made, for endless merit awaits on him that maintains, rather than on him who confers, the same. The donor of land rejoices in heaven for a period of sixty thousand years; but their resusers and their advisers, too, dwell in the regions of hell for an equal space of years. Gold is the first offspring of Fire; Earth is the favourite of *Vishṇu* and cows are the progeny of the Sun; therefore, whoever makes donations of gold, cows, and lands, these three kinds of donors do no more return on earth. Their fathers exult, and grandfathers laud (them), when their land-giving posterity thus bring about their redemption. Whoever receives a gift of land, and whoso makes a gift of it, both of them for their pious deeds ever ascend the heaven. The resumer of land is never absolved, though he should consecrate thousands of tanks, perform hundreds of *Vájapeya* sacrifices, and bestow ten millions of cows in charity. Whoever with an evil heart, dispossesses another or causes one to do such an act, being beset by darkness, he becomes fast entangled in the noose of *Varuṇa*, and degenerates into prostrate animals.

Plate III. Whoso resumes land, whether of his own giving, or given by others, becomes a worm of the dirt, and rots there with his forefathers. The sun, *Varuṇa*, *Vishṇu*, *Brahmá*, the moon, fire, and the glorious *Śiva*, all bless the giver of land. This common bridge of the piety of kings should always be supported by you. This is what *Rámachandra* most expects of all future sovereigns of the earth. Reflecting on the transitoriness of human life and fortune, which is like a drop of water on the leaves of a lotus, and knowing that "this world is a fleeting show", let none obliterate the acts of others.

This Copper-plate document is written, on the eighth day of the moonlit-fortnight of *Aśhádha*, in the sixth year of the victorious reign of the most venerable, great ruler of rulers and sovereign-lord, the illustrious *Janamejaya Deva*, which to write in figure is *Samvat 6 Aśhádha, Qudi*, by *Koi Ghosha*, son of *Vallabha Ghosha* of the *Káyastha* caste, in the service of the son of *Gri Malládharma Datta*, the Chief Minister of Peace and War.

There reigns the illustrious king of the Lunar race *Janamejaya* by name, who in purity and splendour resembles the carbuncle gem, in the family of the gemming lords of the earth. Whose valour and bounty are boundless as the ocean, and whose lawful gifts have made his name more glorious. He resembles the Lord of gods in saving the earth when in difficulties, and he is celebrated as a mighty vanquisher of the hosts of his enemies.



JOURNAL OF THE ASIATIC SOCIETY OF BENGAL.

Part I. HISTORY, LITERATURE, &c.

No. III.—1877.

Notice of a pre-historic Burial Place with Cruciform Monoliths, near Mungapet in the Nizám's Dominions.—By WILLIAM KING, Depy. Supdt., Geol. Sur. of India.

(With two Plates.)

About eight miles W. S. W. of Mungapet (Paluncha Taluq), on the right bank of the Godávarí, and on the road to Hanamconda, I passed over the strange place of sepulture described in this paper. It is in the midst of, and overgrown with, forest and scrub jungle, and is quite out of the ordinary route of European travellers; but as the tombs have been opened and there are signs of excavation, apparently of other hands than those of despoilers, it is possible that this spot has been visited and described by some previous observer. The only notice I can find having reference to like places in the neighbouring country is that of Colonel C. L. B. Glasfurd (Report of the "Upper Godavery District, 1868,") who says: "But scattered here and there in the forests, and on the sides of hills, are found the remains of a race before whose antiquity even the ancient Hindu dynasties of the Peninsula of India must probably give way. I allude to the megalithic monuments of Indo-Scythic sepulture, consisting of cromlechs, kistvaens and cairns, which have been found in four of the six taluqs of this district." This account answers generally for the locality under description, except for the presence of some stone crosses, which in my experience of such burial-places in Southern India, are quite unique. Other ruder and perhaps more ancient remains (commonly

called Korumbar rings), in some respects similar to these, are frequent over parts of the Madras Presidency; but here in addition to the presence of large crosses, the tombs are all built of worked stones, and furnished with coffin-like cavities in place of the usual urns or earthenware chatties.

The place itself is called, by the people around, *Rákshasgudium* or 'the village of demons', whom they describe in the usual way as having been as tall as trees, unclothed, long-haired, and of a time beyond the ken of man. Situated close to the present village of Kaperlaguru, it consists of an assemblage of kists or huge stone boxes for the reception of the dead, (and, if the size of some of these be taken into consideration, of very honoured dead too). The numbers of inferior people who must have been employed to quarry, dress, and carry the stones, were not buried in this place; it was the necropolis evidently of the rulers, not necessarily the heroes, of the country, for many of the kists contain two or more receptacles of different sizes as for families.

The ground occupied is about half a square mile in extent, but it is difficult to be exact as to the area or even as to the number of tombs owing to the thick forest growth, and there were only a few hours at my disposal for searching the place. There are, however, about 150 tombs scattered irregularly along the crest and western slope of a low sandstone ridge, (lying mainly in a long W. N. W.—E. S. E. group) which is rather thickly crowded with kists near the northern end, where the high road crosses the ridge. In the more crowded portion of this ancient cemetery are four large cruciform monoliths, one lying flat on the ground at the extreme northern end of the place, and three a few yards south of the road, one of which is perfect and standing in a nearly upright position.

The crosses do not seem in their position to bear any very particular relation to the tombs near them, and are too large, supposing they are not in their original sites, to have been moved far from their first position. The northern-most cross is not lying near any kist, but the upright one and another (broken and dug down to its base) are placed close to two pairs of large tombs, though their position is not strikingly associated with either of these.* The fourth monolith is lying on the ground some fifty yards further south near a tomb.

The appended sketches (Plates XI and XII, figs. 1, 2) will show the style of these singular monoliths, which I think may be termed crosses, though they differ in many respects from all ornaments or sculptures of this class, while they are I consider of much more ancient date than the type from which nearly all crosses are derived.

The two crosses in the middle ground are facing about E.—W., but not exactly; that is, the proper face may be to the sun or the reverse, for

* (See Plate XII, Fig. 6.)

I cannot say which is the front or back, as each cross is placed differently with regard to its neighbouring tombs. Some of the kists face the rising sun, others are at an angle with this position, or in other words, the entrances are always easterly though at varying degrees to the south or north of this.*

The distinguishing points in these monuments are the various breadth and length of the limbs, and the curved junction between the arms and lower limb.† The broken cross in the middle ground has been dug down to in order to expose the foot; its measurements are:—whole height, 13 feet; height to arm, 9' 4"; width of lower limb, 3' 2"; length of unbroken arm from centre, 3' 8"; width of arm at end, 2' 5"; width of upper limb, 2' 1"; thickness of monolith, 1' 8". The neighbouring cross is smaller, but it stands 5' 6" over the ground, and from the proportions of the others its lower limb must be sunk in the ground for about 6 feet.

These monoliths are neatly dressed, without any ornamentation or inscription, and present a rather less weathered appearance than the kists, which were apparently only roughly squared and then hammered or chiselled on certain surfaces, though the style of tooling is the same in all cases.

Each tomb consists of four upright tooled slabs placed rectangularly, covered by another flat slab dressed at the edges, and the whole is generally encircled by a ring of rudely-dressed oblong stones meeting together at their ends, these being cut to give clean joints to the circle. The box or kist is built on the surface of the ground or, as it generally is, rock, there being no excavation or pit as is more frequently the case with the ruder Korumbar rings. One of the upright slabs is pierced for a small doorway large enough to admit a human body, and the sides of this entrance are cut or counter-sunk so as to allow of a slab or other closure being placed against the opening, though I did not see any loose slabs lying about which might have been used in this way. The covering slab overhangs the kist for more than a foot in width. (*See Plate XII, figs. 3, 4, and 5.*)

Most of the tombs are more or less broken and tumbled about, while their interiors have in many cases been torn up; but a few still show what the inner arrangements were like. There was or is a floor or basement slab, very often the size of the interior, in which were cut out or carved one or more long and shallow cavities with rimmed edges suitable for the reception of a corpse. The largest tomb contains two of these receptacles with room for a third; in another are three, one (ordinary size) on either side with a smaller hollow, possibly for a child, between; while there is only one small cavity nearly three feet long on one side of the floor of a further tomb.

* Possibly the fact of the entrance being to the north or south-east may have had reference to the time of death of the first tenant, according to the seasonal position of the sun.

† *See Plate XII, Figs. 1 and 2.*

These coffin-like hollows are narrow at the opening, but widen out towards the bottom. They are not of much size, the largest being 5' 6" long, 1' 6" wide at mouth, and 11 inches deep; and this smallness probably indicates that the bodies were embalmed, more particularly as the cavities would seem to have been cut out as they were required, the floor slab having been placed when the tomb was built. Another point in favor of the view of embalming is, that the cavities are perfectly clean, not stained as they might have been in case of rapid decomposition of the corpse.

The kists are generally about 6 feet long by 5 feet broad and, with the overhanging roof, about 4 feet high; but some are much larger. The principal tomb is 9' 6" long, and 9' wide, the covering slab being 14' 8" by 11' 6", with a thickness at the edge of 1' 4"; the whole height from the ground being 5 feet. The circle enclosing this tomb is 37 feet in diameter, the stones forming it being some of them 8 feet long.

Generally, each circle of stones encloses one tomb; but there are exceptions, such as two kists within a single circle, and again, four of these arranged in a row inside of a long elliptical ring.

The covering slab and the sides of the kist are each of a single piece of sandstone, but many of these are now cracked, and in one instance I could not tell whether the upright slab were fractured or that one part of it had been cut to fit the other as is often the case in the facing of the great stone walls of some of the Telingána fortresses. The small door-way is most frequently cut out in the upper half of one of the wall slabs, generally at one side or the other, though in a few cases it is in the middle. There does not appear to have been any covering stone for the body cavities, indeed the raised rim of these would have required a covering with perhaps more carving than the builders could elaborate.

The stone used is in all cases a very coarse grey sandstone, the rock of the place itself, but I could not see any trace of quarries though such may have been overlooked in my difficult search through such jungle. This use of the stone of the neighbourhood is another point of difference between these relics and the ordinary Korumbar rings of S. India, the latter being usually constructed of stones other than the rock of the immediate locality.

Further examination of the slopes of the low hills in the neighbourhood of Rákshasgudium brought to light other sites of similar assemblages of tombs, but these are all very poor in the number and size of the kists, while there are no cruciform stones.

The history of this place of sepulture is of course lost in obscurity, but some attempt may be made to give it a place in the archæological record. Col. Glasfurd, as shown in the extract from his report at the beginning of this paper, attributes the remains observed by him in the Godávari valley to a possible Indo-Scythic period, though I think he uses this

term in a sense to which it cannot be applied, for though there is sufficient evidence of a Hindu occupation of the country, there is little or none as to a previous Scythian one, the prior occupation having by all accounts had its derivation from the north-eastward instead of from the north-west. The mistaken use of the term Scythic may, however, be due to its being a general term for the pre-Aryan occupation of Europe, and thus adopted for the like period in India. Col. Glasford's Indo-Scythic time would then be the period to which I also am inclined to attribute the Rákshasgudium remains, namely, to later pre-Aryan times. Or, a narrower limit might be given in a Hindu-Kolarian period; for these tombs—supposing as I do, that they were erected by a people of the Kolarian family—are of a higher order of building than was usual with them, evidencing a later stage in the history of the people who erected tombs of this kind, and this burial-place may have been in use long after the Aryan occupation.

The absence of any inscriptions or incised ornamentation whatever would seem to place the Rákshasgudium kists and monoliths in an earlier age than that of such inscribed buildings or stones as are now extant in the adjacent country, which are either of Buddhist or Telingána workmanship. I do not remember noticing any inscriptions on the Buddhist caves of the Godávarí or Kistna valleys, but such are frequent in the Telingána ruins of Warangal and in the chain of large reservoirs extending northwards from Pakkhal tank, which last, according to the inscription on the bund, dates back some 1700 years.

It seems necessary, therefore, to look for a period whose people were less civilized than the Telingánas and who probably did not possess a written character, in fact, for a pre-Aryan race, and the remnants of this I think exist still in the few and scattered tribes of the Godávarí valley coming under the general name of Koís, who do not, however, acknowledge any acquaintance with the remains under consideration.

There seems little doubt but that these Koís are related to the Kols of Bustar and the country north-eastward by Katak, and that they are thus of the Kolarian family. This country, in the Godávarí valley, is scattered over with cromlechs and kists somewhat of the same general type as those of Rákshasgudium though of much ruder form. But, as this family of people is tracked northward, the architectural character of these becomes improved, their occurrence more frequent, and the popular theories concerning them more intelligent, until in Chutiá Nágpur, the Larka Kols or Hos, as described by Colonel Dalton, are found still making use of and erecting sepulchral and monumental collections of stones, always of ruder form, however, than the relics in question.

Without, however, taking into consideration the peculiarities of style, tooling, and mode of burial evidenced in the Rákshasgudium tombs, there

is a very general resemblance between them and the other sepulchral ruins scattered over the country above indicated and even as far south as the Kávarí river, which ruins are doubtless the relics of pre-Aryan races, an early branch of whom, is possibly now represented in the small degraded tribe of Yanadis* of Striharicotta, and a later branch by the more civilized though still low Kois and Kols of the north.

Here at Rákshasgudium, however, we have the most improved form of the type burial-place, the placing of the corpse in a horizontal receptacle, and the unique cruciform monuments, all of which are evidences of civilization, possibly of the highest form at which the Kolarian people had arrived when their country was inundated by the great Aryan wave.

It is at the same time very remarkable that in the part of the country where I would have it that the evidences of the highest phase of civilization of the pre-Aryan exists, we have now only a very degraded remnant of the race with no knowledge of the ruins in question. May I suggest on this, that the Kois of the present day possibly had no direct ancestors living here at the time of the Aryan invasion, or are they the returned residue of so much of the race as was driven outwards by the invaders, or perhaps the after outspreading of those branches of the race who were never touched in the fastnesses of Sambalpur and Chutiá Nágpur by the wave of conquest, while the more refined tribes then existing became gradually absorbed into, or amalgamated with the new race.

A great difficulty in tracing out the age of these remains, presents itself in the cruciform character of the monoliths; for I believe these are unique in the pre-historic sepulchral remains of India, and it might naturally be expected that a like though rougher form of the same type should occur among the ruder examples of similar places in the neighbourhood, while at the same time it is necessary to face the apparently much easier solution of the problem that the monoliths and even the cemetery itself may be of very early Christian origin. It is, however, more probable that a more refined section of the pre-Aryan people should have had one burial-place with special monuments for their greatest families, than that a single early Christian cemetery should have been planted far inland, in the centre of heathendom without a trace of the cross being left in the countries outside.

As stated in the commencement of this paper, it is very possible some previous observer may have seen this place and recorded his observations; but I am unable to learn of such, while my means of reference to any previous literature on the subject is very small. At the same time, I must

* The Yanadis frequent the country around Pulicat Lake (Madras): and I saw, in 1863-64, two of these people producing fire by the manipulation of pieces of wood, on a rainy day, within 200 yards of a modern village.

acknowledge reference to Col. E. T. Dalton's paper on the 'Rude Stone Monuments of Chutia Nagpur and other places,'* and, more especially, to Mr. R. N. Cust's paper on the 'Non-Aryan Languages of India.'†

Postscript.

My attention has been drawn to Mr. Mulheran's notices,‡ of cromlechs and stone crosses in the Godávarí valley, which bear out my supposition that these had been visited by some previous explorer. I think the burial-place referred to by Mr. Mulheran as at or near Katapur§ is clearly that of Rákshasgudium, but I have not seen the locality called Malur. It is worthy of notice that the Rakshasgudium crosses are not always to the right of the cromlechs, for it is difficult to say—See Plates XI, fig. 2, and XII fig. 6,—to what cromlechs any particular cross belongs.

Mr. Mulheran does not make out a clear case for either a Christian or even a Buddhistic origin of these crosses and cromlechs: though I agree with him that their origin is extremely puzzling. The crosses in question are not so clearly of a Latin form as Mr. Mulheran would imply; and had they been Christian, I think they would have been placed more conspicuously as appertaining to a particular tomb, or set of tombs. I am not aware of any case of a memorial Christian cross being placed opposite the corner of a tomb, as in this locality. I know, in Ireland, of pagan places of burial or memorial|| having been christianized by the addition of christian ornaments or signs, and such might have been the case at Rákshasgudium: but the complete isolation of the place is against this view; the monoliths themselves evidence more labour than could have been effected by a stray Christian fold, or by wandering missionaries; there are no inscriptions; and the proportion of the monoliths are essentially different to those of any Christian cross. It is also not known that any such form of monolith or cromlech exists now near any Christian remains in India.

Col. Walker's remark,*|| as to the doubtfulness of the hypothesis of the cromlechs being the work of a "stone-implement using race," is just with regard to the cromlechs of Rákshasgudium; for these are, I think, evidently in their tooling the work of men who used iron implements.**

* Journ. As. Soc. Bengal, Vol. XLII, Part I, No. 2.

† Proceedings, As. Soc. Bengal, Jan. 1877.

‡ Proceedings, As. Soc. Bengal, April and June, 1868.

§ My camping place at the time of my visit was at Katapur.

|| An Irish cross with figure of our Saviour: but the head of the figure is loose in a cut hollow of the upper part of the cross, and this head has small rams' horns for ears, clearly a head of Jupiter Ammon. Close to the Round-tower of Ennistymon, west of Ireland.

¶ Proceedings, As. Soc. Bengal, June 1868, p. 151.

** Regarding these cromlechs and crosses *vide* Proceedings, As. Soc. Bengal, for August, 1877; Indian Antiquary, Vol. IV, pp. 305, 306; and Ferguson, Rude Stone Monuments, pp. 486-89. Ed.

Notes on the Rangpur Dialect.—By G. A. GRIERSON, C. S., *Rangpur.*

Rangpur is and always has been a border country. With the Koch State and the Bhútan Dvārs on the north, the wild tribes of Asám on the east, the advancing tide of Aryan civilization, and subsequent Muhammadan conquest pressing on from the west, and, worst of all, the hated Vangála from the south, it is but natural that these conflicting elements should have left deep traces of storm and turmoil on the inmost life of the people. The district itself long formed a part of the *Kraun'cha* or Koch Bihár kingdom, and being particularly exposed to invasion from all sides, it is covered with sites of battle-fields, and abounds in legends relating to national heroes. The people themselves have a legend that they are descended from a remnant of the Kshatriyas who escaped the destroying axe of Paraśu Ráma, and it is possible that a few of such families may have settled on this debatable ground, and have found a new home and a new Ganga on the banks of the Brahmaputra. They say that the *Kraun'cha* Himálaya takes its name from those recreant (*Krukta*) warriors who abandoned their father's faith, pure in its Vedic simplicity, for the dread gods of the dwellers of the mountains; and they point to their caste names and their strange religion in confirmation of the theory. Be that as it may, it is certain that Rangpur contained Hindu colonists at a very early period of Indian History. The name of one of its rivers—the Karatoyá—is even mentioned in the Mahábhārata, and the Lohityá, a portion of the Brahmaputra, which borders the extreme east of the district, is also alluded to (*Bhishma Parvan*, 376).

As usual, little attempt seems to have been made to proselytize the aboriginal inhabitants. The Hindu, while probably the most receptive, is the least missionary religion in the world. The wild savages were allowed to retain their demon worship, their "Hudum Deo", and their rites of almost Tántrik obscenity, and were formed into a caste of *Dásas* with their own customs (flesh-eating, widow marriage, polygamy, and even polyan-dry), their own gods and their own language. In process of time, other and even lower castes were formed, *Chanḍálas* and *Bhūmi-mális* for instance, and the *Dásas* taking up the name of their former *Rāja-putra* masters, called themselves, or were called by their humbler brethren, *Rāja-vamśyas*. Such is the story of the Rájvamsí caste, which now includes within its bond sixty per cent. of the Hindus of Rangpur.

In such a legendary history it is of course impossible to fix dates, or even to assign eras for these changes. The earliest king whose name I have found mentioned in local songs is Mánik Chandra, a *baniya* by caste. Of course he is stated to have lived in the *Satya Yuga*, which gives no era

whatever ; but I think it will be evident from a perusal of the epic poem called *Mánik-Chandra-Rájár-gán*, that he must have lived at a very early date, considerably before the Muhammadan invasion under Sháh Ismá'il Ghází, A. H. circ. 850, of whom an account was given by Mr. Damant, in Vol. 43 of the Journal. No character is more popular than Ismá'il Ghází in this district, and the popular songs teem with allusions to him ; and yet the epic poem above-mentioned contains no mention of him or of any Musalmán whatever. I therefore conclude that this epic must have been originally written, or rather composed, for it has been unwritten till lately, before Ismá'il Ghází's time, and, as it makes Mánik Chandra a king of the good old days, "when saints were many, and sins were few," he must have lived a considerable time before the Musalmán invasion.

This invasion was another important factor in forming the character and language of the people. Rangpur was for years the battle-ground between the Kraun'cha Hindus, and the invading Yavans from the west. We have traces of this existing in the topographical nomenclature of the present day : there are *Maghal Bachá* where a Hindu General escaped from the enemy, and *Maghal háť*, where one of the numerous treaties of peace was signed, and several other similar names throughout the country. But perhaps the most pregnant sign of the magnitude of the forces which were insensibly moulding the condition of Rangpur for future centuries is the existence to the present day of a vast dyke extending right across the district from east to west.

It was built to aid the defenders in withstanding Musalmán invasion. South of it, and when that became untenable, south of another farther north, were conquering foreigners, bearded strangers, bringing a new language and a new religion, and armed with all the hatred for the Káfirs which a strange language and a strange religion can give. For years the rule over the populace south of these dykes was the occupation of conquerors and not the colonization of immigrants, and that region has never since rebounded from the oppression. The Parganas south of the south dyke, are the most backward in Rangpur, and the despair of its rulers. They abound in moderately wealthy Muhammadans, descendants of the followers of Ismá'il Ghází and his compatriots, but the ra'iyats are a tribe of fetich be-ridden savages worthy of the pen of a Burton or Cameron. Too ignorant to betake themselves to the refuge of the law, their sole idea on seeing a stranger is, that he is come to extort more money from them, and thereupon they run into the jangals and hide themselves. They do this not only when the stranger is a native official, but even when he is a European. I myself have gone into villages, and have had the greatest difficulty in finding a man who was brave enough to speak to me. I would not wish it to be thought, that what I have just written has been exaggerated : it is

merely a copy, and in some parts a verbatim copy, of district reports : and it is fully borne out by my own observations.

As might have been expected, this tract forms a rich mine for the investigator into aboriginal folk lore.

The people, Muhammadans and Hindus alike, worship two gods, the *Burhi Deo*, and *Hudum Deo*. The first is a bamboo set up in the earth, to which are hung half a dozen rags and perhaps an old bottle or two. The worshippers have no distinct reason for cultivating it, except a vague idea, that if they do not, some undefined evil will probably befall them ; and so they do *pújá* to it, by attaching to it any old refuse they may find in their house.

The other is a kind of Indra, worshipped only by women, and only in the time of drought. They set up a plantain tree at night at a cross-road, and dance naked round it singing songs of the most horrible obscenity.

Such is the state of those who live south of the dyke. That of those on the north side presents more favourable aspects. While the former country was occupied by a foreign army, the latter was held by a people who fought for themselves and their religion with a certain amount of success. Northern Rangpur was never effectively held for any length of time by the Muhammadans, and the result is that the greater part of its population is Hindu at least in name. Although degraded, the people are not so degraded as their brethren of the south. It is true that they follow few of the customs of Hindus born nearer the source of Aryan civilization in India, situated so far to the west,—but one thing has been ineradicably stamped in their character, they know that their ancestors fought for their religion, whatever it is, and were able to retain it. There has thus been begotten amongst them a sort of local patriotism, which, if it has occasionally been a bar in the way of attempts made to help their progress, has at the same time had an effect which cannot have been otherwise than invigorating.

It may sometimes have tended to patriotism in a “parochial” sense, but it has taught the people to think for themselves and to act for themselves, and, above all, to see that under the English *Rāj* there is a reign of law which is the same for the poor man and the rich.

I have been engaged for some time past in collecting the folk-songs of Rangpur, and nowhere is the difference between these two belts of country more easily perceived than in a comparison of them. Those of the northern tract are often semi-religious lays with subjects taken from the *Mahábhárata* or *Puráṇas*, but with an individuality about them, in their language and character, which stamps them with their owners’ names. Some of them are really ambitious productions, with snatches of poetry in

them which might please even a fastidious taste, and one already mentioned deserves special notice. It is of considerable length, about seven hundred and fifty verses, and has been handed down by word of mouth for generations in a family of *Yogins*, who make their living by singing it and other songs. It is a kind of epic, and describes the life of two ancient kings of Rangpur, who lived in the *Satya Yuga*, named MĀNIK CHANDRA and GOPI CHANDRA. I have been fortunate enough to obtain a copy, taken down from the Yogins as they recite it; and I hope at some future date to be able to give a full account of it. Amidst much that is puerile and exaggerated, it contains many true touches of poetry, and gives some valuable information as to the customs of the country in bygone days. It has of course undergone many changes in its passages from mouth to mouth, but from internal evidence, as I have already said, I believe it to have been originally composed before the Musalmán invasion.

This and other northern country songs, it should be noted, are remarkable for their hatred of the *dakshina dēva*, from which the evil-mind *Van-gāla* comes.

The songs of the south are, on the contrary, either short erotic lyrics, of which the less said the better, or hymns sung in honour of *Hudum Deo* or at the *Kārttika púja*, which surpass even them in obscenity. Destitute alike of wit and of poetical feeling, they can do nothing but disgust the most unimpassioned and impartial investigator.

I propose now to give a short sketch of the grammar of the very peculiar dialect spoken in Rangpur, with a few specimens of the songs which are best adapted to illustrate my remarks thereon.

THE ALPHABET.

The Alphabet of course is nominally the same as that of Bengálí, but it contains sounds which are, I believe, unknown to that language.

For instance there is a liquid, generally a substitute for a regular *ril* (e. g. *মৈলান* for *মল্লান*), which is much more nearly the Tamil lingual *l* than any other sound with which I am acquainted. It is sometimes heard at home in the London streets, when in the morning the milkmen cry "*milk*."

With regard to the pronunciation of ordinary letters it must be remarked that—

(1.) An initial *ṛ* is almost always elided, and generally a following *a* vriddhied into *á*. Thus *রন্ধিতে* *randhite* "to cook" and *রাব* *rava* "voice" are always pronounced *আন্ধিতে* *ándhite*, und *আবো* *á-o* respectively. Sometimes a reverse process takes place and a *ṛ* is supplied where not required. A good example is *রিবিনিজ রেজেন্ট* *revenue agent*, which is pronounced *রিবিনিজ রেজেন্ট* *iviniu rejent*.

ब l and न n are interchangeable at pleasure, especially when initial, or forming the last syllable of a word. In some parts of the country the people seem to have lost all power of pronouncing न unassisted by a subsequent conjunct letter. Thus बानाइल *bána-ila*, "he made" may become बालान *bálána* or बालाल *bálála* or बानाल *bánála*. लक्ष्मीपुर *Lakshmí-pura* becomes नखिपुर *Nakhipur*.

(3.) Aspirated are interchanged with unaspirated letters, and *vice versa*. Thus देवकिनী *Daivakíní* is also pronounced देवखिनी or देवखिनी *Daivakhiní* or *Daivakhiní*.

Similarly जे *je* and जे *jhe*, who. गर्भ *garbha* and गर्ब *garba*, a womb. बाधा *bádhá* and बाद *bádá*, hindrance. बोझा and बोजा *bojhá* and *bojá*, a burden. भेना and विना *bhená* and *viná*, looking away.

(4.) The vowels इ i, ई í, and ए e, are freely interchangeable. For examples, see above.

(5.) With regard to other letters—

(a.) अ a can take almost any vowel sound, except that of a in "America." As an extreme instance I give करिया *kariyá*, which is pronounced कैरे *kaire* or rather कोरे *koire*, having done.

(b.) इ i is frequently omitted, the consonants on each side forming a conjunct. Thus, बांधिते or बांधते *bándhite* or *bándhte*. It is also sometimes inserted between the members of conjuncts.

(c.) Single medial surd letters are elided optionally. Especially ख *kh*, also ब *b*, व *v*, and य *y*.

Et. g., सर *sa-i* for सखि *sakhi*, देवो *de-o* for देव *deva*, पिअ *pia* for प्रिय *priya*. Compare *Vararuchi*, II. 2.

(d.) छ *chh* is always pronounced as a dental स *s*. चाहे *áchhe*, is, becomes चासे *áse*. Compare *Vara.*, II. 41, for a reverse example.

(e.) स *s* is never pronounced as a dental, but always as श *sh*, the reverse of *Vara.* II. 43.

(f.) ज *j* and य *y* are often pronounced as z, and this not only in Arabic and Persian words, but in such words as зан *zan*, when, for जख *jakh*.

(g.) Similarly फ *ph* sometimes becomes f.

(h.) ब *b* sometimes becomes म *m*. For example see the verb paradigms.

(i.) As in ordinary Bengali, र *r*, and व *v* interchange with ज *j* and ब *b* respectively. र *r* also interchanges with द *d*.

(6.) Conjuncts. I know of no rule under which these can be brought. They are made and decomposed *ad libitum*. य *y* and व *v* at the end of a compound are pronounced as in ordinary Bengali. र *r* at the end of a compound is generally detached, as in परान *parán* for प्रा *prápa*. *Vara.*, III. 62. Sometimes, however, it is dropped, as in पिअ *pia* for प्रिय *priya*. Compare *Vara.* III. 3. At the commencement of a compound it has little effect beyond strengthening the letter underneath. *Et. g.* पुष्करिणी *pushkariní*

a tank, becomes पुष्करणी *pushkārṇī*, which is pronounced almost like *pushkārṇī*. *Vara*. III. 50.

A noticeable exception to the rule of separation is the preposition प्रति *prati*, which becomes पति; see *Vara*. II. 7, and *Hema-Chandra's sūtra Pratyādan* दाढ according to which the *prākṛit* form is *paḍi*, and not *pati*. Also, as regards the elision of र *r*, see *Vara*. III. 3. Other compounds can only be settled by comparison and selection.

NOUNS.

The following are the terminations, in the declension of nouns :—

<i>Singular.</i>		<i>Plural.</i>
Nominative	— or ए	रा, मुखा
Objective }	कोक, क	मुखाक
Dative }		
Instrumental	वाताग्र	मुखा वाताग्र
Ablative	यने, ठाँर	मुखायने, मुखाढार
Genitive	र	मुखार
Locative	त	मुखात

Thus बालक a boy is declined—

Nom.	बालक or बालके
Obj.	बालकोक or बालकक
Inst.	बालक वाताग्र
Abl.	बालकयने or बालकढार
Gen.	बालकर
Loc.	बालकत
	and similarly in the plural, बालक मुखा, &c.

ADJECTIVES.

These call for no remarks. They are without gender or inflection, except when used as substantives.

PRONOUNS.

As might be expected, their forms are many for each person. The most common are as follows:

First person	मर, मर, मेँ, हामि, चामि, हामरा.
Second ditto	तुह, तर, तोँ, तुमि.
Third ditto	रँ <i>this</i> वो, <i>this</i> or <i>that</i> . ताँ or तेँ or तामि <i>that</i> or <i>he</i> .
Relative	वो, or वोर or वोजि, <i>who</i> .
Interrogative	वोँ, or वोर or वोजि, <i>who</i> ?

Samples of Declension.

Nom.	मैं	I	हामि or हामरा
Obj.	मैंक, मैंके	me	हामाक, हामाके
Inst.	मैंर हामाद	by me	हामार हामाद
Abl.	मैंर बने, or ठैंर	from me	हामार बने or ठैंर
Gen.	मैंर	of me	हामार
Loc.	मैंत	in me	हामात

Similarly are declined तौ *you*, ताँ *that*, बाँ *who*, &c.

इँ, *this*, is declined as follows :

इँ, इँमाक, इँमार हामाद, &c.

The plurals of all these words follow the analogy of substantives.

The two most interesting forms amongst the above, to my mind, are हामि and हामरा. The first is the missing link between the Bengálí हामि and the Hindi हम, both of which are plural honorific forms. हामरा is interesting as showing the process by which in almost every language, plural honorific forms supersede the usual singular. हामरा is the plural of हामि, which is itself a plural form. हामि, however, by constant use has acquired a purely singular sense, and thereby ceases to be honorific, and a fresh plural of a plural has to be coined to supply the deficiency. I may mention that तामरा is also used in a similar singular sense for "*you*" in the north-west of the District.

Another point worth noting amongst these pronouns, is the characteristic ending in हार, हामि, or हाम, which are all local variations of the same sound. This is the characteristic ending of most of the *sarva-namám*, mistranslated "*pronouns*." Thus we have सबाय not सब meaning "*all*."

It is worth enquiring into, how numerals in so many languages came to have not only original Aryan pronominal inflexions, but pronominal terminations showing the most manifest signs of, and being the result of modern phonetic decay. Such an enquiry, however, would necessitate discussing the whole theory of pronominal declension, a task which I willingly leave to more competent hands. What I have set myself to do is to record facts, and to leave others to draw inferences from them.

I here give specimens I have collected of the commonest pronominal forms, in the form of a "*Philological Harp*."

PRONOUN.	PLACE.	TIME.	MANNER.	QUANTITY.
Determinative. <i>this</i> इ, इं, इंद्रना, ईंद्र- ना, इंद्रं, 				

VERBAL FORMS.

Prefatory. As will be seen the main scheme of the Rangpurī conjugation is founded on that of classical Bangālī. To bring this out more clearly, I shall give the two paradigms in parallel columns. As usual in local dialects, the so called non-honorific or, in reality, singular form, is preferred to the honorific plural form usually found in the books.

In book-Bangālī there are few irregular verbs. The two commonest examples are *जायना* to go, and *बायना* to be. The former has its past participle *गिया* and *गेल* instead of *गारया* and *गारये*, and the latter has its Imperfect tense *गिहान* instead of *गारिहान*. The regular forms are, however, sometimes used in poetry, and I have remarked that the peasantry of Bard-

wán and the neighbouring districts occasionally use those of बाघोन in conversation. In the northern half, however, of Rangpur the regular forms are the rule and the irregular the exception. Indeed in conversation, बाघिनु and not बिनु is always used.

PARADIGM.

The verb पेढाव् to strike.

*Book form**Rangpur form.**Present.*

1st person पेढाव् *I or we strike*

पेढावौ

2nd „ पेढावस्

पेढावस्

3rd „ पेढाव्

पेढाव्

Present Definite.

1st „ पेढावतेहि *I am or we are striking*

पेढावतेचौ

2nd „ पेढावतेहिस्

पेढावतेचिस्

3rd „ पेढावतेहे

पेढावतेचे

Imperfect.

1st „ पेढाव्हाम् *I or we struck*

पढानु

2nd „ पेढाव्हि

पेढावहे or पेढावहु

3rd „ पेढाव्ह

पेढाव्ह

Imperfect Definite.

1st „ पेढावतेहिहाम् *I was or we were striking*

पेढावहार नात्रिचिनु or
पेढावतेचिनु

2nd „ पेढावतेहिहि

पेढावतेचिहि

3rd „ पेढावतेहिह

पेढावतेचिह

Perfect.

1st „ पेढावयाहि *I or we have struck*

पेढावचौ

2nd „ पेढावयाहिस्

पेढावचिस्

3rd „ पेढावयाहे

पेढावचे

Pluperfect.

1st „ पेढावयाहिहाम् *I or we had struck*

पेढावचिनु

2nd „ पेढावयाहिहि

पेढावचिहि

3rd „ पेढावयाहिह

पेढावचिह

Aorist and Conditional.

1st „ पेढावताम् *I or we used to strike
or should strike*

पेढावताम्

2nd „ पढावति

पेढावते

3rd „ पेढावत

पेढावत

Future.

1st Pers.	पेडाइव <i>I or we shall strike</i>	पेडाइव or पेडाइमु or पेडाते
2nd "	पेडाइवि	पेडावु
3rd "	पेडाइवे	पेडाइवे

Imperative.

1st "	पेडाइ <i>Let me or us strike</i>	पेडाते
2nd "	पेडा	पेडा or पेडाषो
3rd "	पेडाइक	पेडाइक

INFINITIVE AND PRESENT PARTICIPLE.

पेडाइते <i>To strike or striking</i>	पेडाइते
--------------------------------------	---------

VERBAL NOUN.

पडान <i>a striking</i>	पेडान
------------------------	-------

CONJUNCTIVE PAST PARTICIPLE.

पेडाइया <i>having struck</i>	पेडाया &c., &c.
------------------------------	-----------------

ADVERBIAL PAST PARTICIPLE.

पेडाइले <i>having struck</i>	पेडाइले
------------------------------	---------

GERUND.

पेडाइवा <i>striking</i>	पेडाइवा
पेडाइवाके &c.,	पेडाइवाक
&c.	&c.

Inceptives and potentials are formed by the genitive of the gerund, and not by the infinitive, with नागन and पारव respectively. Thus पेडाइवार वारी *I begin to strike*. पेडाइवार पारी *I can strike*.

With reference to the above Rangpurí forms, I would mention that in the course of my reading I have met many of them in plays, in the conversation of persons who are not supposed to inhabit Rangpur. I do not for a moment pretend either that the forms I have given are all necessarily peculiar to Rangpur, or that I have by any means suggested all the possible varieties. I have only given the forms usually current amongst the lower orders of the District.

OTHER MISCELLANEOUS GRAMMATICAL FORMS.

I have already shown one point of resemblance between Rangpurí and Hindi in the word "I" वामि.

There is another form of the genitive, which may, I believe, be connected with the well-known Hindi suffixes का, के, and की, signifying "of." It is met in the books, or rather in the grammars, in the genitive of आपनि

"your honour" चापनकार, meaning "of your honour," while चापनार means "of one's self." This is exactly reversed in Rangpurī, where चापनकार is almost always used when the speaker wishes to say "of one's self." In this dialect, however, the suffix कार, which I believe to be a sort of double genitive, is not confined to चापनकार. I find it used in common conversation, in such phrases as दुर दिन कार राखा हँडे रजु "I came on foot a journey of two days"; काह कार जन्य बुधो "put it aside for to-morrow." Curiously enough, when in Tirhut in the year of the famine, I was thrown much amongst uneducated classes, I noticed, amongst other forms in which a relationship to Bangālī might be traced, a similar use of the word कार and instead of का, which then not having been in Rangpur, I could not understand.

I now proceed to give some examples of Rangpurī folk songs.

I have used the Deva-Nāgarī alphabet, and not the Bangālī, as I believe they will thus be accessible to a wider number of readers. As the three sibilants are freely interchangeable, I have for the sake of uniformity followed *Vararuchi* II, 43, and have written a dental च *sa* throughout. I have not, however, been able to carry out this rule rigidly in the case of some compound letters. For similar reasons I have represented both च् and च् by च्.

The first story is a kind of nonsense verse, not unlike some of our nursery rhymes at home. Although I do not know any exact European parallel, it is quite possible that such an one may exist, and I have given it in the hope of the analogy being pointed out.

I do not know why it is called a *Gorakh Nāther gān*. It appears to have no connection whatever with Krishna. It is a great favourite amongst the people, who delight in hearing it sung, and go into fits of laughter at the absurder impossibilities related.

गोरख नाथेर गान ।

काने काने कथा कय ।
 तिन मँथो तार दखाम पाछ ॥ १ ॥
 दुर मँथो तो मांगा चुप ।
 एक मँथो तो मानुसे नार ॥ २ ॥
 ये मँथो जानत मानुस नार ।
 माते वसिष्ठ तिन जन कामार ।
 दुर जन तो जाने ना ।
 एक जन तो बनाव ना ॥ ३ ॥
 ये कामार का बनाव ना ।

सेर बाहाने तिन खान कोदारह ।
 दुर खान तो भांजा चुरा ।
 एक खानत तो मुड़ा नार ॥ ४ ॥
 ये खान कोदारहरेर मुड़ा नार ।
 ताके दिया चुरिने तिन डा पुष्करिं ।
 दुर डा तो मुछा मुचर ।
 एक डा तो जखे नार ॥ ५ ॥
 ये पुष्करिंते जख नार ।
 ताते नामादने तिन खान जाह ।
 दुर खान तो पारा बिरा ।
 एक खान तो कोप नार ॥ ६ ॥
 ये जाह खानेर कोप नार ।
 ताके दिया मारिने तिन डा चर ।
 दुर डा तो आपेवा मेन ।
 एक डा तो पारने ना ॥ ७ ॥
 ये चर डा पारने ना ।
 ताके दिया मेन काहीमजेर चाड ।
 ताके बिक्रि करिने तिन काचन कारि ।
 दुर काचन तो पारने ना ।
 एक काचन तो दिने ना ॥ ८ ॥
 ये काचन कारि दिने ना ।
 ताते बिक्रिने तिन डा पातिह ।
 दुर डा तो भांजा चुरा ।
 एक डा तो तछा नार ॥ ९ ॥
 ये पातिह डार तछा नार ।
 ताते चाप्तिने तिन जम बामनेर भात ।
 दुर बामन तो चारने ना ।
 एक बामन तो पारने ना ॥ १० ॥
 ये बामन तो पारने ना ।
 ताके मारिने तिन डा चबोर ।
 दुर डा तो नामिने ना ।
 एक डा तो चबोरादने ना ॥ ११ ॥

इत्यादि ।

A SONG OF GORAKH NATH.

(1.) Let me whisper a tale in your ear. I got a present of three villages.

(2.) But two villages were all waste land, and in the third there was not a single man.

(3.) In the village in which there was not a single man sat three blacksmiths. But two of them did not know their business, and the third did not make anything.

(4.) The blacksmith who made nothing, made three spades. But two of them were broken and good for nothing, and the third had no ferule for the handle.

(5.) With the spade which had no ferule, he dug three tanks. But two of them were filled with dust, and the third had no water in it.

(6.) In the tank which had no water in it, he set three fish-nets. But two were in rags and tatters, and the third had no meshes.

(7.) With the net which had no meshes, he caught three *ru-is* (a kind of fish). But two jumped away and escaped, and the third he could'nt find.

(8.) The *ru-i* he couldn't find, he took off to Kálíganj market, and sold it for three káhans* of *kaoris*. But two káhans he didn't get and one they didn't give him.

(9.) With the káhan of *kaoris* they didn't give him he bought three earthen cooking pots. But two were broken and worthless, and the third had no bottom.

(10.) With the pot which had no bottom, he cooked rice for three bráhmans. But two didn't eat any; and the third didn't get any.

(11.) And the bráhmaṇ who didn't get any, gave him three slaps. But two didn't touch him, and the third wasn't a slap, &c.

The next song is a curious and characteristic production of the tiger-haunted northern half of the district. It tells how the Tiger-god *Sonáráy Thákúr* destroyed an army of Mughuls.

ब्याघ्रेर देवता

सेनाराय ठाकुरेर गान ।

बाघे सब नाम सारथे डाके रे,

सो ठाकुर सेनाराय, बाघ सब डाके

बाड़ी ९ बेड़ाय ठाकुर हरि नाम दिया ॥

९

* A *gaṇḍa* = 4. 20 *gaṇḍas* = 1 *paṇ*. 16 *paṇs* = one káhan = 1280.

हरि नाम दिद्या ठाकुर चलिद्या पथे बाग ।	
वत मोमखेर पाज घाटात नामाख पाग ॥	९
वत मोमखेर पौज जिजासिले कथा ।	
मनेर नैरवे ठाकुर दोमदोमाइले माथा ॥	९
कमरेर पटिका कसार । ठाकुरके बान्निद्या ।	
बाकाइते ९ मैले आगत करिद्या ॥	१०
बाकाइते बाकाइते मैले कोठ साखेर घरे ।	
बाइस मोन पाथर दिछे तार चुकेर उपरे ।	११
कोठ मगल छठे वखे वड़ मगल भार ।	
कालिकार बन्मन दादा चख देखिते-बार ॥	१२
मोनाजिख मगल जाति करिख खान ।	१३
मिठा जले मगल जाति करिले मोखन ।	
बन्मन देखिते मगल करिख मगन ॥	१४
कतेक दुर बाङ्गि मगल कतेक दुर बाग ।	
चार कतक दुर मैले कोठ साखेर लागल पाग ॥	१५
कोठ साखेर घरे बारगे मगल भुलकी मेरे बाग ।	
बाइस मोन फेलाइयावे तोमार भार सोमारग ॥	१६
कोठ मगल छठे वखे वड़ मगल भार ।	
१ बन्मन भाख मग दादा चख बाङ्गी बार ॥	१७
बाङ्गी बारग्या बान्नि आमरा सात खानि घर ।	
से घरे बाकिले बाघक नार डर ॥	१८
चिनिवार ना पारिली वेडा मगल बाङ्ग जाति ।	
तोर मगल मेरे बाग निसा भाख राति ॥	१९
खरनेर किनारे ठाकुर मारे शक ।	
एक ठेलाय चलिद्या आसिल विसा स एक बाघ ॥	२०
विसा सग बाघ आसिल तिसा सग छठ ।	
वेड मुच बारगे आसिल वनेर भाङ्गुक ॥	२१
घर ९ बाघमन वाढार पान बाघो ।	
२१ वेडा मगखेर साते बाद साधिद्या देघो ॥	२२
एतेक ऊङ्गमुङ्गि बाघ उठिल निख पान ।	
माथेर ठेलाय भाइगे फेलाय घर सात खान ॥	२३
घर भाङ्गिद्या बाघ चरल कातर ।	
मगल दिद्या सम्भारल बाघ बाङ्गीर भितर ॥	२४
मगखेर भाइगे जिखे चरलसाखेर घरे ।	
नामाइल पारद्या मोखकाय बाङ्ग ऊङ्गमुङ्गि बाघे ॥	२५
मगखेर वेड जिखे जल भरिवार ।	
बाघक देखिद्या तार नदी सातरिद्या बाग ॥	२६
मगल वखे तार बङ्गीयाले बाग ।	
बाणि केन वा ठाकुर मोक रत माप देग ॥	२७

बाम बखे धरि सोमलक मारे एक पाक ।	
माडित पड़िया सोमल करे बाप १ ॥	११
आजि केन बा ठाकुर मोक रत ताप देय ।	
धनेर किङ्कर ना मुद सनेर किङ्कर ।	
चङ्कनेर सोड़ा बेचे सेवा करिस तोर ॥	१२
सद दिन सोनारारा ठाकुर दिने मेल देखा ।	
नर लोक पुजे ताक पारया परिखा ॥	१४

इति ॥

A SONG OF SONARÁY THÁKUR.

All the tigers roar forth his name.

"Oh Thákur Sonáráy." All the tigers roar forth his name.

(1.) From house to house the Thákur wandered, uttering the name of Hari.

(2.) He uttered the name of Hari as he went along the way ; and he met the whole Mughul army on the road.

(3.) The whole Mughul army asked him a question : but in the pride of his heart, the Thákur only shook his head.

(4.) So they undid their waistbands and tied up the Thákur, and with blows they thrust him on before them.

(5.) They thrust him on into their prison, and tied a twenty-two maund stone upon his chest : (and left him there).

(6.) The little Mughuls got up and said to the big Mughuls, "Brothers, come, let us see our prisoner* of yesterday."

(7.) Both the classes of Mughuls went to bathe.

(8.) They ate their breakfast (and drank) sweet water, and then went off to see their prisoner.

(9.) The Mughuls went on, and on, and on, and arrived at the prison.

(10.) When they arrived at the prison, they peeped carefully in. "He has thrown off the twenty-two maund stone, your Sonáráy is not there."

(11.) The little Mughuls got up and said to the big Mughuls, "Brothers, this binding up was not good. Let us go home.

(12.) "Let us go home and build seven houses. If we keep inside them, there will be no fear of the tiger."

(13.) (The Thákur said unto himself) "Ye scoundrels, low-caste Mughuls, ye could not recognize me. Your Mughuls will be killed one fine night.

* Lit. "tying up."

(14.) The Thákur went to the edge of the wood and gave forth a roar, and with one bound there came twenty hundred tigers.

(15.) Twenty hundred tigers came, thirty hundred camels, and with heads down came wild bears.

(16.) "Hurrah, Tigers; take some betel and *pán*. We have revenge to take upon those scoundrelly Mughuls.

(17.) The tigers rushed up tumultuously and took the *pán*: and with one spring of their bodies they destroyed the seven houses.

(18.) The tigers got tired with breaking down the houses, so they jumped into the inner apartments.

(19.) The Mughul's wife had gone into the cook-house. When the tigers saw her, they tumultuously twisted her neck.

(20.) The Mughul's daughter had gone to fetch water. When she saw the tigers, she jumped into the river and began to swim. The fishes said "A crocodile is eating her."

(21.) She said, "Oh Thákur, why are you afflicting me so to-day."

(22.) He caught the Mughul by the left arm, and gave him a blow. The Mughul fell on the ground crying "Báp, Báp."

(23.) He said, "Oh Thákur, why are you afflicting me so to-day. I'm not a slave of my wealth but I am of my life. I'll sell my riding horse and be your slave."

(24.) On that day Sonaráy Thákur made himself visible, and men now worship him when they fall into temptation.

The third specimen is a song describing the birth of Krishna. It is by far the most popular song amongst the Hindus of the district. It is not extant complete, but I have been able to collect many pieces of it and to repatch them into something like the original song which no doubt originally existed. I have been able to produce a pretty fair text; as there is hardly a line of which I have not obtained two or three copies. Considering the great distances from each other at which the places were whence I obtained the fragments, it is wonderful how they agree; especially as it is not customary for the reciters to possess written copies, or even to be able to read them if they did. Bábu Harís Chandra Rái of Ulipur in this district was able to give me three extensive fragments, which were of great assistance to me. They gave me, in fact, the main thread on which to string the other smaller fragments I had collected.

No doubt the story was originally continued further than I now give. In fact, I have some short pieces on Krishna's later life which favour such a theory: but unfortunately they are not nearly numerous enough, as far as I have yet been able to see, to justify me in giving any more at present.

As it is given here, the story ends abruptly. Perhaps, at some future time I may be able to extract more of the same kind of gold from the rich mine of material yet lying by me unexamined.

किछेर जम्माष्टमी।

उपसेन महाराजा तिरिजनते जानि ।	
तार घरत् उवजील कन्या नाम देवखिनी ॥	१
कार घरत् दिनों कन्या योग्य बाद घर ।	
रप चाहे रतन चाहे परम सुन्दर ॥	२
ऐन काछे सुनिया बादल् नारद मुनिवर ॥	३
मुनिक् देखिग्रा राजा करिछ सभासन ।	
बसिवार दिछ मुनिक् उन्नम सिंहासन ॥	४
पाँचो घोमार आनिया दिछ भाङ्गित करि जल ।	
कपूर ताम्बुल दिछ लीडा भरि पान ।	
राजा कैल भाख् जैल मुनि ठाकुर इति आनमन ॥	५
भोर घरे बाङ्गे कन्या जाने देवखिनी ।	
रपे गुने बाङ्गे कन्या परम सुन्दर ।	
कोन जाने दिस विवा जुम्न ना पाद घर ॥	६
ऐन काछे मुनिया कैल नारद मुनि घर ।	
गोकुल नगरे चाहे वासु देवेर वङ्ग ।	
सेह खाने देखो विवा देवक सुन्दर ॥	७
देवखिनी वासुदेव दुइ सन सव ।	
सेह खाने देखो विवा देवक सुन्दर ॥	८
ताक मुनिया देवक राजा हरसित जैया	
नारदक पाठारया दिया वसुदेवक आनिछ घरिया	९
जाना राखेर राजाक खाने सभासिया ।	
रो-भाठ गान्धेन तारा आसिछ विखर ॥	१०
चारि गवि राम कछा आङ्गनाय गङ्गिया ।	
सोमार घट बादलन गति दिया छरल घरिया ।	
आटेर लगन बादर करिया देवखिनी विवा ॥	११
वसुदेव देवखिनीक दुइया एकलर ।	
जामामत करे दान राज राखिखर ।	
बलि घोड़ा दान यतेक किछु कर ॥	१२
पत्तमेले करे दान कन्यार हथ माथो ।	
तैसे करिछे दान एक सन माथो ॥	१३
ताह पावत करे दान कन्यार हथ भाद ।	
तैहसे करिछे दान एक सन भाद ॥	१४

ताह पाहत करे दान कन्यार हय जेठो ।	
रकडा गभी करिले दान तारणो नेटु छाड ॥	१५
तार पाहत करे दान कन्यार हय जेठार ।	
तेसे करिले दान चरका काडा माडाह ॥	१६
तार पाहत करे दान कन्यार हय चाकु ।	
दान नार दसिना नार चालि चाकु दाकु ॥	१७
तार पाहत करे दान कन्यार हय मामा ।	
तेसे करिले दान माडा माहनेर सामा ॥	१८
हेन काले मुनिया कइल मुनिवर ।	
कंस सोर मरन देखि दैवखिनीर उदर ॥	१९
ए वोख मुनि कंस राजा मने वडु दुःखि ।	
वख वडु लइया बाय काठिने दैवखि ॥	२०
सात पाष राजा ताके राखिल भरिया ।	
हेन काले मुनि मेसाह बुझाइल चाधिया ॥	२१
जो वध वामन वध दानेते पलाय ।	
तिरि वध करिले पातक सहे चलि बाय ॥	२२

दैवखि वसुदेव नेख मकुल मगर ।	
सप्त सम्मान जनमे तार वचरे वचर ॥	२३
जन्मे ९ वसुदेव किछेर चाराधन करे ।	
मेरु किछ जन्म गरल दैवखिर उदरे ॥	२४
माघेर मेसे चान्देर दिने दैवखिर पाइल जतु ॥	२५
मिला चामला लइया चलिख सिमाने ।	
पुर्न रूपे पनो देखा दिख खीहरि ॥	२६
को दैवखि को दैवखि दैवखिनी राह ।	
तोमार मरमत चामिक मामि ठाह ॥	२७
दैवखिनी वले चाम कि हरल परमाह ।	
चतुर पासे देखि चामि वोडु चम्कार ॥	२८
रविर तापेवे चामि पन देखि दुर ।	
मा चामि कोन देवे डाके उराउर ॥	२९
मुनि केन चिन माता दैवखि सुन्दरी ।	
मारिब तोमार रेरी चामि खीहरि ॥	३०
रक दिनकार निसियेमे रकुव गदाधर ।	
सवंसे वधिव राजाक काख कत वडु ॥	३१
मेख वले मारिबे राजा ताक जनिवार पारि ।	
वधिव राजा कंसाधर तवे कतर वडि ॥	३२
पुनर्धार खानेते चलिख दैवखिनी ।	
माठि रूपे मरने वास लइलेन खीहरि ॥	३३

२९ वामन = ब्राह्मण, तिरि = ली। २३ वचर = वचर। २६ भिमाने = खाने।
 २८ परमाह = प्रमाह। ३० रेरी = वैरी।

र पारम् ज्ञान करे सखेर दैवखनि ।

यो पारे ज्ञान करे योदा रोखनि ॥

२४

योदा बले ॥

सद बलो परानेर सद सद से कथो तोक ।

भाभत नदी जमुना ना जेले झूठे दिनु जय कोल ॥

२५

एवोल सुनि जमुना नदी बाङ्गिया गेरल बाछा ।

दुद सद कोलाकुली करे जखेर उपरा ॥

२६

योदा बले ॥

सद सद परानेर सद से कथो तोक वाली ।

कय दिन कय मास तोमार गरभ खानी ॥

२७

कया सुनि दैवखिनी खानिल काम्दिवार ।

तुद किना जान सद भाद से खामार पर ॥

२८

सात दिवसे सात होषोयाक पठाचे सम सङ्ग ।

खारेर जय दस मास दस दिन मोर चरल बखर ॥

२९

योदा बले ॥

सद बलो परानेर सद सुन सत्य करि ॥

३०

खामार बड़े यदि कन्या जय पुर्नवान ।

तोमार बड़े पुत्र चरले ताक करिखो दान ॥

दुद भने सत्य सोदा करिल रे खान ।

३१

रक सत्य दुद सत्य सत्य से तिन बार ॥

रद सत्य मङ्ग जेले पावत भाछाद नार ।

दुद भने सत्य सोदर करिल रे ठार ॥

३२

चाँदु पानित नामिया दैवखिनी चाँदु करिल दुद ।

दिया पानिते नामिया दैवखिनी दिख पञ्च दुव ।

कुवाटे नामि दैवखिनी कि सुवाटे उठिल ॥

३३

मिजा बखर खारिया सुपन बखर पड़े ।

काखर कुम नरल काखर उपरे ।

दुद भने खलिया गेरल दुद भनार बड़े ॥

३४

ज्ञान करिया दैवखिनी मन्दिरे दिलेक पांथि ।

दिने दिने बाङ्गिया गेरल माथो पाथो ॥

३५

जेन काले चले खादसे बसुर बड़े सङ्ग ।

उठरिया चले खकिया निसाखर ।

रद मते गेल खर राजार दरबार ॥

३६

पञ्च पासे खादे राजार र पञ्च पातर ।

माजीर उजीर खादे राजार बेयुक्स साखर ॥

३७

खाख कांसी तामा पितल बाजिचे सनाद ।

रनसिद्धा करनाल बाजे लेखा जोखा नार ॥

३८

२५ परानेर = प्राचेर । ३१ पुर्नवान = पुनवान । ३५ काखर = कखेर ।
३८ पातर = पात्र, साखर = साज ।

राजा वले बाजनीया बेडा बाइज सेना कर ।	
कि खपर निया बाइल खर बलुक उत्तर ॥	५०
बल जोड़ खर बेडा करे नमस्कार ।	
देखिधि देवखिर नरम मुद्द मदाखर ॥	५१
कथा सुनिया कंस राजार ठाका पैल नाय ।	
बेड मुख बइल राजा मुखे ना बेराय राखे ॥	५२
वियान बेला जल दिया राजा करिल खान ।	
पक्ष पातर लइया राजा बसिल देखोयान ॥	५३
राजा वले पातरजन कोन मुझे तरि ।	
हामाक बधिते जन्म मइजेन खरि ॥	५४
माजीर उजीर वले राजा सोखार बान्द मइ ।	
बलि घोंड़ा राख राजा मोक नखार ॥	५५
रतेक बाकिने राजा कारसे बापक डर ।	
पातर वले महाराजा पराने बास डर ॥	५६
तोमार बैनक देवखिनीक आनिया बान्दि कर ।	
र सिद्धु बैले बाइल पाठामों जम बइ ॥	५७
र नोख सुनिया कंस खरसित मन ।	
खर खर बलिया राजा छाके घने बन ॥	
छाक मध्ये खर बेडा दीग्रेल दरिजन ॥	५८
बल जोड़ खर बेडा करे नमस्कार ।	
कि कारने महाराजा तलप हामार ॥	५९
सेइ खरक पाखिल राजा खचेर ठिप दिया ।	
याहारे बलिया खर मकुलक नागिया ॥	६०
रक आन्ना ना पाय खर दुखे ओ आन्ना पाय ।	
बले सेल वरसा निया दिम् दउरे बाय ॥	६१
दउर पाड़े कंसेर खर ना बाने साधार केस ।	
मकुल नमरे याया बइल परबेस ॥	६२
मकुले याया खर किरादया दै ।	
नामिसे राजार दरबार ना बने भालार ॥	
बसुदेव देवखि जमुना बखो पार ॥	६३
ठाकुर बलाइ वले मधुर वचन ।	
मिठाइ जल खर करइ भोजन ॥	६४
मिठाइ रइल जले खरक भोजन कराया ।	
बसुदेव देवखिनीक आगेत करिया ।	
राजार दरबारत उखरिल निया ॥	६५
बल जोरे बसुदेव करे नमस्कार ।	
कि कारने महाराजा तलप हामार ॥	६६
राजा वले से बसुदेव	

५० सेना = चना, खपर = خبر । ५८ दरिजन = दर्जन । ६१ दिन = दीर्घ ।
६२ परबेस = प्रवेस ।

पुरान मारद मनि कैहे वारे वार मनिमा मनिनी वखे मरन जामार ॥	१७
दुइ भने थाक वन्दि मङ्गेर भितर । भुमिष्ठ वरछे बाइहाक पाठामो जम वङ्ग ॥	
कथा सुनि दैवखिनी मनिम् कान्दिवार ॥	१८
मार मोषोरसुं पराने दोसर एक खानी भिजमारी । कम्पा दादा मायसु मोषर मरक दादा तोर जाति घोड़ा तोर माछन जैदा थाक राङ्गि ॥	
आपने ठलुक दादा तोर माथार पानरि ॥	१९
कंस राजा वखे चर तोर वापेर माथा चाथो । ढेका दिया दैवखिनीक मङ्गेर भितर नेथो ॥	२०
दैवखिनी वखे भाल मन्द कथा कय खो कोन जन ।	२१
चर तो उठिया वखे वसुदेव तोर पति । के तोक वखिने मन्द राजार भनिनी ॥	२२
मखन वसुदेव दैवखिनी । कैल वन्दी ना ९ करिया सन्दि ॥	
आसि मथोन छोहा दिया कान्दिखेन मङ्ग ॥	२३
वाचिरेर परकास मार उपरे प्रक जाल ॥	२४
कान्दि ९ दैवखिनी करिख सयन । सिखारे वसिया सपन देखाइल मारायन ॥	२५
कि कारने कान्द माथो तोमरा दुइ जन । तोमार मरमे बास नइले प्रभु मारायन ॥	२६
एक दिनकार मिसियोमे रङ्गिम महापर । सवंस वधिम राजाक कार्य कत वल ॥	२७
मकुले जनमिते जामार जैहे जामार मन । इन्द्र आदि देवमन आसिने जने जन ।	
निन्द्रा मिस दैवखिनी पाइल चेतन ॥	२८
उठ ९ थोहे प्रभु माथार हतर । जाम मिसा काले परातक काले देखिनुं सपन ।	
जामार मरमे बास नइले मारायन ॥	२९
मकुले जनमिते तार जैहे मन । रह वोख वखिया नेइल इन्द्रे भूवन ॥	३०
देवमन वखिया किछ डाके घने घन । वख जोरे देवमन करे नमस्कार । कि कारने मचाप्रभु तलप जामार ।	३१

॥ किछ वखे देवजन ॥

मकुले जन्मिते सामार बैयाहे मन ।	
सवे चाधिया कर भङ्ग बरिसन ।	
रखन चुन देवजन सामार चरल मन ॥	८२
बाघोयास पुठि बाघो नइया बैल परनेर साजन ।	
बाजिस पुठि सिद्ध लइया चरल सिलावती साजन ॥	८३
बार मेव लइया चरल इन्द्रेर साजन ।	
भिंङ माद हलि हाके सेवेर गरजन ॥	८४
सात राइत नखो दिन भङ्गे मकुल भितर ।	८५
मटुकनाले वरसे मेव वज्जर लागे सिद्धा ।	
माइ विरिक् भाङिया विरिक्केर उझाय धुला ॥	८६
बीछल पङ्गे नेहुर भाङिया बामाय मारे मार ॥	८७
कंस राजार घर पलाइया नेइल निरिर साचार तल ।	
पारक पाछाय धनको पलाय करिया नोङ्गा नोङ्गि ।	८८
रक पारक पालाइया नेइल बासुयादेर काहे ।	
हाल तलछोयार त्यस करि खेतेर धुवरा बाहे ॥	८९
चार चर पालाइया नेल कांड पोछातिर काहे ।	
मातार पामङ्गि काङिया होखोयार टिके मोहे ॥	९०
माजमेक वखे माघो माघो दुयार चापि घर ।	
चार भाइ चाकरि करे मात्र चय तार माघो ॥	९१
मेङ्गोल करिया पुसिम विरद बाप माघो ।	
हाल तलछोयार भाङिया मङ्गाइम काचि दाघो ॥	९२

दिन करिछे सेमन तेमन रातिर चरल निसि ।	
देवखिमीर बाइछा चरल ना जाने परसि ॥	९३
खजिल वरन काछा । मलाय बानेर माछा ।	
माकेर छुर बांधीर चाँचो ॥	९४
मानिक मटुक माते । बीछल कमल हाते ।	
छाईने लछी वाने सरसति ॥	९५
बाजिया दुखिया याय । युमल नेपुर पाय ।	
मछे सोमे सनैमय माछा ॥	९६
इन्द्र नेल रेरावते । हलि चारल पुण्य रये ।	
वसुमति करे नाभिन्दे ॥	९७
माय वखे पुत २ । देखाघो बाइर चान्दमुख ।	
केन बाइछा खजिमीर वङ्गे ॥	९८

८२ बाघो = बाघ । ८६ विरिक् = हल । ८८ निरिर = मरिर । ९२ विरद = हल । ९४ चाँचो = रव ।

रखन कंसेर चरे । बाकी चरे गढीया नके ।

आचरिया मारिबे सिछेर नखे ॥ ९९

आन्वार बड़त उबजिख किछ जरख जोनाकिमय ।

बोदर चते सुनि पड़िया माझेर सने कथा कय ॥ १००

॥ किछ बखे ॥

जामाक नरभे बास दिया सा बड़ पारला दुःख ।

रविबार दिने सा येसन चन्द्रमुख ॥ १०१

सीम करिया माबो गजुल चलाबो कंस जिवार नय ।

चाय बलिया दैबखि बालिसे मारे बाबो ।

के बार हाकिबे लोक बुलिया बहादुर माबो ॥ १०२

जय रे दे जयरे धनि सवे आनन्दित ।

विधाधरि करे नाच नन्य करे गान ॥ १०३

॥ किछ बखे ॥

पिता मे वचन मोर धर ।

जामाक बदलेया आदर मन्द बोमेर बड़ ॥ १०४

॥ बहुदेव बखे ॥

पतम पारक आमे चाते धनुसर ।

तिन बिफला आमे बापु देखिते मागे डर ॥ १०५

उल्लमान सुरमान आमे आर सम्द खाड़ा ।

आर बांसयार बापुयार आमे आमे बने बन ॥ १०६

हाली सवे आमे बापु डाल करि कान्दे ।

बन्धुकि समाज आमे बन्धु छये चाते ॥ १०७

नेपथ पारक आमे राजार घड़ेर पाबे ॥ १०८

मड़ कारया आमे बापु रखा आनमन ।

कंस राजार बिलास सादाद आमे बने बन ॥ १०९

बखि पिठे माऊत पहरि बोड़ा पिठे जीन ।

आठ भार भेउर बाजाय आमे राब दिन ॥ ११०

पड़या पखित आमे बापु तोमार कारन ।

लोक सरया बाबोयाल किछ केसने करिज नमन ॥ १११

ए बोल सुनि बाबोयाल किछ जरसित मन ।

निम्ना आलि बलिया किछ डाके बने बन ।

डाक मध्ये निम्ना आली दिख दरसन ॥ ११२

बख जोड़ निम्ना आली करे नमस्कार ।

कि कारने महाप्रभु तलप जामार ॥ ११३

लोक बोलाबो निम्ना आली वचन मोर धर ।

कंस राजार पुरि सहित अचैतन्य कर ॥ ११४

१०५ पतम = प्रथम । १११ पुनेर = पुखेर ।

ए वोख दुमि निम्ना चाखी बले चाक १ ।	
उहिखी कुखिली निम्ना दिखेन बारिया ॥	११४
पत्तम पादक निम्ना मेख चले धनु सर ।	
तिन बिपल्ला निम्ना मेख देखिते छागे डर ॥	११५
उरमान सुरमान निम्ना मेख भार सम्य खाड़ा ।	
आर बांसयार आपुयार निम्ना मेख सब भाकुया ॥	११७
बन्धुकि निम्ना मेख बन्धु नरया चले ।	
हालि सवे निम्ना मेख हास नरया कमे ॥	११८
नङ्ग चारया निम्ना मेख रखा आनमन ।	
कंस राजार बिलास सादार सेखो निम्ना मेख ॥	११९
चलि पिठे माऊत पहरा घोड़ा पिठे जीन ।	
चाट भेडरिया भेडर बाजाय सेखो परिख निम्न ॥	१२०
रखो सब पकुया पछित निम्ना मेख ।	
रके रके राज पुरी अचेतन चैल ॥	१२१
किह बले पिता मे खो हामाक छदया चले ।	
तखन वङ्ग हने चैल बाहिर अङ्ग वातास मेख ॥	१२२
माहर खरनेते आगत बाय महेखर ।	
देव मन्दर साते अमुनाय दिख बासुचर ॥	१२३
देखिया अमुनार डेउ प्रागे माने वङ्ग भय ।	
किबपे रद अमुना खेवा मोरा पार ॥	१२४

॥ किह बले ॥

आने बाप अमाखी जय पार ।	
हाटु पानि हवार नय हामाक कोले अमुना खेवा पार ।	
खेवा बापु मनन ना करिखो भय ॥	१२५
अनेक पुनैर फले चासि खेवा तोर वङ्गे ।	
देखो मिया गोपेर वङ्गे सुनरे मुननिधि ॥	१२६
मुननिधि नरया कोले । वसुदेव नामिख जले ।	
खान करिख बाहुमनि ॥	१२७
बाकिया पितार कोले । आप दिया पैल जले ।	
वसुदेव साखाय अमुनार पानी ॥	१२८
वसुदेव जल साखाया बाय । किहेर नामादल नाह पाय ।	
विषाद मने मुने ॥	१२९

॥ वसुदेव बले ॥

सात पुनैर सोके तनु चरख अर १ ।	
र सोने ना बासिबे देखि कि बार ॥	१३०
हाकिया बले बीहरि हवे बाप खान करखो ।	
काबिया नेकुल केन चरख तोरा ॥	१३१

दस मास दस दिन माखोर खोदव खाचिन ।
 तन खादया दुद ना खाचो मुद ।
 जल खान करिया देवा करिया देवो मुद ॥ १२२
 जल खांखाया पादल । कोलाय मुलिया नदल ।
 कुति नेदल सर खो सया ॥ १२३

॥ वसुदेव वले ॥

खनेक पुनैर फले । किह खासिजे मोर वड़े ।
 खान देखि तोर मन्नामाया ॥ १२४
 ॥ नन्द वले ॥

मोर वड़े वैखे खादला । नाम युधि मन्नामाया ।
 वपे गुने वड़ विद्याधरी ॥ १२५
 ॥ किह वले ॥

एक कन्या दान कैले । कोठि पुरस उहार ववे ।
 कि करिम तोक खीहरि ॥ १२६
 खीहरिक निले कोले । दुद वसु भेन रतन जले ।
 मन्नामायाक वदल दिया ॥ १२७
 कोन बा गरबाछरे ।
 गरवे दिखे ठार ॥
 तार बा पराने कत धरे ।
 वदल करि नेदल वड़े ॥ १२८

जड़ वातास नेदल ।

कंसेर चर विड़िल बाड़ी । दुत मुखे जानादल खसनि ।
 धरे राजार गोचर ॥ १२९
 तोमार वैयाजे मामिनी । दुत मुखे वार्ता छुनि ।
 राजा खलिया खादल खीत्रगति ॥ १३०
 बार करे मन्नामाया । घोवार पादल खाहार खादया ।
 उड़िया हरल तांय खाकास कामिनी ॥ १३१
 उड़िया थाय मन्नामाया । तांय से थाय कैया ।
 खानेक मामा खँखो तोमाक धरे ॥ १३२
 तोमाक वधिवे ये । मोकुलान वाड़े से ।
 देख यादया नन्द मोखायाखेर वड़े ॥ १३३

कथा सुनि बँध राज बानधित मन ।

वर वर बलिदा राजा बाके मन बन ॥

१४३

महापात्र उडिषा राजाक जागारल डगर ।

तोमार मित्र बाहे राजा काही दूध चामर ॥

१४४

काही दूधेर कुले कुले उनकुडि मागेर वर ।

चेर वुढे मारिम शारदाक काय्ये कत वर ॥

१४५

॥ इति ॥

THE BIRTH OF KRISHNA.

1. Ugrasena was a great king, renowned throughout the three worlds; and in his family was born a damsel named Devakī.

2. "Into what house will I give the damsel? I cannot find a worthy suitor. She hath beauty and she hath jewels. She is fair to look upon."

3. About this time the most excellent saint Nārada came on a visit to her father.

4. When the king saw the saint, he made obeisance and gave him a splendid throne to sit upon.

5. They brought water in a vessel for him to wash his feet, and also gave him camphor and betel and pān of the kind known as *mīṭha bhari*. Then the king said, "Thy arrival here, Reverend Sir, is propitious.

6. "In my house there is growing up a damsel named Devakī. She is growing both in beauty and in virtue, and is exceedingly fair to look upon. Where shall I give her in marriage? I cannot find a worthy suitor."

7. Nārada thereupon proceeded to make astrological calculations, and then said to the king, "In the city of Gokula is the house of Vasudeva. There give thou thy daughter Devakī in marriage.

8. "Devakī and Vasudeva are a perfect match for each other. In his house give thou her in marriage."

9. On hearing these words, king Devakā was pleased, and despatched Nārada with an invitation to king Vasudeva.

10. He also invited with great honours the kings of the various (neighbouring) countries; the *Ro-bhāt* Brāhmins came in crowds.

11. They planted four Rām plantains in the court-yard (for the marriage seat). They filled the house with golden offering dishes and lamps with shades,* and they shortened the eight days preparatory ceremonies of Devakī's marriage to four days.

12. They set Vasudeva and Devakī sitting together, and the kings of

* *Lit.* Lamps which can be carried about.

the earth began to make presents of horses and elephants, each to the best of his ability.

13. First the mother of the bride made her present. She gave them a hundred ships.

14. After her the bride's brother made his present of a hundred cows.

15. After him her father's eldest brother made his present. He gave only one cow, and it had a short tail.

16. After him his wife made her present. She gave the reel of a spinning wheel.

17. After her the bride's grandparents made their present. But they gave no present and no offering; they gave nought but hurry and bustle.

18. After them the bride's maternal uncle made his present. He gave the iron ferule of a broken rice pestle.

19. At this stage of the proceedings the excellent saint, after making astrological calculations, said "Oh *Kamsa*, I see thy death in the womb of *Devakī*."

20. On hearing these words, King *Kamsa* became extremely sorrowful in heart. He took his sword in his hand and would have slain *Devakī*.

21. But five or six kings caught hold of him and held him back, while the reverend saint came up to him, and remarked as follows:

22. "Slaughter of a cow or of a *Bráhma*n may be expiated by gifts, but he who slayeth a woman, with him travelleth his sin."

23. *Devakī* and *Vasudeva* went to *Gokula*, and there each year she had a child to the number of seven.

24. At each birth *Vasudeva* worshipped *Kṛishṇa*, and finally *Kṛishṇa* took up his abode in *Devakī*'s womb.

25. At the end of the month, on a moonlight night, *Devakī* showed signs of pregnancy.

26. She took *gilá* fruit and *ámhá* fruit and went to bathe; and on the way Holy *Hari* made himself visible to her in his full form.

27. "Oh *Devakī*, sweet *Devakī*, I ask for a little place within thy womb."

28. *Devakī* said, "To-day what dismay is mine. On all sides I see nought but a terrible darkness.

29. "The sun is hot, and the way seemeth long. I know not what God addresseth me from the sky."

30. "Fear not, *Devakī*, my gentle mother. I will kill for thee thy enemy—I the Holy *Hari*.

31. "One day, within the limits of a single night, I will protect thee

from the Club-bearer. I will slay the king with all his family. Truly a valiant act.

32. "The king will die saying, 'I am killed'. That I can prophesy. I will kill *Kaṁsa* the Asura. Short will be the time it will take me."

33. Again on another occasion Devakī went to bathe, and in the form of dust the Holy Hari entered into her womb.

34. On this side of the river bathed the chaste Devakī. On the other side bathed Yaśodā and Rohinī.

YAŚODĀ SPAKE.

35. "Friend, Friend, Friend of my soul, I say unto thee, did not the Yamuna flow between us, I would clasp thee in my arms."

36. When the river Yamunā heard these words, he left the sands of his bed, and the two friends embraced each other where the water had just been flowing.

YAŚODĀ SPAKE.

37. "Friend, Friend, Friend of my soul. Friend, I say unto thee a word. How many days and how many months art thou with child?"

38. When Devakī heard these words, she began to weep. "What, dost thou my friend not know? My brother is my foe.

39. "On seven days hath he sent seven children of mine to Yama's abode. Other women remain pregnant for ten months and ten days, but I have been a year with child."

YAŚODĀ SPAKE.

40. "Friend, Friend, Friend of my soul, hear the vow I make unto thee.

41. "If a holy daughter is born unto me, and if thou hast a son, do thou give him unto me." The two friends thereupon swore to observe this promise.

42. "One vow, two vows, the third time a vow. If this vow is broken, may evil befall us." The two friends thereupon swore to observe the promise.

43. Up to her knees in water Devakī purified herself, and up to her breast in water she dipped herself five times.

44. At a bad *ghāṭ* she dived, but it was at a good *ghāṭ* that she arose from the water.*

45. The two friends exchanged their wet clothes for dry, and each lifted a water jar on to her hip, and went to her own house.

* That is, Kṛishṇa entered into her during the dive.

46. After concluding her bath, Devakī went home to her palace, and day by day, her body and limbs waxed in size.

47. At this time the startled goblins of the night, the Asuras, came and wandered through every house and palace, and thus the scouts of King Kamsa approached his presence chamber.

48. On his five sides, the king had five servants round him. The Sheriff and the Prime Minister and forty-two books of law.

49. They played upon brazen and copper gongs and gonglets and clarionets. There is no counting the number of war trumpets and cymbals.

50. The King said, "Oh musicians, cease playing. Let the scout tell the news he brings."

51. The scout folded his hands and made obeisance. "Your humble club-bearer hath seen that Devakī is pregnant."

52. When King Kamsa heard these words, he was as it were thunder-struck. He bent his head and did not utter a word.

53. Early in the morning, the King bathed himself with water and sat down in the hall of audience with his five servants.

54. The King said, "My servants, by what device can I escape? Hari hath taken birth to destroy me."

55. The Sheriff and the Prime Minister said, "Oh King build a fort of iron. Environ it with elephants, horses, men-at-arms, and an army.

56. "As long as that exists, no one's father wilt thou fear." The servants then proceeded, "Oh King thou feelest fear within thy soul

57. "Take thy sister Devakī and fasten her up. When this child is born, we will send it to Yama's house."

58. Kamsa on hearing this was pleased in mind, and called several times for his scouts; and while he was yet calling, they made their appearance.

59. A scout clasped his hands and made obeisance. "Wherefore hath Your Majesty summoned us?"

60. The king addressed that scout with expressive eyes. "Go, oh scout, to Gokula."

61. One order of the king was as good as two to the scout. He took his spear and spear-head into his hand and ran by the shortest way.

62. As he ran, the scout did not even stop to tie up his hair. He went straight to, and entered, the city of Gokula.

63. The scout arrived at Gokula and swore an oath. (He said to Vasudeva) "The King's council is assembled and ill it bodeeth thee. Vasudeva and Devakī, ye will have to cross the Yamuna."

64. The Holy Kṛishṇa then addressed them with a sweet voice, "Give the scout sweetmeats and water to eat."

65. The scout ate sweetmeats and water (to satiety), and left some uneaten, and then he placed Vasudeva and Devakí before him, and produced them in the King's council.

66. With hands clasped Vasudeva made obeisance, saying, "Wherefore hath the great king summoned me?"

67. The King said, "Oh Vasudeva, Nárada, the saint of old, hath told me time on time, that my death lieth in the hands of my sister's children.

68. "Ye two shall remain prisoners in my fort, and when thy child cometh into existence, I will send him to Yáma's abode." But Devakí, when she heard these words began to weep.

DEVAKÍ SPAKE.

69. "My Brother, I have lost my second self. Thou hast not let one single daughter of mine remain before thee. Brother, may thy horses and thy elephants die, and may thy wife become a widow; may thy págarí fall of itself from off thy head."

70. King Kamsa said to the scout, "(Why art thou standing idle?) Art thou looking for thy father's head. Thrust Devakí into the fort."

71. Devakí said, "Who speaketh these words to me, evil and yet good."

72. The scout arose and spake, "Vasudeva is thy husband. Thou art the sister of the king. Who shall speak ill of thee?"

73. Then they bound Vasudeva and Devakí, and instantly made preparations.

74. And with eighty maunds of iron they built a fort. Outside, it was closed and over it an iron net.

75. Weeping Devakí laid herself down to sleep, and sitting by her head Náráyana showed himself to her in a dream.

76. "Why, my mother, why do ye both weep? In thy womb the lord Náráyana hath taken up his abode.

77. "One day, within the limits of a single night, will I protect thee from the Club-bearer. I will slay the king with all his family. Truly a valiant act."

78. "I have determined to be born in Gokula. All the gods from Indra downwards will attend at the ceremony." Then Devakí awoke from sleep.

79. "Awake, awake my lord, the crown* of my head. This night, just before dawn I dreamt a dream. Náráyana hath taken up his abode in my womb.

80. "'I have determined to be born in Gokula,' saying these words he left me and went to heaven."

* Literally "umbrella."

81. Kṛishṇa summoned the gods urgently, and they came, and made obeisance to him with hands clasped, "Wherefore, Oh Mighty Lord, hast thou summoned us?"

KṚISHṆA SPAKE.

82. "I have determined to be born in Gokula. 'Come ye all, and raise a storm of wind and rain. Hear ye now, oh gods, my resolution."

83. They took fifty-two times sixteen scores of winds and clothed themselves in them. Sílávati was dressed in forty times sixteen scores of hail-stones.

84. Indra clothed himself in twelve clouds, and they roared like unto the roar of a lion or of an elephant.

85. For seven nights and nine days the storm raged in Gokula.

86. The clouds poured forth in streams. The hail began to fall like thunder-bolts.

87. Plants and trees were broken. The trees flew about like dust. The *Sṛiphala* tree fell, and the tiger ran away with a broken tail.

88. The scouts of king Kamsa fled and hid themselves under the *máchás** of the householders. The messengers and the archers fled, running at the top of their speed.

89. One messenger fled to where the ploughmen were. He laid aside his sword and shield and took to weeding the field.

90. Another scout ran into the house of a woman fresh from child-bed. He took the págarí off his head and with it began to cleanse the child.†

91. He said to the wife, "Mother, mother, close the door. Who again will enter (such) service (as mine), may his wife be unto him as his mother.

92. "I would sooner turn a beggar, and support an old father and mother, and break up my sword and shield, and fashion them into scythes and hatchets."

93. As the day has been, so is the night. Devakí hath a child and the neighbours know it not.

94. He is born of a dark complexion, with a garland of wild flowers round his neck. The tune of his nostrils is like the melody of a flute.

95. A pearl coronet on his head, a *Sṛiphala* and a lotus in his hand. On his right standeth Lakshmi, on his left Sarasvatí.

96. He tottereth as he goeth. His feet wear a pair of anklets. Round his neck a glorious golden wreath.

* A kind of bamboo divan,

† *Lit.* 'And fæces detergens.'

97. Indra cometh on his elephant Airāvata. Sachi cometh in her chariot of flowers. Mother Earth cutteth his navel string.

98. The Mother saith "My son, my son. Show me the moon-face of my child. Why hath he come into the house of a luckless one?"

99. "Even now Kamsa's scouts invest each house and room. He will dash thee to death upon a stone."

100. In a dark room Kṛishṇa is born, and he shineth pure and radiant as the moon-light. As he issueth from her womb, and falleth upon the ground, he speaketh unto her.

KṚISHṆA SPAKE.

101. "I have dwelt in my mother's womb, and have given her great pain. It is true it is a Sunday, but my mother's face is pale as the Moon.

102. "Speedily my mother, come to Gokula, Kamsa must not escape." But Devakī exclaimed, "Alas!" and struck the pillow with her arm, saying "Who will call me Kṛishṇā's mother?"

103. Every one rejoiced and gave vent to cries of victory. Vidyādharas danced, and Gandharvas sang with joy.

KṚISHṆA SPAKE.

104. "My Father, hear my words. Make me a changeling in the house of Nanda the cow-herd."

VASUDEVA SPAKE.

105. "The first man-at-arms waketh and watcheth with bow and arrows in his hand. My child, when I see trident-bearers watching, my heart faileth me.

106. "Ulmān and Surmān wake and watch, and their voice is mighty. Other staff-bearers and spear-bearers wake and watch in all directions.

107. "My child, shield-bearers wake and watch with shields upon their shoulders. Gun-bearers wake and watch with guns in their hands.

108. "Nepsu the man-at-arms waketh and watcheth behind the palace.

109. "My child, the fort and moat are all awake. Every one is now present. Faithful old servants of King Kamsa wake and watch around.

110. "On the backs of elephants mahauts watch. On horseback sit watchmen ready. Eight trumpeters sound bugles night and day.

111. "My child, scholars and teachers alike wake for thee. How, Kṛishṇa, my Son, can I take thee away?"

112. Kṛishṇa heard these words with delight, and began to call for the goddess of sleep: and while he was yet calling, she appeared.

113. With hands clasped the goddess of sleep made obeisance. "Wherefore hath My Lord called me?"

KRISHNA SPAKE.

114. "I tell thee Sleep; and pay thou heed unto my words. Cast thou the city of Kamsa into an oblivious sleep."

115. The Goddess of Sleep replied, "Remain at ease," and she let loose *Uhilí* and *Kuhilí*, her two sleep-slaves.

116. The first man-at-arms fell asleep, in his hand his bow and arrow. The three trident-bearers fell asleep, terrible as they were to look upon.

117. *Urmán* and *Surmán* of mighty voice fell asleep; and so did the villain staff-bearers and arm-bearers in all directions.

118. So did the gun-bearers with their guns in their hands, and the shield-bearers with their shields on their shoulders.

119. The fort and moat fell asleep, every one as he had come; so did the old and trusted servants of king Kamsa.

120. The mahauts slept on their elephants and the guards upon their horses. The eight trumpeters also slept.

121. Also all the scholars and teachers fell asleep. One by one the whole capital became inert and senseless.

122. Then Krishna said unto his Father, "My Father, take me away." And as they got outside the fort, the rain and storm ceased.

123. For the sake of the All-mother of the universe, *Maheśvara* went in front. Gods and Gandharvas accompanied them, and sandy islands rose in the Yamuna.

124. When Vasudeva saw the Yamuna's waves, he became filled with terror, saying, "How can I cross the river?"

KRISHNA SPAKE.

125. "See Father, in front of us even jackals have been able to cross. The water will not reach thy knees. So take me in thy bosom and pass over.

126. "Let not there be fear in thy mind, My Father. I have come into thy house, the fruit of thy many pious deeds. Home thou art of all the virtues. Hear my words and place me in the cow-herd's house.

127. The father took the abode of virtues into his bosom and descended into the water. Holy Krishna bathed.

128. And Vasudeva searched for Him amidst the waters of the Yamuna.

129. He searched in the water, nor could he find Krishna. He became sorrowful in heart.

VASUDEVA SPAKE.

130. "Devakí hath wasted away of grief for her seven former children; and now when she heareth of this, she will surely die."

131. The Holy Hari cried to his father, "I am bathing. Wherefore art thou weeping with distracted mind?"

132. "For ten months and ten days was I within my mother's womb. I have not been suckled by her, and I have bathed to purify myself from the taint."

133. He searched in the water and found him. He took him into his bosom saying, "Where are my Friend* and her husband?"†

VASUDEVA SPAKE.

134. ‡"The fruit of many virtuous actions, Krishna, hath been born in my house. Bring forth and show me thy Mahá Máya."

NANDA SPAKE.

135. "In my house hath been born a daughter. I have called her Mahá Máya. In form and virtues is she truly beauteous."

KRISHNA SPAKE.

136. "If thou givest one damsel, Oh Nanda, thou wilt give salvation to a thousand generations. Thou shalt see, what I, the Holy Hari, can do for thee."

137. He took the Holy Hari to his bosom, his eyes glistening like two diamonds; and gave in exchange Mahá Máya.

138. What woman that beareth child hath given place in her womb to one like Him. Or what pangs did Vasudeva suffer as he returned home after exchanging his child.

139. The rain and storm ceaseth and Kamsa's scouts, again surround the house, and send the news to the king by the mouth of a messenger.

140. "A daughter hath been born to thy sister." When the king heareth the news, he hasteneth (to the fort).

141. Forth he draggeth Mahá Máya. He dasheth her upon a washerman's stone, and forth she riseth in the air in the form of a celestial female.

142. Away fieth Mahá Máya, and as she goeth she saith, "Hear me, uncle. I say unto thee what concerneth thee.

* Yasodá.

† Nanda.

‡ We must now suppose that Vasudeva has crossed the Yamuna and has met Nanda, whom he is now addressing. Mahá Máya is of course Yoga Nidrá, who took birth as the child of Yasodá.

143. "He who will slay thee, waxeth strong in Gokula. Go forth and see him in the house of Nanda, the cow-herd."

144. When King Kamsa heard these words, he was pleased, and on the spot summoned his scouts.

145. His Prime Minister arose and made reply, "On the ocean at Káldaha is a friend of thine. On the shores of Káldaha is the house of Unakṣi the Nága.

146. "He will smite the child upon the breast. Truly a valiant deed."

The concluding poem is an interesting account of the twelve seasons. It is supposed to be the soliloquy of a woman of the Bedhya caste during the absence of her husband on a peddling tour. The Bedhyas here, as in other districts, have the reputation of being half gipsies, half thieves. Their ostensible means of livelihood is a petty traffic in *hámáku* (a kind of Rang-puri tobacco prepared for chewing), camphor, cloves, and other spices which they sell to women. I have ventured in this case to attempt a metrical paraphrase, instead of a literal translation. The original is so extremely compressed, and so full of allusions to agricultural life, that it would be almost unintelligible without a full commentary.

The piece partakes more of the nature of a Bháná or dramatic monologue (Cf. Wilson's *Theatre of the Hindus*, Vol. II, p. 384), than of any other species of Sanskrit composition with which I am acquainted. The reciter's husband, Nílá Bedhya, has gone on a voyage down the Ganges to the southern regions, where the tide ebbs and flows, and he is absent a whole year. She describes each month how she looks forward to his return, in simple but feeling language. It is a great relief to come to it after the eternal *viráher anala* of the orthodox book-school.

In the month of *Pausha*, she hints that advances have been made to her by some rich neighbour, who offers to make her his *dásí*; not at all an uncommon occurrence in this district, where women are bought and sold and stolen like cattle. The arguments used are curious enough, and characteristic. The seducer says, "You had better come to me. You are alone and have no friends. This is the cold month of *Pausha*, and you will surely die. You will have no one to burn your body, and it will be thrown away into the fields to rot. So thick will be the winter mists that even the vultures and the jackals will not see your body to devour it."

In *Mágha* and *Phálguna*, every one who can bear a hand is hard at work in the fields. Jute is being cultivated, and the *a-us dhán*, one of the main food staples of the district, is being planted. The very fishermen are hard at work, building low embankments round the rapidly drying pools, and subse-

quently baling out the water to catch the tiny fish which swarm therein. Thus the only people left at home are the *guru mahás'aya* of the village school, and the pupils who are supposed to be under his care. The latter yield to the temptations of the cool spring season, as school-boys do all over the world, and, relieved of the supervision of the elder branches of the family, run truant and riotous throughout the village. Great is the damage done by them, and great the rage excited amid the elders on their return from their day's work ; and, as no parent can see anything but good in his own offspring, the unfortunate *guru* is made the scapegoat for all the mischief done. The boys certainly have been naughty, but it is equally certain that it is the *mahás'aya's* fault. This forms the subject of the episode related under the month of Phálguna.

In Vaisákha, the wife remembers that there is rejoicing in every home, while she alone is miserable. The *paqá*, or thatch covering, of the rice-stores of the past year is first broken in this month. While everything is happy, she can do nought but think of her husband, and be tortured by jealous suspicions as to his conduct in the far country.

At the commencement of the rains, when storms are prevalent, and her heart is anxious for the wanderer tossed about amidst the tidal waters of the Sundarbans, the happier women of the village gibe at her and give her false news of the death of her husband.

At the height of the rains, the *Komda*, a large fish-eating bird which haunts the banks of the Brahmaputra, utters its loud *tub, tub*, the livelong night. The people say that it is a ghost who is speaking, and every one considers it an omen of ill-luck when he hears it.

In Bhádra, the Tál fruits ripen and fall to the ground. They lie there, and apparently decay, but if opened even after many days, they will be found to contain a clear transparent kernel of great delicacy. The wife is led to compare this wonderful power of retaining its beauty and freshness, with her own comeliness, and to fear that before Nílá returns, she may be an old and haggard woman.

The rest of the monologue, I hope, explains itself, and so I introduce it without further preface.

मीलार वारमासि गान ।

॥ अमरायुष ॥

रहत अमरायुष मासे खेते पाका धान ।

केच काटे केच माड़े केच करे नवान ॥

१

करक करक नवान दिया माविर दुह ।

धरे माह अमाजीर पति नवानेर किवा दुह ॥

२

रद मास भौङ्गानु नीला ना पुरिख बास ।
 बांसिते खेसिते बादल सक्कुचै पौस मास ॥ १

॥ पौस ॥

रदत पौस मासे मुखे चन्कार ।
 भैले मांस ना बादले सकुन जगल ॥ ४
 नाबारले १ मांस बाड़े पावे माटी ।
 तनु ना चैन बामि पर पुबसेर दासी ॥ ५
 रद मास भौङ्गानु नीला ना पुरिख बास ।
 बांसिते खेसिते बादल सक्कुचै मास मास ॥ ६

॥ मास ॥

रदत मास मासे नरले बाड़े सित ।
 तुहार चोड़न, तुहार पाड़न, तुहार सिधुरर बासि ॥ ७
 रदत मास भौङ्गानु नीला ना पुरिख बास ।
 बांसिते खेसिते बादल सक्कुचै फालगुन मास ॥ ८

॥ फालगुन ॥

रदत फालगुन मासे वसने बड़े बायो ।
 तुहारदल बामार बह ताकुया निला करिख रायो ॥ ९
 ताकुया भाइ मारे भाइ बान्बिया चारि बादल ।
 सिख यदि कुभाजन बय मुदने काय माइल ॥ १०
 केमन तौमार मुरु चाते दिखे बड़ि ।
 नागादल पाइले ताहार मुखे मारि भाठार बाड़ी ॥ ११
 दुन दुन चोड़े कन्या दुन सचरि ।
 तौमाते बामाते कथा मुब केन तुलिस् ॥ १२
 रद मास भौङ्गानु नीला ना पुरिख बास ।
 बांसिते खेसिते बादल सक्कुचै चैन मास ॥ १३

॥ चैन ॥

रदत चैन मासे चैताली परव ।
 बरे बाड़े बार साधु तार बड़ नौरव ॥ १४
 रद मास भौङ्गानु नीला ना पुरिख बास ।
 बांसिते खेसिते बादल सक्कुचै वैशाख मास ॥ १५

॥ वैशाख ॥

रदत वैशाख मासे म्दख्य माड़े पुड़ा ।
 नीलार चौवन देखि र जाली कुमड़ा ॥ १६
 मुया लया पान लया बचले बान्बिब ।
 पुबसेर धन बामि बनेते राखिब ॥ १७

परेर मानिक साधु देखिसे जवे कि ।
 तोमार घरे बाहे समुझ बन परे जुठे बारवे ॥ १८
 रद मास भौङ्गानु नीला ना पुरिख बास ।
 चाँसिते खेसिते बारल समुझे जैठ मास ॥ १९

॥ जैठ ॥

रदत जैठ मासे माहे पाका आम ।
 घरे बाहे बार साधु तार बड़ बाराम ॥ २०
 रद मास भौङ्गानु नीला ना पुरिख बास ।
 चाँसिते खेसिते बारल समुझे बासाङ मास ॥ २१

॥ बासाङ ॥

रदत बासाङ मासे माहे मङ्गा पानी ।
 तोर साधु पड़े मछो उज्जानि भाडानी ॥ २२
 ये दिन भरिबे तोर प्रानेर निज पति ।
 बाउछाझे माघार कंस हँडिब मज मति ॥ २३
 राम लखन दुद जुठ सङ्ग भेजे जवे चुर ।
 दिने दिने मखिन जवे सिंतेर सिन्दुर ॥ २४
 रद मास भौङ्गानु नीला ना पुरिख बास ।
 चाँसिते खेसिते बारल समुझे बावन मास ॥ २५

॥ बावन ॥

रदत बावन मासे बाउसे पाका धान ।
 कोङ्गा पखिर जाके आमार सरीर कम्पमान ॥ २६
 रद मास भौङ्गानु नीला ना पुरिख बास ।
 चाँसिते खेसिते बारल समुझे भाद्र मास ॥ २७

॥ भाद्र ॥

रदत भाद्र मासे माहे पाका ताख ।
 मारी चङ्गे ररप यौवन राखिब कत काल ॥ २८
 बत पारि यौवन तत दिन राखि ।
 राखिते ना पारि यौवन विस बारङ्गे मरि ॥ २९
 रद मास भौङ्गानु नीला ना पुरिख बास ।
 चाँसिते खेसिते बारल समुझे बाखिन मास ॥ ३०

॥ बाखिन ॥

रदत बाखिन मासे दुर्गार अडमी ।
 जुझे जखे करे पुजा विषया रमनी ॥ ३१
 कबक १ पुजा माहे निब वर ।

मोर साधु बिदेसे बिदे फिरे बाधु बर ॥ ११

रद मास भौड़ानु नीला ना पुरिल बास ।

हांसिते खेजिते बादल सजुखे कार्तिक मास ॥ १२

॥ कार्तिक ॥

रद कार्तिक मासे बरिसार बैल सेस ।

मानिख करे नीला साधु फिरे बादल देस ॥ १३

इति ॥

NYLA'S SONG OF THE YEAR.

Agrahyana = November-December.

Here comes the month of *A'ghan* with its fields of ripening *dhán* ;
Some men reap, and some men thrash, and others hold *nabán*.
Yes, let them feast on rice and milk : their winter crops are home,
But what care I. My heart's own lord in countries far doth roam.
The month is filled, but not the hope that fills so full my heart.
Laughing and sporting cometh *Paush*, in turn to play his part.

Pausha = December-January.

"When *Pausha* comes, the wat'ry mists conceal the flowers sweet ;
"Who dies in *Paush*, no vulture nor jackal him can eat."
But let them eat, or eat they not, the earth my bones will claim,
Not e'en for life, would I become another's slave in shame.
The month is filled, but not the hope that fills so full my heart.
Laughing and sporting cometh *Mágh*, in turn to play his part.

Mágha = January-February.

And next comes *Mágha* dreary. Oh, the shivering in bed.
Cotton quilts, and cotton blankets, cosy pillows for the head.
The month is filled, but not the hope that fills so full my heart.
Laughing and sporting *Phálgun* comes, in turn to play his part.

Phálguna = February-March.

Lo, *Phálgun* with his winds of spring : and *Nílá* now would cry,
"My Love, the wind hath made my lips and tongue all chapped and dry.
"The Fisher-brethren ply the trade from which they take their name ;
"And when the boys are naughty, the *guru* gets the blame."

"Then, Sir," I'd ask with mocking smile, "what *guru* tutored you*?"

"Oh, if I only had him here, I'd birch him black and blue."

"Nay, hush, Good Wife," the Good Man said, a smile upon his face,

"Whene'er you speak of gurus learned, 'tis you should ask for grace."

The month is filled, but not the hope that fills so full my heart.

Laughing and sporting *Chaitra* comes, in turn to play his part.

Chaitra = *March-April*.

Now comes the month of *Chaitra*, with its *charak pújá* gay.

Happy the woman there, whose lord is with her on the day.

The month is filled, but not the hope that fills so full my heart.

Laughing and sporting *Bais'ákh* comes in turn to play his part.

Vaisákha = *April-May*.

And then comes glowing *Bais'ákh*, when the granaries they break,

And it is my *Nilá's* beauty, that the bloomy melons take.

My husband takes his betel-leaf, and wraps it in his cloth.

"A man's sole wealth it is," he says, "to lose it I'd be loth."

My Good Man dear, for other's wealth do not your wife forsake:

But think of your dear pearl at home, which others fain would take.

The month is filled, but not the hope that fills so full my heart.

Laughing and sporting *Jyaishṭha* comes, in turn to play his part.

Jyaishṭha = *May-June*.

See, here comes merry *Jyaishṭha* with the mangoes on the trees:

If now my Lord were but at home, how I should live at ease.

The month is filled, but not the hope that fills so full my heart.

Laughing and sporting *Aśhádḥ* comes, in turn to play his part.

Aśhádḥ = *June-July*.

Aśhádḥ is come. The *Ganga's* full.—What words fall from thy mouth?

"Thy husband dead and drowned beneath the tides that fill the south."

If e'er my Life's Dear Lord should die, I'll loose my braids of hair,

And break the necklace round my neck, all strung with jewels rare.

I'll dash to atoms two fair shells,—a *Rám* and *Lakshman* pair,

And dark will be the *Sindur* line that separates my hair.

The month is filled, but not the hope that fills so full my heart.

Laughing and sporting *Srúbāṇ* comes, in turn to play his part.

* *Khaḍi* is the chalk which is put into the hands of children, when they are learning the alphabet.

Srāvāṇa = July-August.

Here comes the month of *S'rāvaṇ*; the *a-us* is in the ear;
 The *Komḍā* calls, and, at his voice, my body shakes with fear.
 The month is filled, but not the hope that fills so full my heart.
 Laughing and sporting *Bhādra* comes, in turn to play his part.

Bhādra = August-September.

With *Bhādra* all the *Tūl* fruit are ripening day by day
 A woman I, how long shall I, keep my youth fresh as they.
 Long as I may I'll keep my youth,—a woman's all, say I.
 And when my youth is gone from me, I'll poison take and die.
 The month is filled, but not the hope that fills so full my heart.
 Laughing and sporting *Āśvin* comes, in turn to play his part.

Āśvina = September-October.

Here comes the month of *Āśvin*, with dread *Durgā's* *Ashṭamī*.
 With flowers and water will I make a widow's heart-felt plea.
 Let others worship as they will: I too will ask a boon:
 That my dear husband far away, may homeward travel soon.
 The month is filled, but not the hope that fills so full my heart.
 Laughing and sporting *Kārtik* comes, in turn to play his part.

Kārttika = October-November.

And with the month of *Kārtik*, the yearly round is o'er,
 And *Nīlā* dear, his traffic done, is welcomed home once more.

In conclusion I would plead guilty to, I fear, many inaccuracies in the preceding translations. Many of the words used are devoid of meaning even to the singers. They have found them in the song, and it is not their business to alter things written in the *Satya Yuga*. Sometimes they are unable to explain whole passages, saying, "It is a *Satya yuger kathā*, how are we to know it." For other words they have a traditional meaning, which I am fain to accept for want of a better. For instance, I am told that *तोनाजिह*, in the Tiger song, means "both", and have translated it so, because I fail to trace the derivation of the word. There are several gentlemen throughout the district who take an intelligent and lively interest in its dialect, but even their help has been sometimes ineffectual in unravelling a Gordian knot.

Notes on the Bhars and other Early Inhabitants of Bundelkhand.—By
VINCENT A. SMITH, B.A., B.C.S.

(With one plate.)

The origin, history and fate of the Bhar* tribe have long afforded material for speculation and enquiry to students of local antiquities and history in the eastern districts of the N. W. P. and Audh, but hitherto no attempt seems to have been made to trace the westward extension of the race, or to collect any information concerning it in the districts west of Alláhábád and Banda. The following notes are the result of observations and enquiries made in the Hamírpur District during the last two years, and, incomplete and fragmentary though they are, they will I hope be found to supplement usefully the information previously collected by observers in the eastern districts and to throw some light on the history of the Bhar tribe.

The Census returns of 1872 give the total number of Bhars in the N. W. P. as 243,462, and of Ráj Bhars as 13,481, the grand total being 256,943 : the district details† show that the tribe is now almost exclusively confined to those eastern districts which were formerly included in the Province of Benares and in the kingdom of Audh : the census figures may not perhaps be perfectly accurate, but they certainly indicate correctly in a general way the distribution of the tribe throughout the N. W. P.

It will be observed that not a single Bhar is recorded as residing in any of the Bundelkhand districts ; it is, however, well known that the Bhars were once numerous in Banda, and the information which I have collected proves that in former times they lived in every part of the Hamírpur District, and were even found in the Jhánsí District west of the Dhasán River : how much farther west they may have extended I have at present no means of judging, but it is evident that the tribal movement has been from the west eastwards, and it would therefore appear that the answer to the question 'who were the Bhars' ? should be sought, not, as has hitherto been done, in the localities where they have been driven to bay, but rather in those western regions from which they emigrated.

The former presence of the Bhars in the Hamírpur District is attested by the traditions, which will be presently described, and by local names in every pargana. A few examples of such names out of many may be of

* The name is usually spelt 'Bhar', but the spelling 'Bharr' would more accurately represent the pronunciation.

† Details are :—

RAJBHAR.—Jaunpur (256) : A'samgarh (316) : Gházípur (5,631) : Gorakhpur (1,464) : Bastí (5,814). Total 13,481.

BHAR.—Meerut (22) : Badáon (14) : Agra (130) : Kánhpur (1248) : Alláhábád

interest; thus, the old name of the town of Sumerpur (in Parg. Sumerpur) is Bharuá, and in the parganas of Maudhá, Panwári-Jaitpur, Jalálpur, and Ráth, respectively, we find localities named Bharsawán, Bharwára, Barkhari or Barkhari, and Bhanpaurá Kherá, and in several of these cases the evidence of the name is confirmed by that of tradition.

There seems to me to be little doubt that the Bhars are a non-Aryan race, and are the congeners of the Gonds, Kols, Bhils, and other more or less wild and predatory hill tribes who once occupied Bundelkhand. It is, as Sir H. Elliot* observes, "confessedly very difficult to trace the connexion or difference between the aboriginal tribes of Bhars, Cherús, Seorís, and Kols", and Mr. Sherring† believes "that many of the aboriginal tribes of India were originally blended together." Whatever may be the precise connexion between the so-called aboriginal tribes, it is quite certain that several of them occupied Bundelkhand simultaneously and jointly, and I suspect that in traditions they are often confounded. For instance as in the case of M. Gund‡ (in Parg. Panwári-Jaitpur), where the name points apparently to the Gonds, the original settlers are spoken of as Chamárs: in such cases I suspect that the term Chamár is used in a vague way to cover the ignorance of the speaker, and is practically equivalent to "low caste barbarian"; the word Chamár it will be remembered is not properly the name of a tribe, but simply means a worker in leather. I think it very probable that the Chamárs, who now form the most numerous element in the low caste labouring population, are an extremely heterogenous body, and have but recently been developed into a caste formed of the fragments of tribes, which were free from the trammels of caste, and were alike unclean and impure in the eyes of the Brahmans, and whose remnants have now been lumped together by Brahman pride as the men who work in leather, the unclean thing.§

We have no direct knowledge of the inhabitants of Bundelkhand at the dawn of history; our earliest piece of information is that afforded by Hiouen Tshang in the 7th century A. D., who states that the king of Kha-

(76): Jaunpur (14,695): A'samgarh (74,144): Mirsápur (4,338): Benares (34,805): Ghárápur (52,060): Gorakhpur (43,152): Basti (17,322): Ga hwal (456).

Total 243,462.

[From N. W. P. Census Rep. I, pp. 105, 135.]

* Beames' Elliot, I, p. 60, *s. v.* Cherú.

† J. R. As. Soc. V., N. S., p. 399.

‡ Here, as in many other villages in the south, a Gond ghost is locally worshipped.

§ In connection with this subject, it may be noted that the *kusá* or waistcloth, worn by the low caste women of Bundelkhand, seems to be the same garment as that used by the women of the Maiwár Bhils (J. A. S. B., XLV, Pt. I, pp. 355 and 389): and the same dress is used by the Gonds (Beames' Elliot, *s. v.* Gond).

juráho was a Brahman. About 800 A. D., the Chandel dynasty arose and ruled in Kálinjar, Khajuráho, and Mahobá, but the inscriptions which give us the names and lineage of the rulers tell us nothing of the ruled. Chand in his account of the Chauhán and Chandel war (in 1184 A. D.) gives us a glimpse of the subjects of the Chandels in his list of the warriors of the Chandel prince Parmál; the list names Isur Dás Lodhí Bhupál, two Gonds, a Baghel, a Gahlaut, and others, but in what I have read of Chand's poem I have not found any mention of the Bhars. Famous though the Chandel dynasty is for the great embankments and splendid temples constructed under its auspices, I believe that, even in its flourishing days, the country was but very partially cleared, and was chiefly inhabited by sundry hill tribes, who owned indeed a certain allegiance to the Rájá, but yet lived for the most part free of control, and indulged with little restraint in their hereditary propensities for fighting and plunder. According to the census returns of 1872, the Chandels in the Hamírpur District number only 656, and, although they were undoubtedly once much more numerous than now, I do not believe that they ever colonized the country in large force. In the Mahobá pargana the Chandels are zamíndárs, I think, in only two villages; in the rest of the district I do not know of their holding a single village, and the local* traditions of the many villages in every pargana which I have examined, in no case mention the Chandels as the former owners of the soil, but everywhere we find traces of Gonds, Kols, Bhíls, Bhars, Káchhís, Ahírs, Chamárs, and other low caste and outcast people as the original occupiers of the land.

I believe then that the Chandels were simply a small clan who supplied the members of the ruling dynasty and much of the *personnel* of the local court, but who never supplanted the tribes that were in occupation of the soil previous to the rise of the dynasty. But the Bhars and Gonds and their fellows have now disappeared, or have at least lost all tribal individuality, and can no longer be identified under the old names, and other races are lords of the soil. In other parts of India a similar transfer of the land seems to have occurred, but there the history of the change is obscure and the details unknown; here, however, the outlines of the revolution can be clearly traced, and even some of the details can still be vividly presented.

Whatever may be the truth with regard to eastern Audh, where Mr. Carnegie† with apparently considerable reason, doubts the reality of the fact of a Rájput conquest, there is no doubt that in the Hamírpur District the Bhars, Gonds and other early occupiers of the soil, were in compara-

* For some of this local information I am indebted to notes made by natives employed by Mr. W. Martin, C. S., and to his contributions to the N. W. P. Gazetteer.

† J. A. S. B., Vol. XLV, (1876), p. 297 seqq.

tively recent times vanquished by force of arms and obliged to yield their lands to the conquerors, who either exterminated the vanquished or reduced them to a servile condition: in a great portion of the district the victors were Rájput, but in extensive tracts they were* Lodhís, themselves a tribe of probably non-Aryan descent. It is impossible to say exactly when this contest began and when it ended, but it was protracted and intermittent, and certainly lasted from 1080 A. D. to 1730 A. D., as I now proceed to show in some detail.

The Sárdúl Charitra, a metrical chronicle of the Bágrí Thákurs, relates the manner in which 750 of that clan treacherously destroyed at Kahrá, in the west of the Banda district, 1000 Kols and Bhíls, and then seized their villages in the year 1137 Samvat = 1080 A. D.; the story is curious and interesting, but is too long to quote: it is to be observed that at the date mentioned in the chronicle the power of the Chandel dynasty was at its height. Another similar tribal record tells of the conquest of the Bhíls in the same tract of country by the Mauhárl Thákurs in the year 1239 Samvat = 1182 A. D.

The parganas of Hamírpur and Sumerpur are now almost exclusively held by Bais, Gaur, Gautam, and other Thákur clans, most of whom retain more or less distinct traditions of their having entered the country from the north-west, cleared the jungle and founded the existing villages: for example it is still remembered how in the year 1405 Samvat = 1348 A. D., Bija Rai Gaur came from Ajmír and entered the service of Hamír Deo Karchulí, the founder of the town of Hamírpur, and settled his followers and relatives in twelve villages in the neighbourhood: and many other similar traditions might be related, though a precise date is not generally given.

I have already mentioned that the local nomenclature of the northern parganas shows traces of the presence of the Bhars previous to the Rájput invasions.

It is plain then that in large tracts of country the wild tribes had been early overpowered, but in many places they held their ground much longer: thus the story is told that the Bhars of Islámpur† in the north of the Ráth pargana were punished by Islám Sháh for looting royal treasure, and it seems most probable that the prince referred to was Sher Sháh's son Islám Sháh, who reigned from 1545-53 A. D. and whose favourite capital was Gwáliár.

At Maudhá in the east of the Hamírpur District mention is made of

* I use the form Lodhí in preference to Lodha, because the former is that commonly used in Hamírpur.

† Here and in several neighbouring villages the Bhars are remembered as Bharé Thákurs: the desire of low caste tribes to pass as Rájput is well known.

the Kols so late as the year 1730 A. D., when a battle took place between Dalí Khán, a son of the Súbahdár of Alláhábád, and the Bundelás, the latter being assisted by the Kols, with whom Dhánuks, Kanjars, and Kayfers are said to have been associated.

The foregoing details show the gradual manner in which the aboriginal* tribes have been supplanted.

The interesting question as to the nature of the religion of the Bhars was raised by Mr. Sherring,† and has since been discussed by Mr. Carnegie. The former gentleman came to the conclusion that the Bhars were Buddhists; and the latter arrived at the somewhat ambiguous result that the "god-neglecting, caste-disregarding race" which formerly held Eastern Audh were the Bhars.‡ Mr. Sherring's arguments and the plates of Bhar sculptures, published in illustration of his essay, seem to me to prove that the religion of the Eastern Bhars was Jain rather than Buddhist, and the facts which I shall now mention are I think sufficient to raise a presumption that the Bhars and other aborigines of Bundelkhand during a period of at least two or three centuries professed Jainism, though perhaps not exclusively. It may well be that in earlier times they were Buddhists, for the close relation between the Jain and the Buddhist faith and the high antiquity of the former are only now beginning to be perceived.

A tradition is current at Mahobá that many years subsequent to the conquest of that city in the reign of Shiháb-uddín§ (1202-3 A. D.), Ajaipál and Bhar and others, seven brothers who were Jains and Jogis and great magicians, became rulers of the country: Ajaipál conquered Ajmír, but Bhar held Mahobá, and so oppressed the Musalmáns that they invoked the aid of Malik Sháh who came from the west, and after a bloody contest slew Rájá Bhar and his fourteen sons, whose wives then burned themselves without the aid of fire, the place where they sacrificed themselves being pointed out to this day as the *Chaudáh Rání kí satí*, i. e., the burning-place of the fourteen queens.

Mauza' Bharwára in pargana Panwári-Jaitpur is said, according to the local tradition, to have been founded by Rájá Bhar of Mahobá|| and to have been occupied by Lodhis in 1300 Samvat (= 1243 A. D.): as illus-

* I use the word 'aboriginal' as a convenient term, but as I have hinted above some of the so-called aborigines may themselves have moved from their original seat.

† In the essay already quoted, p. 228.

‡ J. A. S. B., XLV, Pt. I, 299.

§ Mr. Blochmann, in J. A. S. B., XLIV, Pt. I, p. 277, proves the correct date of the conquest.

|| A tradition is quoted in N. W. P. Gaz. I, pp. 406-7, to the effect that a temple at Dadhwá Manpur Garrampur in pargana Badausá of the Banda District was the treasury of the Bhar Rájás of Kálinjar, whose descendants continued to use it until a recent date: this is the only reference I know to Bhar Rájás of Kálinjar.

trating the supposed connection between the Bhars and Jainism, it is noticeable that at Dinaí about a mile from Bharwára there is a colossal Jain image of Setnáth with an inscription dated 1196 Samvat (= 1139 A. D.), and the ruins of a highly ornamented temple are a conspicuous object on an adjoining hill top. In other localities I have found at and near Bhar sites small Jain sculptures which it would be tedious to specify. The earliest known Jain inscription in Bundelkhand, (supposing its date to be correctly read, which is doubtful*) is one at Khajuráho, dated 1011 Samvat = 954 A. D., in the reign of King Dhanga: the other Jain inscriptions from Khajuráho and Mahobá, enumerated by General Cunningham (Arch. Rep. II, 448), range from 1142 to 1234 Samvat, i. e., 1085 to 1177 A. D.: eight additional dated Jain inscriptions, which I know of in various places in the Hamirpur District, range from 1196 to 1232 Samvat = 1139 to 1175 A. D. At Khajuráho all the important temples, whether Vaishnava, Saiva, or Jain, seem to have been erected in the eleventh century A. D.†: we may therefore safely affirm that Jainism flourished in Bundelkhand during the eleventh and twelfth centuries A. D. side by side with other forms of religion, and we have already seen that during the same period much of the country was occupied by the Bhars and other aboriginal tribes.

I have already mentioned that Mr. Sherring's arguments to my mind proved the eastern Bhars too to be Jains; chance enables me to offer a fact in confirmation of this theory.

I lately obtained from Banda a collection of hymns to the twenty-four deities of the Digambar Jains as there recited at a Jain shrine: the first hymn is addressed to Ádináth, and its opening lines which I quote‡ below, show that the ruined Bhar stronghold Pampápur near Mirzápur, the locality described in detail by Mr. Sherring, is still a sacred place of the Jains.

A Bhát supplied my paṇḍit with lists, as complete as he could remember, of the Bhar and Gond§ tribal deities; the following he named as the Bhar gods:—

* Cunningham, Arch. Rep. II, p. 433, and J. A. S. B., XXIX, 396.

† Fergusson, Ind. Archit., p. 245.

‡ आदिनाथ परमेश्वरसामी स्वयमदेव मनभायेजी ।

बाहन चाङ्ग जनेवर हाजी पंपापुर को बायेजी ॥

मखिचम २ फिरत जाचो कुँडत बादि मुनीसुरजी ।

पंपापुर मंज भवन से ठाकुर बाये बिराजेजी ॥

§ The Gond deities he remembered were: (1) Narhar, (this is mentioned by Chand as the name of a Gond champion): (2) Nagesur: (3) Jhakajhak: (4) Gupraiya: (5) Karuwá.

(1) Sattī-Sattā: (2) Muṇḍā Deo: (8) Bhainsesur: (4) Ratāsā or Raktāsā: (5) Bharrāha Jārī: (6) Jhapatā: (7) Marahī: (8) Bharāyanr.

The worship of these minor deities may of course have been practised by persons professing Jainism, in the same way as worship is now offered to scores of obscure local gods and demons, by persons professing various forms of Hinduism. It is possible that the Bhainsā Darwāza, one of the gates of the town of Mahobā, may be named after Bhainsesur.

Antiquarian visitors to Mahobā are familiar with the temple of Maniyā Deo, the tutelary deity of the Chandel Rājās; it is curious that the only other shrine in the Hamīrpur District, so far as I know, dedicated to this divinity is found at a village named Barel in pargana Rāth, where there are indications near the modern village, which is occupied by a Lodhī population, of the former existence of a town or large village which has long since disappeared. This locality seems to be the Bharel* named by the above quoted Bhāt as one of the Bhar villages, and some sculptures exist in the village such as are found at Bhar sites. It becomes, therefore, possible that Maniyā Deo was a Bhar goddess, and, if this be the fact, the circumstance throws some light on the origin of the Chandel race, which is admittedly impure. I had not an opportunity of seeing the object of worship at Barel, but the cherished image at Mahobā, which I have seen, is simply a shapeless block of stone daubed with red, and evidently represents none of the Hindū gods, whereas it is exactly such an object as we might expect to be the fetish of a tribe of hill men. There is not, so far as I am aware, any tradition of a close connection between the Chandels and the Bhars,† but with the Gonds the Chandels are known to have maintained constant intercourse, sometimes friendly, and sometimes hostile. Chand tells us that the Chandel Rājā Kīrat Singh hunted at Maniyā Garh with Singh the Gond chieftain of Garha Mandlā on the Narbadā, and that afterwards when war broke out, Kīrat Singh was taken prisoner by the Gonds, an injury which was revenged by Alhā in the reign of Parmāl. The name of the Gond hunting ground Maniyā Garh inevitably suggests that Maniyā Deo may be a Gond as well as a Bhar deity, and, if this supposition be correct, an additional proof is obtained that there was little difference between Bhar and Gond. In the hills of the Kaimūr Range in Rīwā, east of Bundelkhand, the Bhars, Suriyās, Cherūs, Binds, and Kharwārs may still be

* The loss of the initial aspirate in local names is very common; thus in the Hamīrpur District, Bilrah and Bilahagrī were formerly Bhāl villages, and in Audh (J. A. S. B., XLV, Pt. I, p. 300) Badoī, Barrosā, Barāich, and Bareli derive their names from the Bhars: and many similar examples might be given.

† Oldham, 'Stat. Memoir of Ghazipur' (I, 48), states that Chandel Rājputs murdered the Bhar Rājā and founded the principalities of Bijaigarh, Bardhī, and Barhar in the Rīwā territories.

found intermingled, and "intermarriage between the daughters of the Kharwár chief and a Chandel Rájput prince is mentioned in the annals of Bundelkhand."* In Lalatpur, too, the connection between the Gond and Chandels seems to be remembered,† and the story of the marriage of Durgávatí of the Chandel line with the Rájá of Garha Mandl‡ shows that the connection subsisted so late as the sixteenth century A. D.; there is therefore nothing improbable in supposing that the myth of the union of Hemávatí with the moon as related in the Chandel legends was invented to conceal the fact that the Chandels really sprang from an aboriginal stock; whether this stock was called Bhar or Gond we cannot say, and, if I am right in thinking the two tribes to be very closely connected, the question is of no importance. The construction of the great Vijayanagar or Bijánagar lake near Mahobá is attributed to the Gaharwárs, who are said to have preceded the Chandels in that part of the country, and I think it is not unlikely that the Chandel clan is the result of crossing Gaharwár with Bhar or Gond blood: the popular legends indeed assert the fact of relationship between the Gaharwárs§ of Benares and the Chandels.

The Bhars of Bundelkhand, so far as we know them, seem to have possessed little of the arts of civilization, and to have consequently left behind them almost nothing of architectural or artistic interest. In the eastern districts the Bhars are credited with the construction of many tanks and massive forts, but in Hamírpur I have not met with a single fort or tank the construction of which is ascribed to them; everything old is indiscriminately called Chandel, and is usually placed to the credit of Rájá Parmál or his famous champions Alhá and Udal: it is, however, probable that some of the works attributed to the Chandels were executed by other races. The commonest objects of antiquity in the district are rude bas-reliefs of Hanumán, here usually called Mahábír, and there is scarcely one of the numerous sites of ancient abandoned villages, whether Bhar or otherwise, which is not marked by an image of the monkey-god.

Upright slabs or pillars of granite bearing on one face a pair of rudely carved figures in relief, are met with in many places. The design consists of two standing figures, one male, and the other female, holding each other by the hand: at the top left hand corner of the stone there is a detached

* Chandra Sekhara Banurjī, in J. A. S. B., Vol. XLVI, Pt. I, p. 25. I do not know what annals are referred to.

† N. W. P. Gazetteer, Vol. I, p. 351; but the statement there may be based only on Sleeman's narrative.

‡ Sleeman's History of the Garha Mandl Rájás in J. A. S. B. for 1837, Vol. VI, (2), pp. 621-648.

§ *Vide* Cunningham, Arch. Rep. II, 'Mahobá' and Beames' Elliot, s. v. Bhar, Chandel, Gaharwár.

open hand, and in the corresponding right hand corner a crescent moon and a circle representing the sun.

These sculptures appear to be *satī* monuments: they are very common in Pargana Jaitpur and are there sometimes spoken of as 'Sati-Satá'. Jaitpur was occupied by Gonds, who were expelled by the Bundelás and Maráthas. At an ancient village in pargana Ráth I found two of these stones, and close by, a *satī* pillar of the ordinary type* bearing only the emblems of a female hand and arm with the sun and moon, but without human figures. Stones sculptured with the sun and moon emblems, unaccompanied by either figures or hand, are often met with.

Rude effigies of single warriors, armed with a bow, or with a round target and a short straight-pointed sword, are also common.

I append a rough sketch or diagram (Pl. XIV) of a curious slab standing in the village of Tika Mau near Mahobá: the village is an ancient one, and is mentioned by Chand as belonging to Desráj, father of Alhá and Udal, and according to tradition was formerly occupied by Kurmís: the design resembles in general outline that of the "*satī-satá*" sculptures above, described, but differs in that the male and female figures are not holding hands and have heads resembling respectively a monkey and a bird, and that the detached hand is placed between the sun and moon.

On the surface of the mound marking the site of a Bhar village at Barenrá in Jalálpur, my paṇḍit picked up the two curious objects figured at the bottom of Plate XIV. They look like seals or amulets, and the material seems to be the coarse soap stone found in the district: I cannot even guess the meaning of the characters engraved on them, but the open hand on the larger one is exactly similar to that carved on the stone monuments. As is the case at many ancient sites in the district, bricks of great size are found at Barenrá.

The Bhar site named Bhāreswar near Rauro in pargana Ráth is remarkable for an irregular circle formed of twelve large upright stones, close to which two other stones are lying prostrate: one of the slabs here is carved with five small detached rings, called *nakat-gol* by the people, which remind me of the "cup markings" in Kamáon, described by Mr. Carnac†: coins are said to have been found at this spot, but as usual I could get no definite information about them.

I have often seen at old sites slabs engraved with sets of concentric rings a foot or more in diameter, which most probably symbolize Mahádeo, as conjectured by Mr. Carnac with reference to the similar sculptures in Kamáon, or may perhaps be images of the sun as the villagers say.

* Cunningham, Arch. Report III, p. x.

† J. A. S. B., XLVI, Pt. I, p. 1 seqq.

Further local enquiries, or a happy accident, may put me in possession of additional information about the Bhars of Bundelkhand, but at present the foregoing notes embody all that I can ascertain on the subject.

EXPLANATORY NOTE.

The preceding essay was written to illustrate a bronze plate inscription which purported to record a victory of the Lodhís over the Bhars of Parganas Ráth and Jalápur in the year 1404 Samvat, and was read before the Society* in its original form.

Sir E. C. Bayley and Dr. Rájendralála Mitra are of opinion that the inscription described by me is not genuine, and their opinion is based on arguments which I readily admit to be conclusive: the forgery was a clever one, but not sufficiently clever to deceive competent scholars.

I have therefore cut out from my paper all references to the inscription, and much other matter which rested on the authority of the paṇḍit, who beyond doubt contrived the forgery.

All information derived from a tainted source is of course open to suspicion, and therefore I must specify the assertions still remaining in the text of my paper which rest on information supplied by the incriminated paṇḍit.

The tribal records of the Bágri and Mauhár Thákurs were furnished by him in copies: the originals he said he had met with while employed on a tour of investigation under the orders of the Settlement Officer at Banda: there seems to be no particular reason why these documents should have been fabricated.

The Jain hymns, one of which I quote, were also brought to me by the paṇḍit, who professed to have taken them down from the dictation of a person who takes care of a Jain shrine at Banda; they are of little interest and not likely to be inventions.

The lists of Bhar and Gond deities, the name of Bharel as a Bhar village, and the names of Bilakh and Bilahagri as Bhil villages, rest on the authority of a Bhát as reported by the paṇḍit, and I have no special reason to suppose these particulars to be untrue.

The seals or amulets, whichever they are, were brought in by him, and seem genuine; but I have not visited Bareilly myself.

After the excisions it has undergone, my essay, I fear, presents a very disjointed appearance, and retains little of value or of interest.

V. A. SMITH.

12th December, 1877.

* *Vide Proceedings, As. Socy. Bengal, for December, 1877.*

*An unpublished Ghazal by Háfiz.—By H. BLOCHMANN, M. A.,
Calcutta Madrasah.*

In the Proceedings for November 1874, (p. 208), I noticed a MS. collection of choice verses containing an autograph of Prince Khurram (Sháhjahán). Among the poems, the following *ghazal* by Háfiz is given, which I have not seen in any MS. or printed edition of his *Diwán*. The style is easily recognized as that of Háfiz. (Metre, long *hasaj*.)

بسمد الله كه بازم ديدن رویت میسر شد •
 زخورشید جمالت دیدۀ بختم منور شد
 بصورتخانه دل روز تنهایی وصال را •
 بدان صورت كه باخود نقش می بستم مصور شد
 مرا از لطف تا بر سر نكندی سایۀ رحمت •
 همای بخت و دولت بر سر من سایۀ گستر شد
 نوید مقدمت دادند دادم جان بشكرانه •
 كه آنم موجب عیش دل اندوه پرور شد
 ز روی مردمی جانا قدم بر چشم حافظ نه •
 كه جایست در درون دیدۀ روشنی مقرر شد

1. Thanks be to God that a sight of thy face has again been granted me: the sun of thy beauty lights up the eye of my destiny.

2. In the gallery of my heart I painted the day of my loneliness in those (bright) colours in which I paint to myself the day of meeting thee.

3. When in thy love thou castest upon my head the shadow of mercy, the phoenix of fortune and success casts his shadow upon me.

4. The news of thy arrival was brought to me, and I gave up my heart to thanksgiving; for this was an occasion of joy for my grief-fostering heart.

5. Put boldly, O love, thy foot upon the eye of Háfiz; for within his beaming eye a place has been made for thee.



*A Grammar of the Language of Eastern Turkistân.—By R. B. SHAW,
Political Agent.*

INTRODUCTORY.

The Turkish tongues are of singular interest to the student of language. They are to him, what the mountains which surround their birth-place are to the geologist; who there can observe many of the vastest operations of nature and their results, naked as it were, and not veiled by the superficial covering which in other less barren countries makes the investigation and tracing out of the various formation so laborious a task.

The Indo-European languages are like an ancient building, where frequent restorations have interfered with the original design, and where finally a universal coat of plaster has destroyed all outward distinction between old and new. In the Turanian structure, on the other hand every tool-mark is still fresh, the places where the scaffolding has rested, are still visible, and we can almost trace each course of the stone-work to its origin in the quarry whence it was hewn.

It may seem strange that a language developed by the rude and nomad tribes of Central Asia, who in their own home have never known how to reduce it to rule (or rather to distinguish the laws through which they themselves had unconsciously formed it), should present in fact an example of symmetry in complexity such as few of the more cultivated forms of speech exhibit. Although its own people would have one believe that it is subject to no rule and almost purely arbitrary (their only notion of grammar being that of Arabic and Persian with which the Turkî cannot be made to fit); yet in reality a few simple and transparent rules suffice to account for all its permutations. These rules, possessing an accumulative power, are enough to produce the immense variety of forms noticeable in the Eastern Turkî.

We are now learning to believe that even in languages such as Greek, German, or even English, every seeming irregularity is really the result of laws, some of which we know and can trace in their action, and some of which are yet to be discovered. But in Turkî we can *see* them; it is as if the centuries were to flow backwards, and we could watch the building of the Pyramids and solve by ocular demonstration the doubts of the learned as to the method by which the vast blocks were transported from the quarries, and placed in their present positions. We can even detect in some instances a commencement in this Turanian tongue, of the process by which the Aryan languages have been polished down and enamelled, as it were, till they reached their present condition.

Viewed in this light the study of the Eastern Túrki is seen to have an interest which is not to be measured by the amount of the commercial or other intercourse likely to be facilitated by it. For the Turkish tongues, a journey eastward is pretty nearly equivalent to a study of the earlier forms of an Indo-European language. In either case we get nearer to the source ; and the less literary character of the former makes it easier to approach its origin in space than in time. Rémusat, in his "*Langues Tartares*"*, truly says : "Le dialecte de Constantinople est celui de tous qui s'est le plus enrichi, je pourrais dire appauvri, par l'introduction de mots Arabes et Persans ; et l'on n'en rencontre que fort peu dans la langue des Túrks voisins de la Chine, où l'on peut, pour cette raison, espérer de retrouver l'antique langue Túrke dans un état plus voisin de sa pureté primitive."

Valikhanoff (the son of a Kirghiz chief in the Russian service, whose name, Valí Khán, with the affixed Russian patronymic ending *off*, is significant of Russia's progress among those tribes) writes:† "The language.....spoken in Káshghar is altogether unknown to European savants", and Prof. Vámbéry, in quoting him, adds that this language "has incontestably the most primitive words and formations amongst all Turkish forms of speech."‡

In the Turkish of Káshghar and Yarkand (which some European linguists have called *Uighur*,§ a name unknown to the inhabitants of those towns, who know their tongue simply as *Túrki*), we can obtain a glimpse backwards at a state of the language when the noun (which in Western Turkish is almost inflected) was but a rude block, labelled if necessary by attaching other nouns, &c., to show its relation to the remaining words of a sentence, as in Chinese. Of these attached words we can still see the meaning and special force, and can even use some of them as independent parts of speech (see below in Chapter III and Chapter VII, Numerals). It requires scientific dissection to extract and realize the meaning of the genitive element in the Latin word "*rosæ*," for instance ; but the Túrki genitive *ulus-nung* ("tribe's," lit. "tribe property") bears its origin on its face, and it cannot be very long ago that the word "*nung*" or "*neng*" would have been used freely to mean "goods" or "possessions", as it is in the Kudatku-Bilik|| (translated by Prof. Vám-

* Page 250, edition 1820.

† See Messrs. Michel's "*Russians in Central Asia*".

‡ Vámbéry's "*Chagataische Sprach-studien*", p. 3.

§ This would seem in many cases to be a misnomer as applied to the modern language of Káshghar.

|| E. g. *ula neng* "bestow (thy) property."

béry). The mark of the accusative *ni* is at the present day in common use as an independent pronoun signifying "what".

When we follow these affixes into Western Turkish, they seem to have lost their initial consonants, and to have sunk into mere inflectional terminations.*

At the early period above referred to, the verb was perhaps a mere noun of action, destitute of any conjugation, although afterwards labelled by means of certain syllables (originally independent words) to indicate the several times and modes of the action. Such compound words, which could hardly be considered verbs, would apply equally to the *agent*, the *action*, and the *object* acted upon. In this stage the Túrki verb would have answered to the description of the same part of speech in an allied tongue: "The Tibetan verbs must be regarded as denoting, not an action or suffering or condition of any subject, but merely a *coming to pass*... they are destitute of what is called in our languages the active or passive voice, as well as of the discrimination of persons, and show nothing beyond a rather poor capability of expressing the most indispensable distinctions of tense and mood.....The inflection of verbs...is done in three different ways:.....(c), by adding [to the Root] various monosyllabic appendices, the Infinitive, Participles, and so called Gerunds are formed." [Dr. Jaeschke's Tibetan Grammar, printed at the Moravian Mission Press at Kyelang, in British Láhaul, Chapter VI, §§ 29 and 30], (see also page 262, below).

A further development of the language would consist in also labelling these verbal nouns with the several pronouns or the corresponding possessive affixes (according as the desired sense might require) to point out the subject of the action; and thus were at last obtained several tenses of a real conjugation.

* This will be seen by an inspection of the following comparative statement:—

	Root.	Káshghari Post-positions.	Osmanli terminations.
Nom.	<i>át</i>	....	....
Gen.	<i>át</i>	<i>ning</i>	<i>-ung (nū)</i>
Dat.	<i>át</i>	<i>gañ</i>	<i>-añ</i>
Acc.	<i>át</i>	<i>ni</i>	<i>-i</i>
Abl.	<i>át</i>	<i>dín</i> &c.	<i>-tén</i> &c.

All these stages of the Túrki verb formation co-exist in the present language of Yárkand. If one asks a man whether he has seen so-and-so, he replies: "*körgan*." This word may denote equally "the person who sees", "the thing seen", and "the action of seeing." But in a case of ambiguity, or for greater emphasis, he might also answer: *körgan-im bár* (lit. "*my* seeing exists"), or *körgan-man* (lit. "*I* the seer"). In one case the possessive (*im* "*my*"), and in the other the personal pronoun (*man* "*I*"), is affixed; and thus the 1st Person singular of two (Indefinite) Past Tenses is formed. These are the two typical modes of forming the persons of a tense, and there is no other.

Out of such simple materials is the whole Turkish conjugation produced, which Prof. Max Müller compares to a tree with innumerable branches, each of which is bowed down to the earth by the weight of the fruit which it bears. The above form, *kör-gan*, is but one of the several verbal nouns produced from the root *kör*; the same root when labelled with other affixes, instead of *gan*, denoting different times (tenses) or modes (moods) for the action, forms various verbal nouns and participles. These participles, either attached to pronouns as above, or in composition with auxiliary participles which are so attached, produce the whole of the 270 (and odd) tense-persons of which a primary Túrki verb conjugation consists.

Rémusat charges the Eastern Túrki (Ouigour) with employing no true auxiliary verb, i. e., according to his definition, an auxiliary personal future or past tense applied to a participle, either *future* or *past* (not *present*). "Il résulte de cette combinaison, des plusque-parfaits, des futurs, des parfaits composés, toutes choses inconnues en Ouigour."

A further acquaintance has revealed to us, at least in modern Ouigour ("actuellement la langue des habitants des villes depuis Khasigar jusqu'à Kamoul"), all these things which M. de Rémusat had missed. Such tenses as *qelip-idim*, "I had done", *qelip-bolurman*, "I shall have done", *qeladurghan-boldum*, "I have determined to do" (lit. "I have become about to do"), answer completely to the above definition. Thus the Túrki tongue leaves nothing to be desired in the way of tense varieties.

But this is not all; for the root itself previous to the addition of any tense or mood terminations may have its meaning or application modified by other affixes (producing secondary Verbs, Passive, Causative, Reciprocal, &c.). By the accumulative faculty of the Túrki tongue these produce numbers of fresh forms. Like a gambler who "doubles all round", each of them adds to the former stock of words a number equal to that which existed without it. Going round to each tense of the original verb and of its compounds, it lays down another by its side. One peculiarity of the process called "playing double or quits" is, as

pointed out by Thackeray in the case of Mr. Deuceace, that after a given number of repetitions (which may be easily calculated) the original stake will have swollen to the size of the National Debt. Fortunately there is a limit to the number of times that a Túrki verb can double its tenses; but still it reaches a figure which sounds most formidable to those who do not know that they can acquire it by a process of multiplication, and are not bound to add each unit separately to the mass of their knowledge.*

With all these possible combinations before him, the Túrki of the East appears to construct his words on each occasion from the elements at his disposal (as a compositor sets up type), rather than to employ ready-made or stereotyped forms. He accumulates affix upon affix until he has completed his meaning, instead of looking about him for a single word to which that meaning is already assigned.† Hence his belief that his language is arbitrary and dependent only on his own will (notwithstanding the fact that he really, though unconsciously, works on distinct and simple principles), and hence also the fact that to him each element of his words retains its separate vitality and meaning. When a Frenchman says “vous êtes,” he has ordinarily no notion that in the termination “—tes” he is repeating the pronoun “vous” in another form. But an Eastern Túrki is perfectly aware of the meaning of the termination in the words *dursiz*, “ye are,” *kelghaningiz*, “ye have done” (‘your doing exists’), and will not hesitate to use the same pronouns in other applications (as *siz-ga-birdim* “I gave to you,” or even superfluously prefixed to the verb, as *siz dursiz*, “ye are”; and so also *át-ingiz*, “your horse”).

As has been justly pointed out by Prof. Max Müller, among nomad families and tribes the tendency to adopt peculiarities and corruptions of language is constantly being neutralized by meetings and by the necessities of intercourse with other families or tribes among whom no such peculiarities, or different ones, have sprung up; while these meetings do

* It may easily be calculated how many separate elements require to be retained in the memory, in order to remember the vast number of forms of a single Eastern Turkish verb. Thus there are about 13 participial (and root) stems, and 25 different syllables or words used in the formation of tenses (including pronouns, auxiliary roots, and participles). There are also 6 modifying syllables, making the secondary verb-forms. Thus absolutely only 44 verb-elements require to be learned by rote, the combinations and permutations of which suffice to make up the entire Túrki verb conjugation amounting to nearly 29,000 possible forms applicable to each separate (transitive) verb root. See N. B. at end of “Verbs.”

† In Eastern Túrki “un-get-at-able-ness” would be a perfectly legitimate form (indeed quite a characteristic one). Vide *Yet- al- mas- lik*, &c.
attain able not ness.

not usually last long enough to allow of the growth of peculiarities common to the whole nation. When people, however, settle down in communities and towns, a certain number of expressions become worn down, as it were, by daily use, and in such a state of society these corruptions would be likely to become fixed and permanent. In this process the rationale of the various formations becomes less evident; the elements of the words are so fused together as to become indistinguishable; from want of recognizable examples men cease to put together unconsciously each word as they want it, and begin to use only those to whose sound they have become accustomed, and which are as it were ready-made. Thus the language loses in its richness of perhaps superabundant forms. It leaves the fluid and enters the solid state.

Even in Central Asia such a process has begun in the towns and villages. Who would recognize in the short word *wopti* the compound tense *bol-up-ir-d-i*, "it had become." Yet a native of Khokand, who will use the former in conversation, will spell it out at the full length of the latter if he has occasion to write it. He has not yet lost his sense of the full force of every one of the five elements that build it up. To a stranger who knew that the infinitive was *bolmaq* (or even *wolmaq*), the pluperfect *wopti* would seem a most irregular form, and would be no guide in forming the pluperfects of other verbs.

The Yárkandi (who lives further East) has not proceeded so far in his corruption of the word. He contents himself with shortening it into *bolupti* (showing greater respect for the root). So *aparado* (or, as the Andijánis say: *aparade*) is used, where the true form is *al-ip-bár-a tur-ur*, lit. "having taken (he) going is standing" (*viz.*, "he is taking away"). The intermediate steps are *alip-bára-trur*, then *alip-bàra-dur*, then *ap-bàra-dur*, and then *apara-dur*; the corruption going on independently in the several members of the word, converting *alip* into *ap*, fusing the initial *b* of *bár* with the preceding *p*, and turning *turur* finally into *do* or *de*. So also the imperative of another compound verb is shortened from *al-ip-kel* to *apke* or even *akké*. And thus some words travel West, from the desert their birthplace, leaving a letter behind them in each country where they halt, but bearing the scars indelible on their bodies.

In extending itself towards Europe the Turkish tongue seems to approach the inflectional stage of development. Even in such forms as *wopte*, *apke*, and *do* (for *turur*), the root itself, the very sanctuary of an agglutinative language, has been invaded. But, moreover, in Western Turkish the affixes or terminations have become so far blended with the verb that their origin has been lost sight of. Some Grammarians in their analysis have mistaken, for instance, the pronominal affixes for parts of

an auxiliary verb. Thus *kilrum* is by them supposed to be formed from the participle *kilur* and the word *im* "I am" (which is in reality no verb, but a pronoun). M. de Rémusat, in his most learned and interesting researches on the Tartar Languages, sees an anomaly in the fact that, while both in Osmanli and in Ouigour (defined as "encore actuellement la langue des habitants des villes depuis Khasigar jusqu'à Kamoul") there exist the tenses, *kilur-um* and *kil-dum* formed respectively with two tenses of the substantive verb, viz., *im* (*um*), "I am", and *idum* (*-dum*), "I was"; yet this verb only exists in Osmanli, and not in Ouigour. In other words, that tenses in a primitive Turkish language, (Ouigour) are formed by means of another verb which only exists in a later dialect (the Osmanli).

"Pourquoi n'y retrouve-t-on pas plutôt le radical Ouigour *erdi*, ou *dour*, ou *dourour*? Quelle cause peut avoir introduit un élément étranger dans la conjugaison des verbes, la partie la plus intime de la grammaire? Ce fait peu connu, si j'avais réussi à en bien exposer toutes les circonstances, offrirait, ce me semble, un problème philologique assez curieux à résoudre."

The answer is interesting and illustrates the progress of language. The seeming problem results from the degree to which forms, clear enough in Eastern Túrki, have become corrupted and obscured in Western Turkish. Taking the Past Tense, *idum*, &c., first, this certainly exists in Ouigour, where it is written *erdim* (ايرديم). The modern Kàshghari supplies the missing link by writing this word as above *erdim* or *irdim* and pronouncing it *idim*. Thus the Ouigour "radical" or auxiliary *erdi* which M. de Rémusat desired, is really present in the tense '*kildum*', '*kildi*', under its later form '*idum*', '*idi*', whose absence from Ouigour he laments.

Next taking the Present Tense *kilar-um*, formed with a supposed Pres. Tense of the Verb Substantive, viz. *im* "I am", &c.—the following comparison with the corresponding Kàshghar (so called Ouigour) or more primitive tense will solve the problem, or rather will show that there is none:—

OSMANLI.				PRIMITIVE.			
		Participle.	Supposed Verb			KASHGHAR (OUIGOUR.)	
		Substantive.				Participle.	Affixed Pronouns.
S.	1st.	kelur	<i>um</i>	kelur	...	<i>man</i>	(=I)
"	2nd.	kelur	<i>sen</i>	kelur	...	<i>san</i>	(=thou)
"	3rd.	kelur	—	kelur	...	—	—
Pl.	1st.	kelur	<i>iz</i>	kelur	...	<i>miz</i>	(=we)
"	2nd.	kelur	<i>siz</i>	kelur	...	<i>siz</i>	(=ye)
"	3rd.	kelur	<i>lar</i>	kelur	...	<i>lar</i>	(=they)

It is plain that the Osmanli terminations are merely survivals of the primitive affixed pronouns.*

In no case can it be allowed that such a series of dissimilar syllables is really one tense, or that they are parts of the verb "to be."† An examination of the Yárkand and Káshghar dialects accounts for them in another way; and even were this not the case, analogy is against such irregularities of form in a Turkish verb, no sign even of a common root being apparent in the different persons.

Thus, if the Ouigour (Káshghar) form of Turkish does not possess such a Verb Substantive as *im* "I am" (as M. de Rémusat justly says), so neither does the Osmanli. There is no element in these Osmanli tenses which does not exist independently in the so-called Ouigour or Eastern Túrki. Though I have taken Rémusat's words as my text (because they themselves suggest the comparison with a more primitive dialect), yet it would seem that many Grammarians are under the same misapprehension with regard to the supposed Osmanli substantive verb. The pronominal affixes have become so blended in the verbs, as almost to lose all trace of their origin, and what is this but a long step towards inflection.

Thus in the varied dialects of that wide-spread tongue which is spoken over 70 Degrees of Longitude, extending from under the shadow of the Great Wall of China and the head waters of the Yellow River almost to the shores of the Adriatic, we see a whole volume in the history of language unrolled before us. Nearly every stage in the development of speech, between the monosyllabism of China at one end and the highly developed inflectionalism of Europe at the other, can be studied in the dialects spoken by that Turkish race which forms a link between the extreme East and the extreme West of the Old World.

It is hoped that an account, however imperfect, of the more Easterly or primitive form of this tongue will not be without interest to students.

In the following pages it will be noted that the Perfect Participle has been written with a *p*, whereas in the Extracts it will be found to end in a *ḡ* (*ḡ*). But it must be remembered that the Túrki writers

* If it be urged that besides the use of the syllables *im*, *sen*, &c., as verb-terminations, they are also used with substantives and adjectives, &c., in the sense of the verb "to be"; this may be paralleled by the Eastern Túrki usage by which pronouns are affixed (without any verb) to substantives and adjectives and other pronouns, and yet do not cease to be pronouns: e. g. *kichik-man* "I (am) small"; *Türk-san*, "thou (art) a Türk"; *shu-man*, "I (am) he". The verb "to be" is simply 'sous-entendu' in these cases.

† The present tense of *irmek* "to be" would be *ira-man* or *irur-man*, *irur-san*, &c. This tense is found in old books.

are very chary of wasting more "*nuqtas*" than they can help, and make but seldom a difference in writing (and sometimes in speaking) between پ and ب and between چ and ج. The sound given to the final letter of the Perfect Participle is distinctly that of *p*, as may moreover be discovered from the fact that it hardens the dentals which follow it (in affixes), e. g., *bolu(p)-ti*, and not *bolu(b)-di*, as would be the case according to the Rules of Phonetic Variation (which see) if the final consonant were soft.

Again, it will be seen that I have written *ait-ti*, *ket-ti*, whereas in Túrki manuscripts these words are often written *ait-di*, *ket-di*. This latter spelling is due to a recollection of the origin of the formation (*viz.*, the presence of the auxiliary *irdi* or *idi* in a shortened form), but the pronunciation is in fact that of a double *t*; as in English the word written as "cupboard" is pronounced "cubboard." The Túrki writers, however, very frequently recognise this pronunciation by merely putting a "tashdid" over the *t* instead of preserving the *d* in the second place (تّ for د).



CHAPTER I.

THE LETTERS.



The letters employed in writing by the inhabitants of Eastern Turkistán are the same as those in general use among Muhammadan nations, *viz.*, those of the Arabic alphabet. It is needless to describe their system of writing at any length since it is known to all Oriental scholars; only the peculiarities of pronunciation, form, or use, will be noted here.

1. A, ا in the beginning of words is often pronounced very broad (like *aw*); as in *át* = horse (pronounced *awt* or *ot*).

In other parts of a word, if preceding several consonants together, it is also often pronounced broad.

Ex.: *báshqa* = other (pronounced *boshqa*).

In other cases, however, it resembles the *a* in *father*.

The short pronunciation of *a* is that of our words *ordinary*, *oriental*, *America*, &c.

In some words the *a* is pronounced like the English *a* in 'hand', 'than', &c.

Ex: *Yarkand*, pronounced something between that spelling and 'Yerkend'; *at*, 'name', pronounced like the English word 'at' (almost *ett*).

N. B.—As the people of Eastern Turkistán are rather uncertain in their use of the long vowels in writing, the use of them in short syllables being common and not implying any lengthening of the sound, in the following pages the broad mark (*á, é, í* and *ú*) will only be introduced when the *sound* is long, and not invariably wherever long vowels are used.

Ex: باشلاماق will be written *báshlamáq* (pronounced almost *bosh-lamock*). Although there are three 'alifs', yet only the first and third are pronounced long or broad. So also with the other vowels.

ب پ B & P, often interchanged in writing, and often confounded in pronunciation.

ت T, the ordinary oriental, or soft European sound.

ج چ J & Ch, often interchanged; when preceding consonants, they both of them tend towards the pronunciation of the French 'j'; hence in that position they are often confounded with one another and with *sh*.

Ex.: 'ichku' = goat, almost like 'ishku' (and, *vice versé*, the word *tap-shurdi* has been found written *tapjurdi*).

Before vowels the distinction is better kept up.

Ex.: *chigmaq, jabduq*.

ح H, a harsh guttural aspirate, but yet distinct from the following letter. The Eastern Turkistánís put below it the mark usually denoting the other oriental *h*.

خ Kh, the German *ch* (as in *machen*, not as in *ich*).

د D, the ordinary sound.

ر R, do. But the Yárkandís often swallow it altogether when it precedes another consonant, and sometimes in that case omit it even in writing.

Ex.: *arpa* = barley, pronounced *apa*; *irdi, irmas*, pronounced and often written *idi, imas*.

ز Z, the sound as in 'zeal.'

س S, the ordinary sound. The Túrakis write this letter with three dots reversed beneath the letter.

ش Sh, the sound of the French *ch*, or the German *sch*, or of *sh* in the English word *shall*. (See remarks under J.)

ع the oriental letter 'ain', a sound inexplicable in writing.

- غ *Gh*, the oriental letter 'ghain', resembling in sound the Parisian 'r grassayé', or the Northumberland 'burr', sometimes interchanged with ق, *q* (see Chapter II, "Phonetic changes of Consonants").
- ف *F*, often interchanged in pronunciation, and even in writing, with *P*; as 'Fádshah' for 'Pádshah'; 'furwah' for 'parwah', and *vice versa*, 'pursat' for 'fursat'.
- ق *Q*, pronounced far back in the throat with a kind of choking effort. The Yárkand pronunciation of it is rougher than that of the Persians. Sometimes interchangeable with غ *gh* (see "Phonetic Changes").
- ك *K*, the ordinary sound, as in the English word 'keep'.
- گ *G*, the ordinary sound, as in *get*, never as in *gin*. *K* and *G* are sometimes interchangeable (see "Phonetic changes"), and in manuscript the second stroke is generally omitted.
- نگ *ng*, is pronounced as in English, but the *g* is not separately or distinctly sounded even before a vowel. The pronunciation is that of "hanger", not of "anger".
- ل *L*, the ordinary sound.
- م *M*, do.
- ن *N*, do.
- و *W* or *O* or *U*. As a consonant, the same as the English *w*. As a vowel, there are four varieties of pronunciation, not distinguished by any difference in the vernacular writing, *viz.* :—
- O*, as in *bone*.
- Ö, (German sound). Ex.: *kön* (day) rhymes with G. *schön*, but is pronounced a little shorter.
- U*, (English *oo*). Ex.: *bu*, (this) pronounced *boo*.
- Ü, (French *u*) or German *ü* or *ue*. Ex.: *ülmak* (to die): the sound of *ü* in German 'über'.
- ▲ *H*, the common aspirate.
- ی *Y* or *E* or *I*. As a consonant, pronounced like the English *y*; but the Yárkandís often give it a slight sound of the French *j*: as *yüz* (side), pronounced 'jüz' (French *j*), and *iké* (two), pronounced *ijké*. As a vowel, either long *è* (the French sound in "père", the same as the English diphthong *ay*), or short as in *then*; or else *i* (either short as in 'bit,' or long as in 'machine').

THE VOWEL MARKS.

The Eastern Turkistání written language possesses, though it seldom uses, the ordinary Oriental vowel marks. The entire system of spelling is

in theory that of the Arabic alphabet ; but as this system is a foreign adaptation, and not a home-growth (for the Eastern Túrki existed both in a spoken and in a written form before the introduction of Arabic into the country), we find many traces of imperfect fitting between the language and the writing that conveys it.

Even in books we meet with the same word spelt in different manners ; but more especially is the divergence apparent in the want of distinction between the sounds represented by the short vowel marks "zabar" (ـَ), "zer" (ـِ), and "pesh" (ـُ), and by the long vowels "alif" (ا), "ye" (ي), and "wáo" (و) respectively. These latter are often pronounced short, *e. g.* : دین pronounced *din* (from) as though written دد, while in Persian it would be pronounced *dín* (faith). The "pesh" over a consonant is often pronounced like an *i* : *e. g.*, نُش *tüsh*, pronounced *tish* (tooth).

The Yárkandís on the whole seem to use the oriental vowels much like we use our own. That is, they rather ignore the system of vowel-sounds as inherent in consonants, and consider a written vowel almost necessary to complete a syllable, whether long or short.*

CHAPTER II.

PHONETIC VARIATION.

The Root of a Verb never changes in any formation ; nor does any Substantive† or Adjective. But there are numerous syllables capable of being affixed, whose vowels and consonants vary with those of the word they are attached to, according to certain general rules which are not without exceptions.

A somewhat similar fact in European languages (as regards the consonants) is the change of the Latin prefix *ad* into *ac* in the word *accept*, into *at* in the word *attain*, and into *af* in the word *affix*, &c.

* I have found خبار spelt خبر, &c.

† Excepting when a final *q* or *k* softens into a *gh* or *g* respectively before an affix. See p. 256.

The guiding principle of the Túrki variation seems to be this: that the mouth and throat having assumed a certain shape for the pronunciation of certain sounds, it is difficult in the compass of the same word to shift the position of the organs; or, when a hard breath is coming out, to change it suddenly into a soft breathing; and *vice versâ*.

Thus, if the throat has been put into the half choking state necessary to pronounce the 'ghain' (*gh*) or the 'qáf' (*q*), and another guttural comes immediately afterwards, it is difficult to prevent this being sounded with the same choking effort (or, in other words, it is difficult to shift forward suddenly the place of utterance); and *vice versâ*.

Thus it will be found comparatively easy to pronounce *sarigh-qul* (where two choking gutturals follow one another); but a difficulty will be found in trying to say consecutively *reg gum* (the Persian and the Túrki words respectively for 'sand'), where the contact between the root of the tongue and the back part of the palate (for the *g*) has to be shifted suddenly back into the throat for the *q*; and still more difficult to give the proper sounds to each of the so-called gutturals in the following compound: *âq kupruk* ("white bridge"), where the initial *k* will almost inevitably retain some of the choking *q* sound, unless a fresh breath be taken.

An effort is required, and this the Túrki avoid.

Thus, (a) *Gutturals (so called) of either class*, which may be roughly designated as common [*k* and *g*], and true (choking) [*q* and *gh*], when contained in a root tend to bring any guttural contained in an affix into the same class.

So again, when one has pronounced the syllable *yet*, it is easier to complete the word with a *t* than with a *d*. Thus *yet-di* becomes changed into *yet-ti*, for the same reason that *cup-board* has become *cubboard* in English pronunciation. So *pit-gan* becomes *pit-kan*.*

On the other hand after the liquids *r* and *l*, which only require a soft utterance, it would require a fresh effort of the breath to bring out the hard sounds of *k*, *q* or *t*, so *g*, *gh* or *d* are used.

Ex.: *bâr-ghan* "going"; *kel-di* "he came".

Thus, (b) *Hard consonants at the end of the root tend to harden the utterance of the guttural or dental of the affix, and vice versâ*.

* * * *

The principle is the same in the case of the vowels. When the tone of a word, as it were, is in *u* (*oo*), say, the Túrki continue that sound, or one complementary to it, in certain of the affixes.

* See *post*, Specimen pieces (copy of Passport): "*Yârkand-ga khidmat-ka*." Here *ga* and *ka* are the same word, but the initial guttural is softened after the final *d* of *Yârkand*, and hardened after the final *t* of *khidmat*.

Ex. : *ur-dum* not *ur-dim*
tösh-lök not *tösh-lik*.

Such are the principles on which the practice seems to rest. The following are generally the rules by which these principles work ; but they must be considered rather as tendencies than as rigid laws, and they only act where no other consideration interferes.

It is not all affixes that are liable to variation. Some seem to partake of the unchangeable nature of the roots. The particular affixes which are liable to phonetic variation will be pointed out in the following pages.

PHONETIC VARIATIONS OF CONSONANTS.

FINAL LETTER OF ROOT (Simple or Compound).	CONSEQUENT INITIAL OF AFFIX.		
	Guttural.		Dental.
	Usually after <i>t, k, g, n</i> , in body of Root.	Usually after <i>b, p, ch, d, s, m,</i> <i>l, y, q</i> , in body of Root.	
a, d, e, g, h, i, j, l, m, n, o, r, u, z, Ex. 1, (See below).	ordinary.	choking.	d Soft
	g or	gh	
ch, k, q, p, s, sh, t. Ex. 2, (See below).	or	or	t Hard
	k or	q	

[N. B.—If the root ends with either of the consonants with which the affix *may* begin, there is simply a re-duplication.

Ex. : *tig-gan* not *tig-kan*.]

Ex. 1 : *sakla-ghan*, *sakla-di*, from *sakla-mak* = to take care of.

kel-gan, *kel-di*, from *kel-mak* = to come.

qel-ghan, *qel-di*, from *qel-màq* = to do.

tut-ma-ghan, from *tut-màq* = to seize.

kön-ga, "to a day", *yol-gha* "to a road".

Ex. 2 : *ishit-kan*, *ishit-ti*, from *ishit-mak* = to hear.

ket-kan, *ket-te*, from *ket-mak* = to go.

kech-kan, *kech-ti*, from *kech-mak* = to pass over.

qàch-qan, *qàch-ti*, from *qàch-màq* = to flee.

tiàh-ka, "to a tooth", *yàsh-qa*, "to an age".

Thus, in the above examples the final letter *l* of the root *kel* determines that the initial letter of the participial affix shall be a *soft* guttural (*g* or *gh*) rather than a *hard* one (*k* or *q*); while the *k* of the same *kel* determines which of the two soft gutturals should be chosen, *viz.*, the *ordinary* one *g*, and not the *true* (choking) one *gh*.

On the other hand, in the example *gel-ghan*, while the letter *l* again compels the choice of a *soft* guttural, the other root-consonant *q* necessitates the adoption of the *true* (choking) soft guttural *gh* rather than of the *ordinary* one.

In *ket-kan* again, we have the *hard* guttural induced by the final *t* of the root, while the other root-consonant *k* being *ordinary*, determines that the hard guttural used in the affix shall be of the same class.

It will be seen that there is a cross division of the gutturals; 1st, into *soft* (*g* and *gh*), and *hard* (*k* and *q*); 2nd, into *ordinary* (*g* and *k*), and *true* (choking) (*gh* and *q*).

Thus the rules given above may be re-stated in other words, *viz.*, that the *former* of these cross divisions is the one affected by the final letter of the roots, while the *latter* division is that over which the other letters of the root bear rule.

In the dentals there is only a simple division into soft and hard (*d* and *t*), affected only by the final letter of the root.

Any word ending in a *k* or *q* softens the final letter into *g* or *gh* respectively before an affix beginning with a vowel (and sometimes even before consonants). Ex. *kunglak* "a coat", *chaukan kunglag-i* "a young woman's coat"; *sariq* "yellow", *Sarigh-chopan* (the name of a place).

It may be added that the letter *q* seems to have a certain affinity to the broad sound of *á*, and the letter *k* to its short sound (almost like an *e* as in the English word *hat*). Thus *ماق* (*máq*) is pronounced almost like "*mock*," while *ماك* (*mak*) is pronounced as in "*MacAndrew*" (almost *mec*).

On the other hand, the vowel *e* seems to take its broad sound with the *k*, and its short sound with the *q*: *e*: *g*: *kel-mak* "to come" (pronounced almost "*cail-mec*"); and *qel-màq* "to do" (pronounced almost "*kill-mock*").

PHONETIC VARIATION OF VOWELS.

1. Whenever the affix begins with a Vowel and the Root ends with one, the latter prevails.

Ex.: *achku'm* (*achku* = key, and '*m*' possessive affix of 1st Person).

N. B.—With a final diphthong there is no elision; the chief vowel

(see Rule 2) induces the corresponding vowel for the affix. Ex. : 'tūi-ūp'.

2. In all other cases the affix assumes a vowel corresponding with the chief Root vowel, as follows :—

Root Vowel or Diphthong.	Corresponding Vowel for Affix.
1. <i>a ai</i>	<i>i</i>
2. <i>e</i>	<i>i</i>
3. <i>i</i>	<i>i</i>
4. <i>o</i>	<i>u</i>
5. <i>ō</i>	<i>ö</i>
6. <i>u</i>	<i>u</i>
7. <i>ū</i>	<i>ü</i>
8. <i>oi</i>	<i>u</i>
9. <i>ui</i>	<i>i</i>

Ex. (1). *tīla-dīm* [*tīla* (verb-root) and *d'm* (affix of 1st person Past)].

(5). *kōr-dōm* [*kōr* (verb-root) and *d'm* (affix of 1st person Past)].

(1). *tāp-ip* [*tāp* (verb-root) and 'p (affix Perf. Participle)].

(2). *kel-ip* [*kel* (verb-root) and 'p (affix Perf. Participle)].

(4). *soq-up* [*soq* (verb-root) and 'p (affix Perf. Participle)].

(7). *tūi-dūm* [*tūi* (verb-root) and *d'm* (affix of 1st person Past)].

(2). *ket-ing* [*ket* (verb-root) and 'ng (affix 2nd person)].

(6). *qum-luq* [*qum* = sand, 'q (substantival affix)].

(1). *bāsh-līk* [*bāsh* = head, 'k (substantival affix)].

(6). *yūk-ūng* [*yūk* = baggage, 'ng (affix 2nd person)].

(4). *yòl-nūng* [*yòl* = road, n'ng (affix genitive case)].

(6). *āzuq-umiz* [*āzuq* = food, 'miz (possessive affix 1st pers. Plural)].

(1). *gunāh-īmiz* [*gunāh* = sin, 'miz (possessive affix 1st pers. Plural)].

If there is more than one affix, each is affected by the preceding one as if this were the Root (both as to *consonants* and *vowels*).

Ex. 1: 'tut-ma-ghan'; 'tut-al-ghan', (without the affix *ma* or *al* interposed, the last affix would take the form *tut-kan*). So *yört-ōng* with the affix *lar* interposed becomes *yört-lar-ing*, not *-ōng*.

2. 'bīl-mang' ('bīl-ma-'ng'); 'kel-tur-up' ('kel-tur-'p') (Cf. *bīl-ing*, *kel-ip*). Often the first affix has itself been affected by the Root.

Ex. : 'bīl-in-ip', 'tut-ush-up.'

CHAPTER III. THE SUBSTANTIVE.

The PLURAL of Túrki words is formed by affixing the syllable *lar* (which does not vary phonetically) ; and whenever this syllable occurs with a Substantive, it comes immediately after the root or radical portion of the word, which root is in every case inalterable.*

Ex. : *át-lar* = horses (from *át* = a horse).

ata-lar = fathers (from *ata* = a father).

There are no ARTICLES in Túrki Grammar.

There is no difference of GENDER in Túrki.

Besides the above, two other sets of attached syllables or affixes are taken by the Substantive :—

(a). The first set is that of the POSSESSIVE Terminations. They are affixed to Substantives, &c., governing other substantives or pronouns in the genitive case, in the manner that will be seen below.

SINGULAR. POSSESSIVE
 AFFIXES.

EXAMPLES.

1st person	'm†	<i>át-im</i> = my horse ; <i>put-um</i> = my foot ; <i>ata-'m</i> = my father. See the Rules of Phonetic variation (vowels).
2nd ,,	'ng	<i>yer-ing</i> = thy place ; <i>achku-'ng</i> = thy key. (Vowel variable.)
3rd ,,	<i>i</i> or <i>si</i>	<i>yol-i</i> = his (her or its) road ; <i>ata-si</i> = his (or her) father. The vowel is not variable. The form <i>i</i> is used after a consonant and <i>si</i> after a vowel or a silent <i>h</i> termination.

PLURAL.

1st person	'miz	<i>üi-'miz</i> = our house ; <i>át-imiz</i> = our horse. (Vowel variable.)
2nd ,,	'ngiz or 'nglar	<i>qiz-ingiz</i> = your daughter ; <i>yört-önglar</i> = your country. (Vowel variable.)
3rd ,,	<i>i</i> or <i>si</i>	<i>yört-i</i> = their country. (Same as 3rd person Singular.)

* Except by the softening of a final guttural *k* or *q* into *g* or *gh* before an affix. See p. 256, at bottom.

† The apostrophe marks the place of the variable vowel in the affixes ; 'm therefore is a general form to express *im*, *um*, *öm*, &c.

As before mentioned, the Plural affix of the noun, where employed, precedes these (as well as any other) affixes.

Ex. : *át-lar-im* = my horses.

yört-lar-ing = thy countries [to be distinguished from *yört-önglar* = your (Pl.) country.]

yört-lar-inglar or *yört-lar-ingiz* = your countries.

Again :—*yol-i* = his (her, its or their) road.

yol-lar-i = his (her, its or their) roads.

These Possessive Affixes are merely subsidiary to the regular Possessive Pronouns (or Nouns in the genitive, in the case of the 3rd person), which, as in European languages, precede the governing Nouns. This will be further treated of in the Chapter on Pronouns.

(b). The second set of Affixes that may be attached to Nouns answer the purpose accomplished by declensional inflections and by prepositions in the classical and modern languages of Europe. For the sake of clearness they will be here classed under the ordinary declensional headings or cases; though these Affixes have not yet grown into the words they are attached to, as in the inflectional languages, but remain separate POST-POSITIONS.

CASES.	SUBSTANTIVE.	POST-POSITIONS.	ENGLISH.
Nominative	<i>át</i>	...	a horse.
Genitive	<i>át</i>	<i>ning</i> [<i>nung</i> or <i>nang</i>]*	of a horse.
Dative	<i>át</i>	<i>gha</i> [<i>qa</i> , <i>ka</i> or <i>ga</i>]†	to a horse.
Accusative	<i>át</i>	{ <i>'n</i> (Possessive) —'s horse. <i>ni</i>	a horse.
Locative	<i>át</i>	<i>da</i>	in (or at) a horse.
Ablative	<i>át</i>	<i>din</i> [or <i>dan</i>]	from a horse.
		<i>birla</i> or <i>bilan</i>	with a horse.
		&c., &c.	

N. B.—The Possessive form of the Accusative is employed as a Possessive Affix of the 3rd person only.

Ex. : *Pàdsháh-ning át-in alip-keł*, Bring the king's horse.

Any of these Post-positions (Sec. b.) may be agglomerated on to the end of any of the Possessive Affixes (Sec. a.) going through the whole declension with each of the latter.

Ex. : *yol-um-nung*, *yol-um-ga*, *yol-um-ni*, *yol-um-da*, &c., *át-lar-imiz-din*, &c.
road my of, road my to, road my (acc.), road my in horse (pl.) our from

The order in which the Affixes treated of in this Chapter take their

* See "Phonetic Variation of Vowels." The Yarkandis have a preference for the form *nang*.

† See "Phonetic Variation of Consonants."

places (when present) after the Noun, is as follows : 1st, Noun ; 2nd, Plural Affix ; 3rd, Possessive Affix ; 4th, Post-position.

Ex. : *üi-lar-i-ning* = of his houses.

(Noun) (Pl. Aff.) Poss. (Post-pos.)

qiz-lar-ingiz-ga = to your daughters.

(Noun) (Pl. Aff.) (Poss. Aff.) (Post-pos.).

Sometimes the Genitive post-position *ning* is omitted, and only the Possessive affix of the other noun retained, *i. e.*, two nouns are placed in apposition, the latter of them in the *possessed* form of the 3rd person ; this is done when the compound is a common one in frequent use, as in English "house-door", door-key", "sun-light."

Ex. *nàs kutu-si* = "a snuff-box" (for *nàs-ning kutu-si*).

Qol kap-i = "a hand-cover" (*i. e.* glove).

Yuz-bàsh-i = a centurion, lit. "the head of a hundred."

Note.—DERIVATION OF THE DECLENSIONAL AFFIXES OF THE GENITIVE AND ACCUSATIVE. The affix of the GENITIVE may be represented (as has been seen above) by the formula *n'ng*, which becomes *ning*, *nung*, &c., according to the vowels of the word that it is affixed to. Now I imagine that this may be originally the same as the substantive *neng*, which in the ancient form of Túrki called UIGHUR means "thing" or "property." [See Vámbéry's "Uigurische Sprachmonumente", Vocabulary, p. 208.] In order to express the idea of the genitive, *e. g.*, to say "the Chief's horse", the Túrki would find the mere apposition of the word *Bèg* "Chief", by the side of the word *àti*, "the horse (his horse)", insufficient to discriminate between possessor and possessed ; so they would label off the owner by the affixing of the word "*neng*", meaning "property".

Thus they would say "*Bèg neng àti*", which would mean "Chief property the horse". Here "Chief-property" or "Chief's property" would be the general description of the class of things to be denoted, amongst which one thing is afterwards more particularly designated by saying "the horse". Thus we first get the *genus* (genitive), and then the particular individual in that genus. [See Max Müller's "Lectures on Language," Vol. I, p. 114, Fifth Edition ".....*casus generalis*, the general case, or rather the case which expresses the *genus* or kind. This is the real power of the genitive."]

A more uncertain derivation is that of the ACCUSATIVE affix *ni*. The same syllable also forms the Túrki word for "that" or "what (that which)". Thus *àt-ni mindi* may perhaps be really "horse that-which he rode"; *nan-ni yedur*, "bread that-which he is eating", *i. e.*, "he rode a horse", "he is eating bread". The affix *ni* thus would point out the object of the verb ; its subject being left undistinguished, as it is indicated by the affix of the verb itself.

POSSESSIVE AFFIX, 3RD PERSON. It has been seen above that the Possessive Affixes corresponding to the several persons are as follows :

1st *yol-um* = my road.

2nd *yol-ung* = thy road.

3rd *yol-i* = his road.

In the Accusative, however, as we have also seen, there is another Possessive Affix of the 3rd Person.

1st *yer-im-ni* = my land (acc.), or *yol-um-ni* = my road (acc.)

2nd *yer-ing-ni* = thy land (acc.), *yol-ung-ni* = thy road (acc.)

3rd *yer-in* = his land (acc.), *yol-un* = his road (acc.)

as well as *yer-i-ni*, *yol-i-ni*.

It seems that this same Possessive Affix of the 3rd person was formerly used in all the oblique cases (not the accusative only). The following expressions have been found in an old verse :—

Turkistán-ning yer-in-da kháli imas erán-lar.

Har bir qulach yer-in-da yátur mardán erán-lar.

“ In the land of Turkistán there is no lack of heroes.

In every fathom of its soil there lie heroic men.”

Thus in old Túrki the Possessive Affixes (at least for the oblique cases) ran thus :—

1st ——— 'm

2nd ——— 'ng

3rd ——— 'n

a usage not yet quite obsolete in Eastern Turkistán and which seems to have been generally retained in the more Western dialects.

CHAPTER IV. THE ADJECTIVE.

The Túrki ADJECTIVE does not change at all, either for the different cases or for gender or number.

Further details regarding it will be found under the heads of “FORMATION” and “SYNTAX”.

The COMPARATIVE of Adjectives (and Adverbs) is obtained by adding the affix *rak*, *ràq* or *rák* :

Ex. : *obdán* = good ; *obdán-rák* = better.

The SUPERLATIVE is generally formed by inserting the object of comparison (or at least the word *hamah* = “all”) in the genitive and putting the adjective* into the *possessed* form (3rd person).

* This adjective thus becomes for the nonce a substantive : “the best” = “the one who is best.”

Ex.: *Muhammad-ning dīn-i hamah dīn-lar-ning ulugh-i* = Muhammad's Faith (is) the great (est) of all Faiths.

Bu hamah-si-ning chung-i = (lit.) "This (is) the big(gest) of all of them"; or as we should say: "This is the biggest".

Hamah ât-lar-ning yakhshi-si alip-kel = (lit.) "Bring the best of all the horses, i. e. "Bring the best horse."

The DIMINUTIVE is formed by the affix *ghana* (both the *gh* and the first *a* being subject to Phonetic variation).

Ex.: *kichik-kina* = tiny little.

khush-ghana = rather happy.

THE PRONOUN.

The PERSONAL PRONOUNS are, in the Singular: *man* = I, *san* (or *sen*) = thou, *ul* = he, she or it; and in the Plural: *biz* (or *bizlar*) = we, *siz* (or *sizlar*) = you, *ular* (for *ul-lar*) = they.

N. B.—As, in polite conversation, the forms *biz* and *siz* are often used with reference to a single person (like our word *you*), the other forms *bizlar*, *sizlar* are employed, when there might be a doubt, to denote plurality.

These pronouns receive the affixes of the different cases exactly in the same way as substantives do [Substs. Sec. *b.*]

Ex.: NOM. *man* I

GEN. *man-ning* or *maning* of me

DAT. *man-ga* to me

ACC. *man-ni* or *mani* me

LOC. *man-da* in me

ABL. *man-din* from me, &c., and the others in like manner.

However, the 3rd Person Singular changes the *l* into an *n* before the Gen., Dat., and Loc. affixes, and before the Abl. affix *din*, viz., *un-ning* or *uning*, *un-ga*, *un-ni* or *uni*, *un-da*, *un-din* (instead of *ul-ning*, *ul-ga*, &c.). Before *birla* and some other post-positions, it takes the Gen. form viz., *uning birla* = "with him (in the unity of him)."^{*}

In the oblique cases *an* is often used for *un*; as *aning* instead of *uning*.

The POSSESSIVE PRONOUNS are simply the Personal Pronouns with the genitive affix, viz.—

Maning = my; *saning* = thy; *uning* or *aning* = his or her; *biz-ning* or *biz-lar-ning* = our; *siz-ning* or *siz-lar-ning* = your; *ular-ning* = their.

* In speaking of persons, the *genitive* of this pronoun is generally used before any of the post-positions, e. g., *uning-ga* = to him (instead of *un-ga*); *uning-din* for *un-din* [not with the Acc. post-pos., however]. Compare Vámbéry's "Uigurische Sprach-monumente", p. 35, where a similar rule is mentioned as prevailing in the ancient tongue of Uigurs. The same also sometimes takes place with *man* and *san* (I and thou).

We have already seen (Subst., Sec. *a*) that there is a set of possessive terminations or affixes of each person applicable to nouns. These possessive terminations are not generally of themselves sufficient to take the place of the ordinary possessive pronoun (or noun in the genitive). These also are frequently used and come before the noun, as in the following Table :

POSSESSIVE

	Pronoun.	Noun Termination.
my	= <i>maning</i>	' <i>m</i>
thy	= <i>saning</i>	' <i>ng</i>
his, her or its	= <i>uning</i> or <i>aning</i> (or —* <i>ning</i>).....	<i>i</i> or <i>si</i>
our	= <i>biz-ning</i>	' <i>miz</i>
your	= <i>siz-ning</i>	' <i>ngiz</i> or -' <i>nglar</i> .
their	= <i>ular-ning</i> (or —* <i>lar-ning</i>).....	<i>i</i> or <i>si</i>

Ex. : *maning ât-im* ; *saning yer-ing* ; *tâgh-ning yol-i* ; *biz-ning üi-'miz* ;
 me of horse my thee of place thy mountain of road its us of house our
siz-ning qiz-ingiz ; *ular-ning yört-i*.
 you of daughter your them of country their.

As before, the post-positions of the various cases may be affixed to these compounds as may be necessary.

Ex. : *maning ât-lar-im-din* = from my horses.
 me of horses my from

DEMONSTRATIVE PRONOUNS : *ul* or *u* = that there (or he) ; *shul*, or *shu* = that here ; *bul* or *bu* = this ; *shu-bu* or *ush-bu* = this very, &c. These, when used before a substantive, are indeclinable, as adjectives. But when used alone, they receive the usual affixes of case and number, like a Noun or a Personal Pronoun.

In the oblique cases of the Singular, the *l* of *ul*, *shul* and *bul* changes into an *n* (which vanishes before another *n*) ; while the *b* of *bul* becomes *m* in those cases.

	SINGULAR.		PLURAL.
Ex. : Nom.	<i>shul</i> or <i>shu</i> <i>bul</i> or <i>bu</i>	Nom.	<i>shu-lar</i> <i>bu-lar</i>
Gen.	<i>shu'-ning</i> <i>mu'-ning</i>	Gen.	<i>shu-lar-ning</i> <i>bu-lar-ning</i>
Dat.	<i>shun-ga</i> <i>mun-ga</i>	Dat.	<i>shu-lar-ga</i> <i>bu-lar-ga</i>
Acc.	<i>shu'-ni</i> <i>mu'-ni</i>	Acc.	<i>shu-lar-ni</i> <i>bu-lar-ni</i>
&c.	&c.	&c.	&c.

ADJECTIVAL PRONOUNS. Under this head may be classed the compounds formed by other Pronouns and the affixes *dak*, *dâq* or *dâgh* and *cha*. The former of these is the same as the affix *dik* (in common use), and implies "likeness." The second, *cha*, expresses "amount" or "extent."

* This blank represents a noun.

Exs. of the former : *mun-dàgh* = this-like.

shun-dàgh = that-like, such.

Exs. of the latter : *mun-cha* = this amount, this much.

shun-ga-cha = to that amount, so much.

and combined : *an-dàgh-cha* = to an amount similar to that.

Used as Adjectives, these are indeclinable ; but they are also sometimes employed alone, in which case they take the usual post-positions. [They are also employed as Adverbs.]

The particle *ki* or *gi* is used almost as a Pronoun. It answers to the Hindustání "walla." Thus *maning-ki* = mine, *Bàdsháh-ning-ki* = the King's. It therefore takes the place of some noun which is understood between the speakers. It receives the usual post-positions ; for instance, if a horse is in question, one may say "*Kim-ning-ki-ga mindi*" = whose did he ride ? "*maning-ki-ni urdi*" = he struck mine. The English word "one" most nearly expresses it : "the *one* belonging to me," &c.*

We shall see in the Syntax that this (or its parallel forms *gi* or *ghi*) takes the place of a relative pronoun in subordinate sentences.

INTERROGATIVE PRONOUNS are *kim* = who ? ; *ni* = what ? The latter with the addition of the interrogative affix *mu* or *ma*, makes *ni-ma* = what ? ; with *cha* it makes *ni-cha* = how much ? ; with the Persian *chand* it makes *ni-chand* = how many ?

Again a number of these words are derived from an obsolete *qäi* = which. Thus, with the possessive affix, *qäi-si* = which or who (of them) : *qäi-dàq* = what like ?

Probably as corruptions of these have arisen the forms *qän-dàgh* = what like ? and *qän-cha* = how much ?

Several adverbs also are derived from *ni* and *qäi*.

All these interrogative pronouns (excepting *ni*) take the usual affixes.

Ex. : *qäi-si-'miz* "which of us"

nima-ni äitti "what said he ?"

*

*

*

INDEFINITE PRONOUNS are *kim-ersa†* = some one ; *nim'-ersa†* = something, also *ni-ersa†* = something ; *ni-chand* = a certain number ; *kishi* = somebody, also used substantively for "a person ;" *hama* (P) and *hama-si* = all, or the whole (of it or them).

* This also is an old Uigur form. See Vámbéry's "Uigur. Sprach-monumente", p. 35.

† Perhaps compounded with *irsa* "may be" [the Potential of *irma†*] ; thus *kim-ersa* would be "who (ever it) may be," *ni-ersa* "what (ever it) may be." See Kudatku Bilik, Introd., *hargis kim irsa*, . *qalmaï-turur* "whoever he may be...he does not make" ('qui que ce soit...ne fait.')

REFLECTIVE PRONOUN: *öz* = self, is used instead of the Demonstrative or Possessive Pronoun when this pronoun refers to the person or thing which is the subject of the sentence [like the use of *khud* in Persian, and *áp*, *apna* in Hindústání]. The Reflective Pronoun is affected by the possessive affix of each person, and by the post-positions, where necessary; and if it is governed in the genitive by a noun, that noun takes the possessive affix of the same person:

Ex.: *öz-öm-ning át-im* = my own horse.

self my of horse my

öz-öngiz-ning yört-lar-ingiz-ga = to your own countries.

self your of country (pl.) your to

Sometimes the possessive termination and the genitive post-position are omitted from the *öz*.

Ex.: *öz ikhtiyar-im* = my own choice, for *öz-öm-ning ikhtiyar-im*.

When used merely like the word "self" in English, it takes the possessive terminations before the post-positions (if any) just like a noun.

Ex.: *öz-öm* = myself; *öz-öm-ning* = of myself, *öz-öm-ga* = to myself, &c.

öz-öng = thyself; *öz-öng-ning* = of thyself, *öz-öng-ga* = to thyself, &c.

öz-i = himself; *öz-i-ning* = of himself; *öz-i-ga* = to himself, &c.

[*Note.*—The *öz* being thus treated exactly like a substantive, suggests the possibility of its being merely a contraction of *yüz* = face; viz. "my face" for "myself."]]

CHAPTER V.

T H E V E R B.

All verbs in Túrki, both primary and derivative ones, active or passive, &c., are conjugated on precisely the same model. One might cut out the radical part of any verbal form, and substitute that of any other verb for it, and, with the exception of trifling phonetic changes, the conjugational frame-work would fit on to the new as well as it did on the original verb-root.

The radical portion of the verb suffers no internal alteration whatever. The conjugation is entirely effected by various affixes which convey the necessary changes of application.

The foundation of the system is the *verb-root*, from which are formed, by addition, several verbal adjectives and substantives which take the place of participles, and refer to the various times or modes in which action can take place.

We will take as an example the verb signifying "to do," of which the root is QEL.

SIMPLE ROOT : QEL ; expresses the bare idea of doing.

PRESENT PARTICIPLE : QEL*a* ; answers to our own Pres. Part. "doing" [where the root ends in a vowel this Participle adds an *i* : as ISHL*a*, ISHL*a**i* ; OQU, OQU*i*.]

PARTICIPLE OF CONTINUANCE : QEL*ár* or QEL*ur*. (See p. 297, note †.) This Participle seems to indicate a continuance or non-completion in the action of the verb, and is used, as will be seen, for all tenses requiring such a meaning.

PERFECT PARTICIPLE : QEL*ip* ; here the vowel of the affix varies phonetically in different verbs, and the general expression for the Perf. Part. affix would be '*p*', the apostrophe being replaced by the proper vowel in each case (see "Phon. Var. of Vowels"). This Participle implies the completion of the action.

INDEFINITE PARTICIPLE : QEL*ghàn* [The *gh* changes in different verbs into *q*, *k* or *g*. See "Phon. Var. of Consonants".] This Participle may properly be called Indefinite, both because it refers to no particular time for the action, and also because its application is not confined to either agent or object. In fact it may mean either the "person doing" (the doer), or the "act of doing," or the "thing done."

POTENTIAL PARTICIPLE : QEL*sa* "potential doing." [The vowel does not alter, but is always *a*.]

FUTURE PARTICIPLE : QEL*ghu*. [The *gh* changes as above.] This Participle only survives in composition with certain affixes which give rise to forms in modern use, of which the syllable "*ghu*," &c., supplies the future element. Thus with "*diq*," which implies probability, we get a

[PARTICIPLE OF PROBABILITY : QEL*ghu-diq*. This means "likely to do at a future moment."

PARTICIPLE OF FITNESS : Again, with the affix *luq* (*liq*) implying quality, we have QEL*ghu-luq*, which means "possessed of a do-able quality," i. e., "fit or proper to do, or to be done."]

These forms in themselves merely indicate a "coming to pass" in a general manner at the several times (or tenses) respectively, without connection expressed with any person or thing, either as subject or object. Even in this naked form, however, some of them may be used in making statements, where there cannot be much doubt about the application, especially in the 3rd person.

But usually, to give life to these dead forms, we require the pronouns. The addition of these at once suffices to convert a Participle* into a definite statement of fact, while at the same time they connect it with determinate subjects. Thus *qela* merely means "doing". But add the pronoun signifying "I," and you get the definite statement *qela-man* = I (am) doing.

The *Personal Pronouns* are used as affixes applied to such of the so called Participles as are Verbal *Adjectives*, chiefly for the tenses denoting *present* or *future* action. But the *Possessive Pronominal Affixes* (attached to the Verbal *Substantives*) give either a *past sense* (since a completed action is most essentially the *property* of the person who has done it);† or else a sense either of *Duty* or of *Intention*, e. g., "It is *thine* to do," i. e., "do thou," or "it is *my* (intention) to do," i. e., "I mean to do."

To exemplify these formations we will first take two isolated tenses of auxiliary verbs, the first of which is used in a *present* sense, and the other in a *past*. These tenses will also be useful hereafter in the conjugation of a complete verb.

1st. *DUR* (or *TURUR*) is probably a part of the verb *TUR-mâq*, meaning "to stand;" the Indefinite Participle is *DURghan* for *TURUR-ghan*. There is also a form *DUR-mish*.

[*N. B.*—The form *dur* having, as it were, lost its independence, and become a mere auxiliary, meaning hardly more than "is" (see *N. B.* p. 276); the original verb *tur-mak* (Pres. *tura-man*, &c.) is sometimes brought in as a fresh auxiliary expressing "permanence."]

2nd. *IRD'* (or *ID'*) is the Past of a defective verb *IR-mak*, meaning "to be," of which the Indefinite Participle is *IRkan* or *ikan*, and the Potential Participle is *IRsa* or *isa*. It also possesses a form *IR-mish* or *imish*. The rest are absent, with the exception of a Continuative Participle *IRur* found in old books.

PRESENT AUXILIARY.

Here the simple *Personal Pronoun* is affixed for each person (except the 3rd):

- S. 1. *DUR-man*† = (lit.) I stand.
2. *DUR-san* = „ thou standest.
3. *DUR* = „ (he) stands.

* Or any other Adjective &c., (see p. 296).

† Thus answering to the tenses formed with the auxiliary "to have" in modern European languages.

‡ The presence of the pronoun as a termination of the verb does not prevent its being used *before* the verb also, as the subject or nominative, e. g., *man dur-man* = "I stand" or "I am."

- | | | |
|--------|-------------------------------------|---|
| Pl. 1. | DUR- <i>miz</i> * = (lit.) we stand | or DUK- <i>miz</i> (dignified form used in Aksu, &c.) |
| 2. | DUR- <i>siz</i> = „ ye stand | DUK- <i>siz</i> . |
| 3. | DUR- <i>lar</i> = „ (they) stand | DUK- <i>lar</i> . |

N. B. It will be noticed that when the Pers. Pronouns are thus used as Tense-endings the Pronouns of the 3rd pers. are omitted. In the Singular the stem stands alone for the 3rd pers., and in the Plural, the mere affix of Plurality is added.

PAST AUXILIARY

with the *Possessive Pronominal* affix of each person added :

- | | | | | | |
|----|-------------------|--------------------------------------|--|---|---------|
| | 1 | 2 | | 1 | 2 |
| 1. | IRD- <i>im</i> | = I was ... (or) past existence [is] | | | mine. |
| 2. | IRD- <i>ing</i> | = thou wert „ | | „ | thine. |
| 3. | IRD- <i>i</i> | = he was „ | | „ | his. |
| 1. | IRD- <i>ik†</i> | = we were „ | | „ | ours. |
| 2. | IRD- <i>ingiz</i> | = ye were „ | | „ | yours. |
| 3. | IRD- <i>ilar</i> | = they were „ | | „ | theirs. |

[This word is pronounced *idim*, &c., dropping the *r*.]

There is another auxiliary verb BOL-*mâq* (root BOL) = to become or be. Its Continv. Participle is *bolâr* or *bolur*, &c. Its Potential Participle is, in regular form, BOL-*sa*. Also note a defective verb in the 3rd person singular, *viz.*, "*bâr*" = there is.

We have thus as materials out of which to form the Verb-Conjugation, on the one hand 7 *Stem*-elements (Root and Participles, see above), and on the other 10 *co-efficient* elements :—

* Note that *bis* takes the form *miz* when used as a verbal termination. This is a beginning of the process by which the Osmanli personal tense-terminations have become differentiated from their originals, the Personal Pronouns.

† This '*k*' is an abnormal form used instead of the possessive affix of the 1st person plural '*mis*'. Now this is the only one of the six persons whose possessive affix cannot easily be distinguished from its affixed Personal Pronoun ; and this probably led to the substitution of another form for the former in the case of verbs, to avoid confusion in the first person plural, between tenses ending with the Personal Pronoun and those ending with the Possessive Pronoun.

1. The Personal Pronouns *man*, &c. 6. The Aux. Tense *imish-man*,* &c.
2. The Possessive Affixes, *im*, &c. 7. The Aux. Tense *durmish-man*,* &c.
3. The Auxiliary Tense, *dur-man*, &c, 8. The Aux. Tense *ikan-man*,* &c.
4. The Aux. Tense *bolâr-man*, &c. 9. The Aux. Tense *irsa'm*,† &c.
5. The Aux. Tense *id-im*, &c. 10. The Aux. Tense *bolsa'm*,† &c.

Out of these simple materials, by adding each of the latter set in succession to each of the former (with certain omissions), almost the whole conjugation of every verb (with its seeming intricacies) is formed, as we shall now see.

* These are formed in the model of *dur-man*, &c., (with Pers. Pron.).

† These are formed in the model of *id-im*, &c., (with the Possessive Affixes).

SCHEME OF THE TURKI

	TENSES OF THE ROOT: QEL	TENSES OF THE PRE- SENT PARTICIPLE: QELA	TENSES OF THE CONTIN- UATIVE PARTICIPLE. QELÂR
1. With the Personal Pronouns.		<i>The Simple Present Tense.</i> QELA-man, &c., = I do, &c.	<i>The Future-Present Tense.</i> QELâr-man, &c., = I am about doing, &c.
2. With the Possessive Affixes.	<i>Imperative.</i> QEL-ing (2nd person) = do thou.		
3. With the Auxiliary <i>dur-man</i> .		<i>Compound Future Present Tense.</i> QELA-dur-man, &c., = I am about doing.	
4. With the Auxiliary <i>boldr-man</i> .			
5. With the Auxiliary <i>id-im</i> .	<i>Definite Past Tense.</i> QEL-'d-im, &c., = I did.		<i>Habitual or Imperfect Tense.</i> QELâr-id-im, &c., = I was doing (used to do).
6. With the Auxiliary <i>imish-man</i> .		<i>Hearsay Present Tense.</i> QELA-imish-man, &c., = I am understood to do.	<i>Hearsay Future-Present Tense.</i> QELâr-imish-man, &c., = I am understood to be about doing.
7. With the Auxiliary <i>dur-mish-man</i> .		<i>Hearsay Compound Present Tense.</i> QELA-durmish-man, = I am understood to be doing.	
8. With the Auxiliary <i>ikan-man</i> .			<i>Future-Present Indefinite Tense.</i> QELâr-ikan-man, &c., = I may be about doing.
9. With the Auxiliary <i>ires'a'm</i> .			<i>Future-Present Potential.</i> QELâr-ires'a'm, &c., = I might be about doing.
10. With the Auxiliary <i>bolca'a'm</i> .			

VERB CONJUGATION.

TENSES OF THE PERFECT PARTICIPLE: QELIP	TENSES OF THE INDEFINITE PARTICIPLE: QELGHAN	TENSES OF THE POTENTIAL PARTICIPLE: QELSA	TENSES OF THE FUTURE PARTICIPLE: QELGHU (QELghu-diq). (QELghu-luq).
<i>The Perfect Tense.</i> QELip-man, &c., = I have done, &c.	<i>The 1st Indefinite Past Tense.</i> QELghan-man, &c., = I have done, &c.		<i>Probable Future Tense.</i> QELghu-diq-man, &c., = I am likely to do, &c.
	<i>The 2nd Indefinite Past.</i> QELghan-im-bâr, &c., = I have done, &c.	<i>The Present Potential.</i> QELsa-'m, &c., = I may do.	<i>The Intentional Future.</i> QELghu-'m dur, &c., = I intend to do.
<i>Compound Perfect Tense.</i> QELip-dur-man, &c., = I have done, &c.	<i>Presumptive Past Tense.</i> QELghan-dur-man, &c., = I must have done, &c.		<i>Compound Probable Future Tense.</i> QELghu-diq-dur-man = I am likely to do.
<i>Future Perfect Tense.</i> QELip-bolâr-man, &c., = I shall have done.			
<i>Pluperfect Tense.</i> QELip-id-im, &c., = I had done.	<i>Indefinite Pluperfect Tense.</i> QELghan-id-im, &c., = I had done.	<i>1st Past Potential.</i> QELsa-id-im, &c., = I might have done.	<i>Preterite Future Tense.</i> QELghu-luq-id-im, &c., = I was to do or be done.
<i>Hearsay Perfect Tense.</i> QELip-imish-man, &c., = I am understood to have done.	<i>Hearsay Past Tense.</i> QELghan-imish-man = I am understood to have done.		
<i>Hearsay Compound Perfect Tense.</i> QELip-durmish-man = I am understood to have done.			
<i>Presumptive Perfect Tense.</i> QELip-ikan-man, &c., = I must have done.	<i>Presumptive Indefinite Past Tense.</i> QELghan-ikan-man, &c., = I must have done.		<i>Future of Necessity.</i> QELghu-luq-ikan-man = I am to do.
	<i>Indefinite Past Potential.</i> QELghan-bolsa-'m, &c., "I may have done."		<i>Future Potential.</i> QELghu-diq-bolsa-'m, = I may be likely to do.

N. B.—In the preceding Scheme the *stem*-elements occupy each its own vertical column, while the *co-efficient* elements run across the sheet, each in its own horizontal line. Only the 1st persons of the Tenses are given to save space.

SUPPLEMENTARY TABLE
OF THE
TURKI VERB CONJUGATION.

<i>Extra Tenses of the Root.</i>	<i>Complex Tenses.</i>	<i>Verbal Expressions.</i>
OPTATIVE OR FUTURE. (defective.) B. 1. QEL-ai = let me do, or I will do. 3. QEL-sun = let him do. P. 1. QEL-ali or aliq = let us do or we will do. 3. QEL-sun-lar = let them do (qelsilla).	(a) 2ND PAST POTENTIAL. QELsa'm-idi &c., I might have done, &c. (b) 3RD PAST POTENTIAL. QEL-'d-im-irsa, &c., = I may have done, &c. (c) 3RD PAST INDEFINITE. QEL-'d-im-ikan, &c., = I may have done. (d) COMPOUND FUTURE— PRESENT INDEFINITE. QELA-dur-ikan-man, &c., = I may be doing, or about doing. (e) FUTURE PRESENT PRE- TERITE. QELA-dur-id-im, &c., = I was about doing. (f) CONTINUATIVE PLUPER- FECT. QELip-dur-id-im, &c., = I had been doing.	(a) QELish-im bdr, &c., = I have to do, &c. (b) QELmàq-chi bol-'dum, &c., = I have agreed to do, &c. (c) QELA-durghan bol-'dum, &c., = I have deter- mined to do, &c. (d) QELA-durghan-idim = I was to do. (e) QELA-durghan-dur-man &c., = I am about doing. (f) QELsa'm bolur-ikan, &c., = I should do, &c. (g) QELsa'm bolur-idi, &c. = I should have done. (h). QELsa'm kirak, &c., = I must do. (i) QELigh-liq-man, &c., = I am in a doing or done state.

CONJUGATION OF THE VERB,

with ANALYSIS.

I. PERSONAL PRONOUNS—

First applying the *Personal Pronouns* to each of the Participles in turn, we get :

(a) with PRESENT PARTICIPLE—

THE SIMPLE PRESENT TENSE.

- | | |
|---|-------------------------------------|
| 1. qELA-man = I do. | 1. qELA-miz = we do. |
| 2. qELA-san = thou doest. | 2. qELA-siz = ye do. |
| 3. (Caret, <i>see</i> Comp. Pr. Tense.) | 3. (Caret, <i>see</i> Comp. Tense.) |

*This is a *Simple Present* Tense ;

(b) with CONTINUATIVE PARTICIPLE—

qELár-man or qELur-man = (*lit.*) I (am) continuously doing.

This refers obviously both to the present moment and also to those immediately before and after it. In practice it has obtained special reference to the latter, like our English "I am going to do," and this Tense may therefore be called the *Future Present* :

1. qELàr-man or qELàr-man "I am doing" or "about doing."
2. qELàr-san "thou art doing" or "about doing."
3. qELàr "he is doing" or "about doing."
1. qELàr-miz "we are doing" or "about doing."
2. qELàr-siz "ye are doing" or "about doing."
3. qELàr-lar "they are doing" or "about doing."

(c) with PERFECT PARTICIPLE—

THE PERFECT TENSE.

1. qELíp-man "I have done" ; (*lit.*) "I (have) completely done."
2. qELíp-san "thou hast done."
3. (Caret, *see* Compound Perfect Tense.)†
1. qELíp-miz "we have done."
2. qELíp-siz "ye have done."
3. (Caret, *see* Compound Perfect Tense.)†

Here there is no doubt about what the meaning must be. The tense is therefore a simple *Perfect* ;

(d) with INDEFINITE PARTICIPLE—

* The 3rd pers. S. and Pl. being wanting here, the corresponding persons of the Compound Present Tense are made to supply their place.

† The 3rd persons of the Compound Perfect Tense supply the place of the lacking ones in this Tense.

qelghan-man, &c., (*lit.*) "I (was at some time or other) a doer." This is simply a general statement, and would be used in answer to the question: "Have you ever done so and so?" It would not be used to specify any particular action. It may be called

THE 1ST INDEFINITE PAST TENSE.

1. *qelghan-man* "I have done."
2. *qelghan-san* "thou hast done."
3. *qelghan* "he has done."
1. *qelghan-miz* "we have done."
2. *qelghan-siz* "ye have done."
3. *qelghan-lar* "they have done,"

(e.) with the PARTICIPLE OF PROBABILITY—

THE PROBABLE FUTURE TENSE.

1. *qelghu-daq-man* or *qelghu-diğ-man*,* "I am likely to do."
2. *qelghu-daq-san* "thou art likely to do."
3. (Caret, *see* Compound Probable Future Tense.)
1. *qelghu-daq-miz* "we are likely to do."
2. *qelghu-daq-siz* "ye are likely to do."
3. (Caret, *see* Compound Tense.)

II. Having thus applied the Personal Pronouns all round, we proceed to do the same with Possessive Affixes, whose vowels (1st and 2nd Persons) vary phonetically according to the prevailing vowel of the root, as in the case of substantives.

POSSESSIVE AFFIXES—

(a.) with the Root—

qel-ing = doing (is) thine=it is thy business to do; *qel-ing-lar* = doing (is) yours, it is your business to do. This is therefore simply an *Imperative*, viz., "do thou" and "do ye." In this sense of course the 1st and 3rd Persons are not used. There is another Imperative form *qel-ghil* or *qel-ghin*; and, as in most languages, also a forcible Imperative, being the shortest possible form of the verb, viz., the Root: *qel* = do.

THE IMPERATIVE.

- | | | |
|---------------------------|---------------------------|------------------|
| | 2nd S. { | <i>qel</i> "do." |
| <i>qel-ing</i> "do thou." | | |
| <i>qel-ghil</i> do. | | |
| <i>qel-ghin</i> do. | | |
| 2nd Pl. { | <i>qel-ingiz</i> "do ye." | |
| | <i>qel-inglar</i> do. | |

(b.) with the INDEFINITE PARTICIPLE (and the auxiliary '*bâr*') :

* The 3rd pers. of the Compound Tense supply the lacking ones of this.

THE 2ND INDEFINITE PAST TENSE.

1. *qelghan-im bâr* "I have done."
2. *qelghan-ing bâr* "thou hast done."
3. *qelghan-i bâr* "he had done."
1. *qelghan-imiz bâr* "we have done."
2. *qelghan-ingiz bâr* "ye have done."
3. *qelghan-ilar bâr* "they have done."

Bearing in mind that the Indefinite Participle *qelghan* has among other meanings, that of "the action of doing," we can see very plainly the origin and intention of this formation. For '¹*qelghan-im-bâr*, must mean

literally: "²My ¹action of doing ³exists"; and it can be said to exist as the property of the doer by having been *done* by him. Hence the statement is equivalent to saying: "I have done."* But all the circumstances connected with the doing remain vague. The utmost that is predicated is that the action has not been omitted. Here it is to be noted that the possessive affix *im* changes for the several persons of the Tense while the auxiliary *bâr* remains throughout in the 3rd pers. The reason is obvious on inspection. The Tense is merely a sentence, of which *bâr* is the verb, while the subject takes successively the possessive form of the several persons. Thus the tense is literally a sentence with a varying subject. "My doing is," "thy doing is," "his doing is", &c.

This forms a 2nd Indefinite Past Tense.

(c.) with THE POTENTIAL PARTICIPLE :

This would mean "the power of doing (is) mine," i. e., "I may," or "might, do." It is also used in relating a story sometimes, as an Historic tense: *E. g., kelsam, hêch kishi yoq idi*=" (when) I came there was nobody (there)." The poss. terminations of the 3rd pers. are omitted. In the Singular the stem stands alone; and in the Plural, the mere affix of Plurality is added.

THE PRESENT POTENTIAL.

1. *qelsa-'m* "I may do."
2. *qelsa-'ng* "thou mayest do."
3. *qelsa* "he may do."
1. *qelsa'q* "we may do."
2. *qelsa-'ngiz* "ye may do."
3. *qelsa-lar* "they may do."

(d.) with the FUTURE PARTICIPLE :

* As the form — *im-bâr* means "there is of mine" or "I HAVE", the above tense is absolutely identical with the English "I have done," which expression is also to be accounted for in the same manner (as above).

qelghu-'m-dur (or *bâr*) &c. This is of course, literally, "my future doing exists (stands)" (for *qelghu*, it will be remembered, is the Future Participle); and as one may be said to make a future action one's own by *intending* it, this comes to mean: "I intend to do." [See latter remarks on (b).] This may be called

THE INTENTIONAL FUTURE TENSE.

1. *qelghu-'m-dur* or *bâr* "I intend to do."
2. *qelghu-'ng-dur* "thou intendest to do."
3. *qelghu-si-dur* "he intend to do."
1. *qelghu-'miz-dur* "we intend to do."
2. *qelghu-'ngiz-dur* "ye intend to do."
3. *qelghu-si-lar-dur* "they intend to do."

Having exhausted the usual combinations of the simple pronominal affixes with the several participial elements of the Verb, and formed thereby nine Tenses, viz., a *Simple Present*, a *Future Present*, a *Probable Future*, a *Perfect*, an *Imperative*, two *Indefinite Pasts*, a *Present Potential* and an *Intentional Future*; we now have recourse to the auxiliaries.

III. AUXILIARY: DUR—

First, the Present Auxiliary *dur*.

[N. B.—This is perhaps a contraction from the verb *turmâq* "to stand," which would make its Continuative Participle *turur* and its Future-Present *turur-man*, which may have become shortened into *trur-man*, and then made into *dur-man*. What gives colour to this supposition is that *turur-man* has been found employed as an auxiliary in the place usually filled by *dur-man*. And this auxiliary must be a Future Present, for the form of a Simple Present would be *dura-man*, and not *dur-man*.]

Be this as it may, the auxiliary *dur* is used in a sense implying "to stand" or "be in a condition..." like the Italian "*sta bene*," "*sta male*" ("he *stands* well," &c., for "he *is* well.") In some connections (as with the Indef. Participle, &c.) it implies merely probability or presumption (and thus Futurity), in which sense it may be compared with our "I *stand* to win" (see *qelghan-dur-man*, *bâr-durman*, &c.). Thus we have:

(a.) with PRESENT PARTICIPLE—

qela-dur-man,* &c. = I stand doing or to do, I am in the condition of doing; or, as we should express it, "I am doing," or "about doing."

THE COMPOUND FUTURE PRESENT TENSE.

1. *qela-dur-man* "I am about doing."
2. *qela-dur-san* "thou art about doing."
3. *qela-dur* "he is about doing."

* Pronounced in Yârkand and Kûshghar "*qela-doman*," "*-dosa*," "*-do*," &c., and in Khotan "*-toman*," &c.

1. QELA-dur-miz "we are about doing."
2. QELA-dur-siz "ye are about doing."
3. QELA-dur-lar "they are about doing."

This therefore is a *Compound Future Present*; (see remarks on *qelâr-man*).

with the PERFECT PARTICIPLE—

(b.) QELip-dur-man,* &c., = "I am in the condition of completely having done"; or, "I have done."

This is

THE COMPOUND PERFECT TENSE.

1. QELip-dur-man "I have done."
2. QELip-dur-san "thou hast done."
3. QELip-dur "he has done."
1. QELip-dur-miz "we have done."
2. QELip-dur-siz "ye have done."
3. QELip-dur-lar "they have done."

(c) with the INDEFINITE PARTICIPLE—

QELghan-dur-man, &c.* = "I am in the condition of being indefinitely the doer." (For the Indefinite Participle has the meaning of "the doer" amongst others, and this is the only one here applicable.) This combination might be rendered "I stand as or for, the doer," and is used in the sense of "I must have done," or "I have probably done." See remarks under DUR. It may be called

THE PRESUMPTIVE PAST TENSE.

1. QELghan-dur-man "I must have done."
2. QELghan-dur-san "thou must have done."
3. QELghan-dur "he must have done."
1. QELghan-dur-miz "we must have done."
2. QELghan-dur-siz "ye must have done."
3. QELghan-dur-lar "they must have done."

(d.) with the PARTICIPLE OF PROBABILITY—

THE COMPOUND PROBABLE FUTURE TENSE.

1. QELghu-diq-dur-man "I am (or stand) likely to do."
2. QELghu-diq-dur-san "thou art likely to do."
3. QELghu-diq-dur "he is likely to do."
1. QELghu-diq-dur-miz "we are likely to do."
2. QELghu-diq-dur-siz "ye are likely to do."
3. QELghu-diq-dur-lar "they are likely to do."

* Pronounced in Yârkand and Kâshghar "QELip-" and "QELghan-doman," "*-dosa*," "*-do*," &c., and in Khotan "*-toman*," &c.

IV. The auxiliary verb *bol-mâq* in the Future-Present Tense when applied to the Past Participle of a Verb also gives a Tense :

(a) *QEL-ip bolâr-man*, or *bolur-man* &c. = "I shall have done," lit. "I shall be or become (in the condition of) having done."

This is the *Future Perfect* Tense.

V. Next we take the Past Auxiliary *irdi* or *idi*, and apply it to the several radical elements.

AUXILIARY : *IDI*

(a) with the Root—

QEL-idim contracted to *QEL-'dim*. (The *d* and the *i* change according to the Rules of Phonetic Variation.)

[*N. B.*—But it is possible that we ought rather to consider this tense as formed directly in each verb by the addition of a *d*; as *ir-d-im* itself was formed from the root of *irmak* and the Possessive Affix, &c. But if so, we can still trace this form no further back, beyond knowing that the *d* must confer a kind of substantival meaning* to allow of the application of a Possessive affix, by which combination a *Past* sense is acquired (see explanation of *qelghan-im*.) In this case ^{1 2 3}*qel-d-im* would be literally ³"my ²action of doing ¹(exists)," and thus, "I have done."]

At any rate the form *qel-dim*, &c., is used in the sense of "I did," &c., in relating particular occurrences. It may be called

THE DEFINITE PAST TENSE.

1. *QEL-d-im* "I did"
2. *QEL-d-ing* "thou didst"
3. *QEL-d-i* "he did"
1. *QEL-d-iq* "we did"
2. *QEL-d-ingiz* "ye did"
3. *QEL-d-ilar* "they did"

(b.) with the PARTICIPLE OF CONTINUANCE—

QELâr-idim or *'dim*, or *QELur-idim* = I was continuously doing. This may be used of an *Habitual* action, "I used to do," but more usually it applies only to a particular Past time, and predicates the incompletion of the action at that time. In other words it is our *Imperfect* "I was doing."

By dropping the final *r* and the initial *i*, and hardening the *d* (to avoid confusion with other tenses), the Yârkandis get *qelâttim*, which is the word in vulgar use instead of *qelâr-idim*.

* See Max Müller's "Science of Language," Lecture VIII, p. 346 (Fifth Ed.).

THE IMPERFECT OR HABITUAL TENSE.

1. QELÀR-id-im (*qelàttim*) "I was doing" or "used to do"
2. QELÀR-id-ing (*qelàtting*) "thou wert doing"
3. QELÀR-id-i (*qelàtti*) "he was doing."
1. QELÀR-id-ik (*qelàttiq*) "we were doing."
2. QELÀR-id-ingiz (*qelàttingiz*) "ye were doing."
3. QELÀR-id-ilar (*qelàttilar*) "they were doing."

(c.) with the PERFECT PARTICIPLE—

QELİP-id-im, (Yárkand pronunciation *qeliptim*,) &c., = I was (in the position of) having completely done; i. e., I had done.

THE PLUPERFECT TENSE.

1. QELİP-id-im "I had done."
or-tim
2. QELİP-id-ing "thou hadst done."
-ting
3. QELİP-id-i "he has done."
-ti
1. QELİP-id-ik "we had done."
-tiq
2. QELİP-id-ingiz "ye had done."
-tingiz
3. QELİP-id-ilar "they had done."
-tilar

This therefore is a *Pluperfect*. It would refer to a special act, while the next Tense would be employed in a more general sense.

E. g. "I had read his letter just before he arrived" would be rendered by *oqu'p-idim*; but "I had read Túrki before ever I went to Turkistán" would be rendered by *oqu-ghàn-idim*.

(d.) with the INDEFINITE PARTICIPLE—

QELGHAN-id-im, &c., = I was (in the position of) being a past doer, (*viz.* a person who had done). This throws back the *doing* before the time referred to, but that *doing* is itself indefinite. Such a shade of meaning has no exactly corresponding expression in English, but roughly it may also be translated: "I had done," or "I had been doing" and the Tense may be called

THE INDEFINITE PLUPERFECT.

1. QELGHAN-id-im "I had done."
2. QELGHAN-id-ing "thou hadst done."
3. QELGHAN-id-i "he had done."
1. QELGHAN-id-ik "we had done."
2. QELGHAN-id-ingiz "ye had done."
3. QELGHAN-id-ilar "they had done."

(e.) with the POTENTIAL PARTICIPLE—

N N

QELsa-id-im, &c. This would be "the power of doing was mine," i. e., "I might have done" or (with *agar*, "if") "had I done." This is

THE 1ST PAST POTENTIAL.

1. *QELsa-id-im* "I might have done."
2. *QELsa-id-ing* "thou mightest have done."
3. *QELsa-id-i* "he might have done."
1. *QELsa-id-ik* "we might have done."
2. *QELsa-id-ingiz* "ye might have done."
3. *QELsa-id-ilar* "they might have done."

(f.) with the FUTURE PARTICIPLE OF FITNESS—

QELghu-luq id-im, &c. *Qelghu-luq* meaning "fit to do," this tense may be translated: "I was fit to do," or "I was to do." It is

THE PRETERITE FUTURE TENSE.

1. *QELghu-luq-id-im* "I was to do" or "be done."
2. *QELghu-luq-id-ing* "thou wert to do" or "be done."
3. *QELghu-luq-id-i* "he was to do" or "be done."
1. *QELghu-luq-id-ik* "we were to do" or "be done."
2. *QELghu-luq-id-ingiz* "ye were to do" or "be done."
3. *QELghu-luq-id-ilar* "they were to do" or "be done."

Sometimes the auxiliaries *dur* and *idi* are accumulated one on the top of the other: e. g. *qela-dur-idim* (= I was about doing), and *qelip-dur-idim* (= I was in a continuous condition of having done, or, I had been doing).

Before leaving the Auxiliary *idim* we must take notice of the Tenses formed with its derivatory form "*irmish*" or "*imish*," and its Indefinite Participle *ikan*, which, when affixed to certain parts of the Verb and conjugated by affixed Pronouns, reduces their statements to mere probabilities, or makes them conditional.

VI. To express probability, or facts not positively known to the speaker (English "It is understood or believed that," &c.), there is a whole series of tenses in '*mish*.'

The AUXILIARY (IMISH) makes

(a). with the PRESENT PARTICIPLE—

THE HEARSAY PRESENT TENSE.

1. *QELA-imish-man* "I am understood to do."
2. *QELA-imish-san* "thou art understood to do."
3. *QELA-imish* "he is understood to do."
1. *QELA-imish-miz* "we are understood to do."
2. *QELA-imish-siz* "ye are understood to do."
3. *QELA-imish-lar* "they are understood to do."

(b.) with the CONTINUATIVE PARTICIPLE—

THE HEARSAY FUTURE-PRESENT TENSE.

1. *qelâr-imish-man* "I am understood to be about doing."
2. *qelâr-imish-san* "thou art understood to be about doing."
3. *qelâr-imish* "he is understood to be about doing," &c.

(c.) with the PERFECT PARTICIPLE—

THE HEARSAY PERFECT TENSE.

1. *qelip-imish (or' mish) -man* "I am understood to have done."
2. *qelip-imish-san* "thou art understood to have done."
3. *qelip-imish* "he is understood to have done," &c.

(d.) with the INDEFINITE PARTICIPLE—

THE HEARSAY PAST TENSE.

1. *qelghan-imish-man* "I am understood to have done (at some time or other)."
2. *qelghan-imish-san* "thou art understood to have done."
3. *qelghan-imish* "he is understood to have done," &c.

VII. The auxiliary *dur* has a similar form ;

THE AUXILIARY (DURMISH) makes

(a.) with the PRESENT PARTICIPLE—

THE HEARSAY COMPOUND PRESENT TENSE.

1. *qela-durmish-man** "I am understood to be doing (continuously understood to do)."
2. *qela-durmish-san* "thou art understood to be doing."
3. *qela-durmish* "he is understood to be doing" &c.

(b.) with the PERFECT PARTICIPLE—

THE HEARSAY COMPOUND PERFECT TENSE.

1. *qelip-durmish-man* "I am (continuously) understood to have done."
2. *qelip-durmish-san* "thou art understood to have done."
3. *qelip-durmish* "he is understood to have done" &c.

It must be understood that although the first person of these tenses is given for the form's sake, yet it is of rare occurrence, the 2nd and 3rd persons being more often used ; for a man is generally not in much uncertainty about facts connected with himself, and does not depend on hearsay for information regarding them.

VIII. We next have the Auxiliary Indefinite Participle *ikan* or *ikin*.

* Example from the "Tazkiratu-'l-Bughra": *But-khâna-ni ita-durmish*—"He is building an idol-temple [I believe,]" or "He is understood to be building....".

AUXILIARY INDEFINITE PARTICIPLE "IKAN" makes

(a.) with the FUTURE-PRESENT—

qelâr-ikan-man. This is used in asking a question, or in making a statement qualified by "if" or "when".

[*N. B.*—This Tense and the 3 following are as it were, supererogatory, for the "*ikan*" might be omitted without making much difference in the sense. There is just the difference between the English: "What may you be doing?" and "What are you doing?"]

The above may therefore be translated: "I may be doing *or* about doing," and the tense may be called

THE FUTURE PRESENT INDEFINITE TENSE.

1. *qelâr-ikan-man* "I may be about doing."
2. *qelâr-ikan-san* "thou mayest be about doing."
3. *qelâr-ikan* "he may be about doing" &c.

(b.) with the PERFECT—

qelîp-ikan-man, &c. Here the introduction of the Participle *ikan*, reduces the positive affirmation of the Perfect into a mere presumption or rumour. The above compound word may be translated: "I may *or* must have done" or "completed doing." We may call it

THE PRESUMPTIVE PERFECT TENSE.

1. *qelîp-ikan-man* "I may *or* must have done."
2. *qelîp-ikan-san* "thou mayest *or* must have done."
3. *qelîp-ikan* "he may *or* must have done" &c.

(c.) with the INDEFINITE PARTICIPLE—

qelghan-ikan-man, &c. This is similar to the last with the difference of the indefiniteness inherent in the Participle *qelghan*. The meaning is "I may *or* must (at some time or other) have done," and we may call it

THE PRESUMPTIVE INDEFINITE PAST TENSE.

1. *qelghan-ikan-man* "I may *or* must have done."
2. *qelghan-ikan-san* "thou mayest *or* must have done."
3. *qelghan-ikan* "he may *or* must have done," &c.*

(d.) with the FUTURE PARTICIPLE OF FITNESS—

qelghu-luq-ikan-man, &c. The Participle *qelghu-luq* means, as will be remembered, "fit or proper to do." The verbal expression derived from it takes in the Present the indefinite auxiliary form in *ikan*. It thus means "I am to do," &c.

* Example from the "*Taskiratu'l-Bughra*": *Pâdshâh ni-chand bala-lar-ni kaba-da alîp-kelghan ikan-lar*. "The king [*it is said*] *had brought* several children in bags." (Le roi aurait apporté. Fr.—Er soll gebracht haben. Germ.).

THE FUTURE OF NECESSITY.

1. *qelghu-luq-ikan-man* "I am to do" or "ought to do" or "be done."
2. *qelghu-luq-ikan-san* "thou art to do," &c.
3. *qelghu-luq-ikan* "he is to do" &c.

The Auxiliaries in the Potential form give us fresh Tenses. Thus *ir-mak* in the Potential is *ir-sa*, and we may take

IX. THE POTENTIAL AUXILIARY 'IR-SA'

(a.) with the CONTINUATIVE PARTICIPLE—

qelâr-ir-sa'm, &c. [(lit.) the possibility of continuous doing may be mine.] This would evidently mean "I may be (continuously) doing" or "about doing." But the form *qel-sa'm* is more commonly used.

This Tense may be called

THE FUTURE-PRESENT POTENTIAL.

1. *qelâr-irsa'm* "I might be about doing."
2. *qelâr-irsa-ng* "thou mightest be about doing."
3. *qelâr-irsa* "he might be about doing" &c.

X. THE POTENTIAL AUXILIARY 'BOL-SA' makes

(a.) with the INDEFINITE PARTICIPLE—

qelghan-bol-sa'm, &c. Literally, "the action of doing may become mine," i. e., "I may have done" [see explanation of *qel-ghan-im bâr*]. This may be called

THE INDEFINITE PAST POTENTIAL.

1. *qelghan-bolsa'm* "I may have done."
2. *qelghan-bolsa-ng* "thou mayest have done."
3. *qelghan-bolsa* "he may have done" &c.

(b.) with the FUTURE PARTICIPLE OF PROBABILITY—

qelghu-diq bol-sa'm, &c. Literally "the probability of future doing may become mine," i. e., "I may be likely to do." This is

THE FUTURE POTENTIAL.

1. *qelghu-diq-bolsa'm* "I may be likely to do."
2. *qelghu-diq-bolsa-ng* "thou mayest be likely to do."
3. *qelghu-diq-bolsa* "he may be likely to do" &c.

This completes that part of the Turki Verb Conjugation which is effected simply by the apposition of the 10 co-efficient elements respectively to the several stem-elements. But there is also a set of Tenses formed from the Root by means of some special co-efficients which are not applicable to any of the other stem-elements (the Participles). Some of these Tenses are defective. They are :

(a.) AN OPTATIVE for the 3rd Person, which seems to be connected in a certain measure with the Potential form. This is QEL-*sun**=let him do; and in the Plural QEL-*sun-lar* [pronounced in Eastern Turkistán: QEL-*silla*]=let them do. This latter is used as a polite form of address to an equal or superior [conf. the German 'thuen Sie.']

(b.) There is another OPTATIVE DEFECTIVE TENSE with only the 1st Persons Sing. and Plur in -*ai*, and -*ali* or -*aliq* (*alik*). Together we get:

(b.) 1. QEL-*ai* "I will do" or "let me do."

(a.) 1. QEL-*sun* "let him do."

(b.) 1. QEL-*ali* or QEL-*aliq* "we will do" or "let us do."

(a.) 3. QEL-*sun-lar* (*qelsilla*) "let them do" or "be they (you) pleased to do."

(c.) The tense formed by affixing the syllable "*ghai*" (whose guttural varies Phonetically) to the root of the verb, has a similar meaning but is complete in all its persons:

The Root

with the AFFIX GHAI: QEL-*ghai-man*, †=I will do, or let me do. This may be called

THE OPTATIVE FUTURE.

1. QEL-*ghai-man* "I will do" or "let me do."

2. QEL-*ghai-san* "thou wilt do" &c.

3. QEL-*ghai* "he will do" &c.

1. QEL-*ghai-miz* "we will do" &c.

2. QEL-*ghai-siz* "ye will do" &c.

3. QEL-*ghai-lar* "they will do." &c.

We next have to notice some tenses which could not be brought into the simple Scheme of the Verb, because they are, as it were, quantities raised to the 3rd power, being formed by the application of a co-efficient element to a compound consisting in itself of stem and co-efficient,

They are:

(a.) QEL-*sa'm-idi*, &c. This, being formed by the application of

* Perhaps this is a corrupted survival of the old Turkish Possessive Affix of the 3rd person (see at end of "Substantives"). Thus QEL-*sun* would stand for *qel-sa'n*, which might be compared with *qelsam* = *qel-sa-'m*, and *qelsang* = *qel-sa-'ng*. The meaning of *qel-sa'n* would have been "the power-of-doing (is) his," thus "let him do."

† This form, from the meaning attached to it, would seem to be connected with the Future Participle in *ghu*.

the aux. 3rd pers. Past tense, to the several persons of the Pres. Potential of the Verb, means literally: "my power of doing existed." "Thy power ... existed," &c. It is therefore equivalent to the 1st Past Potential, *QELsa-id-im* "I might have done." Its possessive affix 'm changes for the several persons of the tense, while the aux. *idi* remains in the 3rd pers. throughout, like the *bâr* and the *dur* of the 2nd Indef. Past and of the Intentional Future. It is

THE 2ND PAST POTENTIAL TENSE.

1. *QELsa-'m-idi* "I might have done."
2. *QELsa-'ng-idi* "thou mightest have done."
3. *QELsa-idi* "he might have done."
1. *QELsa-'q-idi* "we might have done."
2. *QELsa-'ngiz-idi* "ye might have done."
3. *QELsa-'lar-idi* "they might have done."

(b). *QEL-dim-irsa*, &c. This is the 3rd p. of the aux. potential "*irsa*" added to the several persons of the simple Past. (See Remark, on 2nd Indef. Past.) The literal meaning is "my past doing may exist," i. e., "I may have done." But this form seems to be generally used in the simple sense of *qeldim*="I did," with the *ir-sa* added to give a very slightly potential sense, as after the word "when." This is

THE 3RD PAST POTENTIAL.

1. *QEL-dim-irsa* "I may have done."
2. *QEL-ding-irsa* "thou mayest have done."
3. *QEL-di-irsa* "he may have done."

(c). *QEL-dim-ikan*. Here, in the same way, the 3rd pers. of the aux. indef. "*ikan*" is tacked on to the several persons of the Simple Past of the Verb. The literal meaning is "my past doing indefinitely exists." This has simply the meaning "I did," but is used in asking a question or in making a statement qualified by "if" or "when."

Ex.: *tünü-gön nima ish qel-ding ikan* = "yesterday what mayest thou have done."

This is therefore

THE 3RD INDEFINITE PAST TENSE.

1. *QEL-dim-ikan* "I may have done."
2. *QEL-ding-ikan* "thou mayest have done."
3. *QEL-di-ikan* "he may have done" &c.

(d). *QELa-dur-ikan-man*, &c. Here the Indefinite *ikan* is interposed before the pronouns of the Compound Pres. Tense. This Tense has simply the meaning of "I am about doing," but is used in the same way as the last.

Ex.: *nima-ish qela-dur-ikân-san*—"What mayest thou be doing;"

This tense is the *Compound Future-Present Indefinite*, but the simple Fut. Pres. Indef. is more used :

THE COMPOUND FUTURE PRESENT INDEFINITE TENSE.

1. *qela-dur-ikan-man* "I may be doing."
2. *qela-dur-ikan-san* "thou mayest be doing."
3. *qela-dur-ikan* "he may be doing" &c.

(e.) *QELA-dur id-im*. Here the aux. Past Tense *idi* is added to the Compound Future Present *qela-dur-*. As this latter means: "(I am) standing (or in a continuous condition of) doing," the above compound is "I *was* in the continuous condition of doing" hence "I *was* about doing." This may be called

THE FUTURE PRESENT PRETERITE.

1. *qela-dur id-im* "I was about doing."
2. *qela-dur id-ing* "thou wast about doing."
3. *qela-dur id-i* "he was about doing."

&c.

&c.

(f). *qelip-dur id-im*. As *qelip-dur* means "(I am) standing (or in the continuous condition of) having done," the above compound means "I *was* in the continuous condition of having done" or "I had done continuously", hence "I had been doing."

In another way, if we remember that *qelip idim* is the Pluperfect "I had done", it will at once be seen that the interposition of *dur* "standing", as *qelip-dur-idim*, must give it a continuative sense: "I had been doing." This is

THE CONTINUATIVE PLUPERFECT.

1. *qelip-dur-id-im* "I had been doing."
2. *qelip-dur-id-ing* "thou hadst been doing."
3. *qelip-dur-id-i* "he had been doing."

&c.

&c.

There remain a few forms which, although capable of being conjugated through all the persons and possessing specific meanings, yet being formed from Verbal forms other than the regular stem-elements, or by means of attached words other than the regular co-efficient elements, had better be kept distinct from the regular Tenses, as **VERBAL EXPRESSIONS**.

(a.) *qelish-im bár*, &c. Changing the Possessive affix for each person. The form *qelish* meaning "the doing" (see below in "Verbal Substantives") *bár* being the impersonal verb "is," the above expression is literally: "The doing (of so and so) is mine," i. e., "It is mine to do" or I have to do."

1. *QELish-im bār*, "I have to do."
2. *QELish-ing-bār* "thou hast to do."
3. *QELish-i-bār* "he has to do."
1. *QELish-imiz-bār* "we have to do."
2. *QELish-ingiz-bār* "ye have to do."
3. *QELish-ilar-bār* "they have to do."

[*N. B.*—As the form—'*m-bār*' means "I have," the parallel is complete with "*aimerai*" (*aimer ai*) &c. See Max Müller's *Science of Language*, Vol. 1, p. 258, Fifth Edition.]

(*b.*) *QEL-màq-chi bol-dum*, &c. This is the noun of the Agent (see "Formation of Nouns") derived from the Infinitive by the addition of the affix *chi*, with the Past of the verb *bol-màq* (to become). The literal meaning therefore is: "I have become the doer" or "the one who has to do." As it may be presumed that a person only *becomes* so of his own free will, this expression may be translated: I have agreed to do ;" and in this sense it is commonly used.

1. *QELmàq-chi-boldum* "I have agreed to do."
2. *QELmàq-chi-boldung* "thou hast agreed to do."
3. *QELmàq-chi-boldı* "he has agreed to do."
1. *QELmàq-chi-bolduq* "we" &c.
2. *QELmàq-chi-boldungiz* "ye" &c.
3. *QELmàq-chi-boldılar* "they" &c.

Other expressions formed similarly from other tenses of the verb *bol-màq* may also be used, but they are less common, and will, moreover, suggest themselves.

(*c.*) *QELA-durghan** *bol-dum*, &c. This compound *qela-durghan* (see below: "Verbal Adjectives") means: "about to do." Hence the present expression is equivalent to: "I have become about to do." There is more action of the will expressed here than in the last [for *QEL-màq-chi* is only "one who has do," whereas *qela-durghan* means "about to do (actually)"]. Therefore while the previous form is only used in the sense of "*I have agreed to do*," the present expression implies active choice, *viz.*, "*I have determined*" or "*formed the resolution to do*."

1. *QELA-durghan (qelatqan) boldum* "I have determined to do."
2. *QELA-durghan-boldung* "thou" &c.
3. *QELA-durghan-boldı* "he" &c.
1. *QELA-durghan bolduq* "we" &c.
2. *QELA-durghan boldungiz* "ye" &c.
3. *QELA-durghan boldılar* "they" &c.

* Pronounced in Yárkand "*qelado-ghan*," or "*qelátqan*."

Other tenses of *bol-màq* are used with this ; also *durman* and *idim* : e. g.

(d.) 1. *QELA-durghan (qelàtqàn) id-im* "I was to do."

2. *QELA-durghan-id-ing* "thou wert to do."

3. *QELA-durghan-id-i* "he was to do."

&c.

(e.) 1. *QELA-durghan (qelàtqàn) dur-man* "I am about doing."

2. *QELA-durghan dur-san* "thou art about doing."

3. *QELA-durghan dur* "he is about doing."

&c.

(f.) *QELsa-'m bolur ikan*, &c. (The Possessive affix of the *qelsa* changing for the different persons). This expression is very difficult to put into a representative English form ; but it shows how distinctly the Eastern Turki language keeps up the recollection of the origin of its verbal forms, and how little these have sunk into consolidated inflections. For here (after the manner of several previous tenses)* the form *qelsa'm*, so far from being looked upon merely as the 1st Person Singular of the Present Potential, is distinctly a Substantive in the possessed form (of the 1st Person Singular), and it is used as the subject or nominative of another verb (*bolur*) in the 3rd Person. By changing the Possessive affix of the "*qelsa*" we should get fresh compound substantives, each of which would again form the subject of the verb *bolur*. Such a series of expressions as these may perhaps be looked upon as a *Tense* in Turki ; but they are simply sentences in a certain form with a nominative governing the possessive pronouns of the several persons successively [as in English one might say : my dog runs, thy dog runs, his dog runs, &c.]*

The literal meaning of the expression, however, (as regards the 1st Person Singular), may be said to be as follows :—

<i>QELsa</i>	<i>'m</i>	<i>bolur</i>	<i>ikan†</i>
the power of doing	mine	about to become	may be

or, as it is used in the interrogative usually with *qâidâgh* (how), we may render it : "[How] may my choice of action be about to come into play ?" or in other words : "[How] shall my doing be ?" i. e., "[How] shall I act" or "should I act ?" And so with the other persons, Singular and Plural ; the verb "*bolur-ikan*" remaining all through in the 3rd Person Singular. When used not interrogatively, this expression denotes obligation, as "I should" or "ought to...."

1. *QELsa-'m bolur ikan* "I ought to" or "should do."

2. *QELsa-'ng bolur ikan* "thou" &c.

3. *QELsa bolur ikan* "he" &c.

* See also the 2nd Past Potential and the 3rd ditto, and the 2nd and 3rd Past Indefinite Tenses.

† *Bolur-ikan* is the 3rd Person Singular of the Indefinite Future Present of the verb *bolmâq*.

1. QELsa-'q *bolur ikan* "we" &c.
2. QELsa-'ngiz *bolur ikan* "ye" &c.
3. QELsa-'lar *bolur ikan* "they" &c.

(g.) QELsa-'m *bolur idi*, &c. This is the same expression as the last with a Past sense. It means: "should I have done" or "I ought to have done."

1. QELsa-'m *bolur idi* "I ought to have done."
2. QELsa-'ng *bolur idi* "thou" &c.
3. QELsa *bolur idi* "he" &c.

(h.) QELsa-'m *kirak*, &c. The impersonal *kirak* means "it is necessary." The meaning of this expression is therefore (literally) "my potential doing is necessary," i. e., "it is necessary that I should do," or "I must do."

1. QELsa-'m *kirak* "I must do."
2. QELsa-'ng *kirak* "thou" &c.
3. QELsa *kirak* "he" &c.

(i.) QELigh-*liq-man*, &c. QELigh is a Verbal Substantive (see 'Formation of Substa.')

liq makes it into an adjective "possessing the condition of doing" or "possessed of the qualification of having or being done." The pronoun affixed makes it into a statement, viz., "I am possessed of the qualification of having or being done." It therefore expresses the attainment of a certain state or condition, and not a mere evanescent action.

1. QELigh-*liq-man* "I am in a done or doing state."
2. QELigh-*liq-san* "thou art" &c.

&c.*

N. B.—It will have been noticed in the case of the Possessive affixes used as tense terminations: 1st, that where these are followed by the verb substantive *bâr* or *dur*, the 1st person plural keeps the ordinary possessive affix, 'mis, instead of the verbal one of the same person, 'q or 'k (see first note, p. 268). The 2nd Indef. Past and the Intentional Future are examples of this. 2nd, that when the stem terminates in a vowel, as QEL-*ghu*, the possessive affix of the 3rd person is *si* instead of *i*, according to the Rule (See "Substantives, p. 258.") The Potential is an exception. There the affix of the 3rd pers. is simply omitted.

* To these verbal expressions others might have been added. *E. g.* The following have been found: "Kâahki kimersa *qelghai irâi*" = "Oh that some-one *had been about to do*," also *qelghai ikan* = (oh that he) *were about to do* or "*were going to do*". But in truth the combinations are endless.

VERBAL SUBSTANTIVES.

Under this head will be classed those forms which, although represented by Gerunds, Infinitives, &c., in European languages, yet in Turki are real substantives formed from the verb-root, and are treated as such :

(a.) *QELâr* or *QELur* ; the Continuative. This is governed by post-positions just like any other substantive :

Ex. : *QELur-da* = "in doing" or "when about to do" (lit. "in the continuance of doing.")

Oqur-gha mail qelur-san = thou wilt choose to read, (lit. thou wilt make inclination to the reading).

(b.) *QELghan* ; the Indefinite. This is governed by post-positions, and also by Possessive affixes. When used for the *object*, (*i. e.* passively), it would be rendered in English by a relative clause :

Ex. : *BILghan-ing* = "that which thou knowest," lit. " (thing) known of thee."

When referring to the *action*, it would be rendered in a variety of ways in English, according to the sense :

Ex. : *QELghan uchun* = "because of doing" or "of having done."

BOLghan-din-kîn = "after having become" ; lit. "after the becoming."

BOLghân-sari = "in the measure of becoming" or "as fast as it becomes."

U'lgân-imiz beh-râq dur = "it is better for us to die ;" lit. "our having died, or being dead, is better."

In this sense, although a substantive, yet it governs the same case as the simple verb, as do all substantives formed from verbs.

Ex. : *yer-ga KIRgan-im* = "for me to enter the earth," lit. "my entry to the earth."

(c.) *QELish** ; the Definite [its vowel is subject to Phonetic change.] This only expresses the action, and never the object. It takes post-positions and Possessive affixes, and governs the same cases as the parent verb :

Ex. : *Oqur'sh-um-din* = (lit.) "from my reading".

Siz-lar-ni CHIRLA-'sh-da = "in calling you," lit. "in the calling (of) you."

Wajûdi-gha QELish-ing = "thy coming into existence."

Siz-ni ish QELDurush-gha tâqat-im yoq = "I have (there is of me) no power to make you work," lit. "to the making."

(d.) *QELmâq* ; the so-called Infinitive also is a substantive taking

* This form is perhaps connected with *ish* "work" or "deed" or "act." Thus *qel-ish* (? for *qel-mâq-nîng ish-i*) "the act of doing,"

post-positions and Possessive affixes ; but always with a Present or Paulo-post-Future sense. Its negative *QELmas* also takes affixes.

Ex. : *QELmâq-uchun* = "in order to do;" lit. "because of the (P. p. F.) doing."

Saning dîn-gha KIRmak-ing-ni kh'ahlai-dur-man = "I wish thee to enter the Faith;" lit. "thy entry (acc.) into the Faith I desire."

(e.) *QELghu-luq*. The Participle of Fitness may be used as a substantive with post-positions and Possessive affixes.

Ex. : *siz-lar har-nima de-sa-'nglar de-'nglar, man QELghu-luq-um-ni qelâr-man* = "say what you may say, I shall do what I have to do (acc)."

Here *QEL-ghu-luq-um* is "what I have to do," i. e. "what is proper for me to do."

(f) *QELigh*. This is more a Derivative than a verbal substantive [see "Formation of Substantives"]; but it requires to find a place here on account of the adjective obtained from it.* It has always a concrete sense.

Ex. : *ülchak* = "scales" from *ülcha-mak* = to weigh.

ülük = "a corpse" from *ül-mak* = "to die."

VERBAL ADJECTIVES AND ADVERBS.

Under this head also are included forms which are not represented in the same way in European languages, but exhibit their real structure very plainly in Turki. They are of course undeclined, as is the Turki rule for adjectives.

(a.) *QELghali*; from *QEL*, the root, and an affix *ghali* which may probably be broken up into *ghu* the Future-Participle affix, (or ? *gha* the Dative Post-position), and *li†* for *liq*, adjectival affix. Thus *QELgha-li* would be, literally, 'qualified to or for (future) doing,' or "in the manner for doing." In common use it means "for" or "in order,† to do."

Ex. : *Körgali kel-di* = "he came in order to see;" lit. "he came qualified to see."

Bolghali una-ma-di = "he consented not to become" or "in such a manner as to become."

* In some verbs this form gives a verbal adjective, from which a verbal substantive is formed by adding *lik*, reversing the usual course.

† See Vambéry's "Uigurische Sprach-monumente," p. 39.

‡ With this English expression in fact it corresponds pretty fairly; "in order" is really only a compound adjective, "arranged" "orderly": e. g. "his affairs are in order"; or a compound adverb: e. g. "arrange yourselves in order." Here the adverb may be still further compounded by adding the purpose: "arrange yourselves in order for marching (in marching order)" or "in order to march." Or again "go singly in order for passing through the gate" or "in order to pass through the gate." Thus the English expression "in order to—" (with an infinitive) is merely a compound adverb, like the Turki form in *ghali*.

BĀghali *buyur-dum* = "I commanded (him) to go"; viz. "I commanded (him) in order that he should go" or "so that he should go."

(b). QELip. The Perfect Participle. This when used in subordinate sentences may be considered as a verbal-adjective qualifying the subject of the chief sentence.

Ex. : *bu kâfir-ni wîqu-si-din* UIGHAT-ip (*man*) *imân-gha targhîb qel-ai* = "(I) *having awakened* this infidel from his sleep, should persuade him towards the Faith."

Here "having awakened," &c., is obviously the qualification of "I," which is the subject of the main verb "should persuade."

This is the chief form in which a verb enters into composition with another verb. See "Compound Verbs."

This Participle is also used in a Passive sense : e. g. *sinip ketti*, lit. "it has gone broken" (*tût gayâ*, H.) But *sinip birdi* "he broke (it)" (*tor diyâ*, H.). Again,

Dozakh DEF *yer*—"the place called Hell."

This passive use is less common.

(c). QEL-ghach, the Preterite. A similar account may be given of this (see above, first para. of (b.) *Qelip*). The meaning is : "after having done."

(d). QELA-QELA. The Reduplicated Present Participle. This denotes "continued doing" or "repeated doing."

Ex. : *Sultân shikâr* QELA-QELA *Artûsh-ga yetti*="The Sultân, *hunting as he went*, arrived at Artûsh."

QELmai, the Negative Present="not doing" i. e., "without doing."

(e). QELghân. This indefinite (Past or Present) form does duty also as an adjective; and here again it may apply either to the agent or the object (direct or indirect). Of course as an adjective it is indeclinable :

Ex. : *ISHITkan söz*=the speech heard (*pass.*).

ALghân *kishi*=the person taking, *or*, who has taken (*act.*).

It may be itself joined to a noun or pronoun, which may be either its subject or object.

Ex. : *man-QELghan ish*=the work that I do (lit. the me-done work).

shahîd-BOLghân yer-da=in the place where (so and so) became a martyr (lit. in the martyr-becoming place).

(f). QELA-durghan. The adjective of Paulo-post Futurity; (see remarks, p. 276).

Ex. : *erti KETA-durghan Hajji*=the pilgrim who is going to start to-morrow (lit. the to-morrow-about-to-start pilgrim).

but-khâna ITA-durghan yer-da=in the place where the idol-temple was (or is) to be built (lit. in the temple-about-to-build (*be-built*) place).

It will be seen that this, like all the forms of the Indefinite in *ghan*,

is applicable to either subject or object (direct or indirect).—*i. e.*, is used either actively or passively.

Negative : QEL*mā*-*durghan*.

(g). QEL*ghu*-*luq*,—with a Future Passive meaning :

Ex. : QEL*ghu*-*luq ish*=a work *that has to be done*.

(k). QEL*ghu*-*diq* is active and applies to the agent or subject :

Ex. : *suābi-ni* TAP*qu*-*diq ish*=a work *likely to obtain merit*.

(i) QEL*igh*-*liq*, conveying the sense of a condition or state [see 'Verbal Expressions'] ;

Ex. : PÜSHÜK-*lūq āsh**=food *ready cooked*.

gauhār-birla arāish QEL*igh*-*liq*=ornamented with jewels.

THE NEGATIVE.

The Negative of Verbs is formed by the syllables '*ma*' '*māi*' or '*mas*'

'*Ma*' is used in the Tenses of the Root, and in the Perfect, Indefinite, Potential and Future Participles, and the Optative ; it precedes all the conjugational affixes.†

Ex. : QEL-*mā* or QEL-*mā*-*ng*‡="do not ;" QEL-*mā*-*dim* "I did not."

(Perf. Part.) QEL-*mā*-*p*‡ *idi*, "he had not done."

(Indef. Part.) QEL-*mā*-*ghan-miz*, "we have not done."

(Pot. Part.) QEL-*mā*-*sa'm*, "I may not do."

(Fut. Part.) QEL-*mā*-*ghu-diq*, "not likely to do," &c.

(Optative) QEL-*mā*-*i* "let me not do."

'*Māi*' is used for the Present Participle and its Tenses ; or rather, the negative root *qelma*-(see last rule) being formed, it comes under the rule (p. 28) by which "where the root ends in a vowel the Present Participle adds an *i*."

Ex. : QEL-*māi-man* "I do not" ; QEL-*māi-durman*, "I am not about doing."

'*Mas*' is used for the Continuative Participle in *ur* or *ar*.

Ex. : QEL*ār*-*man*, "I am about doing."

QEL*mas*-*man*, "I am not about doing."

Also for the Infinitive : QEL*mas*="not to do."

The Defective Auxiliary "*irmaḳ*" has a negative "*irmas*" or "*imas*" which does duty instead of "*dur*" when a negative sense is required. [There is thus a negative Future-Present Tense of *irmaḳ*, but no affirmative in common use.§]

* It will be observed that *pūsh-ūk* is the same form as *qel-igh*, the *igh* being changed into *ūk* by double phonetic change, *viz.* of vowel and of consonant.

† That is, it comes immediately after the Root, or after the compound formed of Root plus the modifying Affixes in the Secondary Forms of a Verb (which see, *post*).

‡ The Affixes beginning with vowels lose their own vowels after that of the negative syllable, which prevails. (See "Rules of Phonetic Change of Vowels").

§ *Irw* is antiquated.

Ex. : *kichik dur-man*, "I am small."

kichik imäs-man, "I am not small."

This form *imäs* is also sometimes used in compound Tenses, instead of the inserted syllable, to make a negative.

The defective verb *irmak* seems to have no negative form for the past tense; but the negative Future-Present *imas* is used, prefixed to the (affirmative) Past Tense of the same verb.

Ex. : *QELghan imas idilar* for *QEL-ma-ghan idilar*. "They had not been doing."

Tdakhir QELghu-luk imas, (for *QEL-ma-ghu-luq dur*) "delay is not to be made."

The impersonal verb *bär* or *bär-dur*, "there is", "it is," has its negative *yog* or *yog-dur*.

THE INTERROGATIVE

is expressed by adding *mu* (vulg. *ma*) after the verb. This syllable generally follows the last of the affixes of the verb; but in the Tenses of the Present and Future-Present Participle, the interrogative is often used in the middle of the word, in the shape of a mere letter *m* added to the Present Participle.

Ex. : *QELding mu* "didst thou do?" [regular form].

QELA-m'-san, "dost thou do?" [Present-Part. form].

QELmäi-m'-san "dost thou not do?" [do].

The particle *mu* repeated, stands for English "whether or"

E. g. *ma'lüm bol-mäi-dur kâfir-mu Musulmân-mu* = "It is not known whether unbelievers or Musulmans."

With the common form *ikan* or *ikin* (Indef. Part., or 3rd pers. of Indef. Past Tense, of *irmak* "to be") the interrogative syllable is prefixed instead of being suffixed, thus *m'ikin* = "is (it)?" "may (it) be?" This compound is used, instead of the final interrogative *mu*, wherever *ikan* would be used in the positive. It expresses more of hesitancy between two opinions than the simple *mu*, owing to the peculiar indefiniteness of *ikan*:

Ex. *bu maning-ki m'IKIN* = "may this be mine?" (*bu maning-ki bär mu*—would be simply "is this mine?"). *Ul kishi kela-dur m'IKIN.** = "will that person come (or will he not, I wonder)?" *Ul kishi kela-m' dur* would be simply "will that person come?"

See also "Syntax" §§ 10 and 16 for other examples.

* This however may be said to be merely the Interrogative form of the Comp. Fut. Pres. Indef. Tense. Thus *Kela-dur-ikan* = "he may be about coming"; *Kela-dur-m'ikan* (like *Qela-m'-san* in form) = "may he be about to come"? The effect is the same however.

THE COMPOUND PASSIVE.

The addition of the Auxiliary verb *bolmâq*, "to become," to the Past Participle of the Transitive verb, forms a Passive, which may be conjugated through all the tenses of the verb "*bolmâq*."

Ex. : *oqu'p-bolmâq*, "to be read."

oqu'p-bolghan, "read." (Indef. Past Participle.)

oqu'p-bolâr, "it is about being read."

&c.

&c.

For the *Simple Passive* see the Chapter on "Secondary Forms of the Verb."

We may now say a few words about the Impersonal Auxiliary above-mentioned—"bâr". This must be carefully distinguished from the verb *bâr-mâq*, "to go," which enjoys a complete conjugation.

Bâr, (pronounced in Yarkand, *bâ*) the Impersonal Auxiliary, means "there is."* It is also used to connect the predicate with its subject affirmatively, or rather to affirm the existence of the subject as connected with that particular predicate, in the same way that *yog* denies its existence in that connection.

In that sense it sometimes has the pronouns of the 1st and 2nd Persons affixed to it. It is also sometimes prefixed to the Auxiliaries *durman*, *idim*, and *ikan*, and conjugated by their means as follows :—

PRESENT.

- | | | | | |
|------------|------|-------------|---|----------------------|
| 1. BÂR-man | † or | BÂR-durman, | ‡ | "I exist" or "I am." |
| 2. BÂR-san | or | BÂR-dursan, | | "thou existest," &c. |
| 3. BÂR | or | BÂR-dur | | "he exists," &c. |
| 1. BÂR-miz | or | BÂR-durmiz, | | "we exist," &c. |
| 2. BÂR-siz | or | BÂR-dursiz, | | "ye exist," &c. |
| 3. BÂR | or | BÂR-durlar, | | "they exist," &c. |

INDEFINITE-PAST.

- | | | | |
|------------------|-----------------|---------------|--------------|
| 1. BÂR-ikan-man, | "I am" or | BÂR-id-im, | "I was." |
| | "may be." | | |
| 2. BÂR-ikan-san, | "thou art," &c. | BÂR-id-ing, | "thou wert." |
| 3. BÂR-ikan | "he is," &c. | BÂR-id-i, | "he was." |
| 1. BÂR-ikan-miz | "we are," &c. | BÂR-id-ik, | "we were." |
| 2. BÂR-ikan-siz, | "ye are," &c. | BÂR-id-ingiz, | "ye were." |
| 3. BÂR-ikan-lar, | "they are," &c. | BÂR-id-ilar, | "they were." |

* Primarily it means "existence," but used verbally in the Turki manner it means "there is."

† The present of *BÂR-mâq*, "to go," would be *BÂR-man*, &c.

‡ The tense in *dur* is used, when the fact is merely presumed, to mean "there must be," "there probably is" (H. *howega*). See remarks, p. 276.

In the Negative, the word *yog* would simply take the place of the word *bâr* throughout.

The Auxiliary *bâr* is made to supply the place of the verb "to have" which does not exist in Turki, (see Syntax, § 13). It may be used also as a verbal adjective or noun: *e. g.*, *ahl-im bâr üi-da* = in the house where my wife is (lit. "my wife-being house in"); *bâr-i-ni tuttilar* = "they took what there was of his" [lit. "the existent (things) of him"].

The Indefinite verb-tense *ikan* is the most usual copula in ordinary sentences.

Ex. *Bu àt chung ikan* = "this horse is big."

Finally any adjective or substantive or pronoun can be prefixed to the Personal Pronouns without any copula*: *e. g.*, *ussâk man*, "I (am) thirsty;" *kichik san*, "thou (art) small;" *üi-da mizt*, we (are) at home;" *Tâjik-lar-din siz mu*, " (are) you of the Tâjik tribe?" *yog, biz Turk-lar-din miz*, "no, we (are) of the Turks" (*i. e.*, of Turkish race). The verb substantive is simply *sous-entendu*, or perhaps its necessity is not felt in a primitive language, as neither is it in the language of children, *e. g.*, "me good", "you horse", "me coachman".

CHAPTER VI.

SECONDARY FORMS OF THE VERB.

The Secondary Forms are produced by certain Affixes added to the Root, conveying some modification of the Primary verb.

These Affixes may be super-imposed one on the other as required.

The new Verb thus formed is conjugated just as the Primary Verb, taking the compound of Root plus modifying Affix or Affixes, as a new Root.

I.—CAUSATIVES.

The Turki Causative form gives to a Transitive Verb a Causative sense, while an Intransitive one becomes Transitive. This will be obvious from an example or two:

(a). The first form of the Causative is that which applies to Verbs

* A similar practice in Osmanli Turkish (where the abbreviated forms of the pronouns adopted as tense-terminations, are thus used) has misled Grammarians into the belief that the said abbreviated terminational pronouns form a tense of the Verb Substantive. See p. 246 (text and first note).

† Note that it is the *verbal* or terminational form of the Personal Pronouns that is thus used (*miz* not *biz*), as in Osmanli.

ending with a vowel, or diphthong (or sometimes to those with the liquids *r* and *l*) by affixing a *t*.*

Ex : *Ishla-mak* = to work.

Ishla-t-mak = to cause to work.

Tuga-mak = to come to an end, *i. e.* to finish (intrans.).

Tuga-t-mak = to cause to come to an end, *i. e.* to finish (trans.).

İbâr-mak = to send : *ibâr-t-mak* = to cause to send.

(b). The second form of Causative is that which affixes *ur*,† *tur* or *dur*,‡ or *shur* (in which the Vowel is constant).

Ex. : *püşh-mak* = to be in a cooked state [neuter, not passive].

püşh-ür-mak = to cause to be in a cooked state, *i. e.*, to cook. (Trans.)

kel-mak = to come. (Intrans.)

kel-tur-mak = to cause to come, *i. e.*, to bring. (Trans.)

bil-mak = to know ; *bil-dur-mak* = to cause to know, *i. e.*, to inform.

tâp-mâq = to receive ; *tâp-shur-mâq* = to cause to receive, *i. e.*, to entrust to.

[N. B.—In the cases of *tuga-mak*, *püşh-mak*, &c., the English language treats the Turki Causative (*püşh-ür-mak*, “to cook,” &c.,) as the Primary Verb, and the Turki Primary (*püşh-mak*, “to be cooked,”) &c. as the passive of the same. For we should consider the idea (“to cook,”) to come before the idea “to be in a cooked state.” But the Turki language takes the latter as its primary idea, putting it in the form of a primary (Turki) verb ; while it obtains the sense of our simple Active verb by adopting the form of the Causative from what is, in our mouths, a Passive (to cause to be cooked = to cook). This train of thought may sometimes help to account for what may seem to be a non-conformity between the Turki verbal form and its English expression.]

(c). The third form affixes *kur* or *kuz*, the *k* and its vowel changing sometimes according to the Phonetic Rules.

Ex. : *yet-mâq* = to reach.

yet-qur-mâq or *yet-quz-mâq* = to cause to reach.

qel-mâq = to do ; *qel-ghuz-mâq* = to cause to do.

kir-mak = to enter ; *kir-giz-mak* = to cause to enter.

* Probably a vestige of the verb *it-mak* “to make.” Thus *ishla-t-mak* quasi *ishla-it-mak* “to make to work.”

† Such Verbs as have their Causative in *ur* always have their Continuative Participle in *dr* not *ur* to avoid confusion. Ex. *ichmâq* “to drink ;” Continuative Participle *ichdr* ; Causative form *ich-ur-mâq*.

‡ According to the Rules of Phonetic Variation for Consonants (the vowel does not change).

II.—THE PASSIVE.

(a). The first form of the Passive is obtained by affixing 'l, *il* or *ul* (according to the Phonetic Rules, which see) to the Root. If the Root ends in a vowel, that of the Passive Affix disappears.

Ex. : *àch-màq* "to open;" *àch-il-màq* "to be opened."

tari-mak "to sow;" *tari-'l-mak* "to be sown."

ogu-màq "to read;" *ogu-'l-màq* "to be read."

tut-mak "to seize;" *tut-ul-mak* "to be seized."

N. B.—It seems probable that the origin of this formation was the addition of the Auxiliary *bol-màq*, "to become," to the Perfect Participle of another verb. The combination still survives with a passive signification, as *tutup-bol-màq*, "to be seized" [See "Verbs, Compound Passive."] This might easily be corrupted to *tutubul-màq** by the elision of *p* before *b* and Phonetic change in the Vowel; and thence the step would not be far to *tutul-màq*,* slurring over the *b* between two vowels.

(b). In cases where the Root of the Verb ends in *l*, the Affix of the Passive is changed into 'n, *in* or *un* to avoid the clashing of two *ls*.

Ex. : *bil-mak* = to know; *bil-in-mak* = to be known (not *bil-il-mak*).

[*N. B.*—Sometimes a Passive is formed from an Intransitive Primary Verb in the regular form, but its meaning is taken from the Causative.

E. g., *ajra-mak* (intransitive) "to be in a divided state." Passive *ajra-'l-mak*, "to be divided." This is, in point of meaning, the Passive of *ajra-'t-mak*, "to divide" or "to cause to be in a divided state" (Caus.); but in form it is the Passive of the intransitive Primary Verb *ajra-mak* which of course by rights could have no Passive].

III.—THE REFLECTIVE.

This is formed precisely as the last [Passive (b)], but can be applied not only to Verbs whose root ends in *l*, but to all whose sense will bear it. Its meaning is directly or indirectly Reflective; but this sometimes gives rise to special meanings, whose exact connection cannot at first sight be traced.

Ex. : *ur-màq* = to strike; *ur-un-màq* = to strike one's self against; (sp.) to brush against.

tolgha-màq = to twist; *tolgha-'n-màq* = to twist one's self, (sp.) to writhe.

ogu-màq = to read; *ogu-'n-màq* = to read to one's self.

* As least one such instance is actually known where *alip bār-màq* is contracted into *apār-màq*. It must first have been shortened to *alipār-màq* and thence (slurring over the *i* between two vowels) to *apār-màq* which is now in use.

chàq-màq = to strike a light ; *chàq-in-màq* = to strike a light of itself ; (sp.) to lighten (used of the Lightning).

aya-mak = to withdraw (trans.) ; *aya-'n-mak* = to shrink (withdraw one's self).

[*N. B.*—There are some Primary Verbs in the Reflective form, or at least of which no Primary form exists ; this having probably become superfluous in point of meaning, as for example, with *tuga-mak*, “to come to an end,” and *tuga-'n-mak*, “to finish itself ;” one of these is obviously superfluous, and might be dropped. Even when the real Primary form has become obsolete, the Secondary Verbs are formed as if from it, and not from the Reflective form.

Ex. : *örga-'n-mak* = to learn, (to put into one's own mind).
 makes *örga-'t-mak* = to cause to learn, or to teach (others), (to put into another's mind).
 and not *örga-'n-dur-mak*.]

IV.—THE VERB OF RECIPROCITY OR COMPANIONSHIP.

This form affixes '*sh*, *ish* or *ush** (according to the Phonetic Rule) to the Verb (root or compound). The sense conveyed is that the action is reciprocal between several persons, if the Primary Verb will bear this sense ; otherwise it means that the action is performed by several together. Like some of the other secondary forms, this sometimes assumes a special restricted sense, which in English is expressed by a separate word.

Ex. : *üs-mak* “to butt ;” *üs-üş-mak* “to butt at one-another ;”
tut-màq “to seize ;” *tut-ush-màq* “to seize one-another”, (specially) “to wrestle ;”
oqu-màq “to read ;” *oqu-'sh-màq* “to read in company.”
ur-un-màq “to brush against.” *ur-un-ush-màq* “to brush against one another.”

V.—THE VERB OF POSSIBILITY.†

To express the *power* to do or suffer, the Turki language employs no separate Verb (as “I can.....”) but adds an affix *âl* to the Verb. This affix remains intact, never changing phonetically as others do.

Ex. : *bâr-màq*, “to go ;” *bâr-âl-màq*, “to be able to go.”
âch-màq, “to open ;” *âch-âl-màq*, “to be able to open.”
tut-màq, “to seize ;” *tut-âl-màq*, “to be able to seize.”
sât-màq, “to sell ;” *sât-âl-màq*, “to be able to sell.”

* Perhaps connected with *ish* “a companion.”

† The Osmanli Turkish seems to have no form of Possibility, only that of Impossibility in *ama* or *eme*. This is obviously a relic of the Eastern or primitive affix of Possibility combined with that of Negation : e. g., (Osm.) *yâz-ama-dî* for (East. T.) *yâz-âl-ma-dî* “he was not able to write.”

[*N. B.*—It may be said that this form is simply the apposition of the Verb *àl-màq*, “to take,” to the Primary Verb. This is probably the origin of the formation; in fact it is sometimes found written separately with the Pres. Participle of the principal Verb followed by the tense of the Auxiliary *àl-màq*; e. g. *qela-àl-mas* = “cannot make”; but, in speaking it has got worn down into a mere formal affix instead of an independent Verb.

Thus the form *bàr'-àlmàq*, *tut'-àlmàq*, &c. may be considered a mere corruption or running together of the full compound: *bàra-àlmàq*, *tuta-àlmàq*, &c.]

Where the Present Participle does not end in *a* but in *i* (in consequence of the Root ending in a vowel, see “Verbs, Pres. Participle”, page 28) no elision takes place between the final *i* of the verb, and the initial *a* of the auxy. This helps to distinguish this form from the Passive in these cases:*

Ex. : [Primary Form] *ajra-mak* = to be in a state of division.

[Passive Form] *ajra-'l-mak* = to be divided.

[Form of Possib.] *ajrai-àl-màk* = to be able to be in a state of division.

(Prim.) *ogu-màq* = to read.

(Pass.) *ogu-'l-màq* = to be read.

(Poss.) *oqui-àl-màq* = to be able to read.

Not only one but two or more of these modifying affixes may be used in the same Compound Verb, as will be seen below.

The order in which they should be applied to the Root, when several come together, depends chiefly on the meaning intended to be given. But there seem to be two general rules, viz., that the *negative* affix when used shall come last (before the conjugational ones), while usually the affix of *Possibility* comes next before the negative (if any), or otherwise last of all the modifying syllables.

1	2	3	4	5	6	7	8
Ex. :	BIR	—il—	ish—	tur—	al—	maï—	dur—man
	Root	Pass.	Recip.	Caus.	Possy.	Neg.	Auxy. Pron.
	Modifying Affixes (Secondary Conjugational Forms)						Affixes.

8	7	6	5	4	3	2	1	3
= I am not able to cause (them), to be given to one-another.								

With the exception of these two modifying affixes (viz., those of Possibility and of Negation), the order of the others is dictated by the meaning intended. For instance:

BIR-il-dur-mak is the Causative Form (in *dur*) of a Passive Verb

* In other cases the distinction (between the Passive and Possibility forms) is made by the Phonetic change of vowel in the former as against the retention of the *a* in the latter: e. g. (Pass.) *táp-il-màq*, (Poss.) *táp-àl-màq*.

(in *il*) obtained from the Root *BIR*. It therefore must mean "to cause to be given."

Again, *BIR-dur-ul-mak* is the Passive (in *ul*) of the Causative Form (in *dur*) of the Verb *BIR-mak*. Thus its sense is: "To be caused to give."

[*N. B.*—With an Intransitive Verb only one of these two forms would be possible. For with *KEL-mak*, "to come," *KEL-tur-un-mak* would be the Passive of the Causative Form, and would mean "to be caused to come," *i. e.*, "to be brought." But the alternative form *KEL-in-tur-mak* would be the Causative of a Passive Verb *KEL-in-mak*, and such a Verb is logically impossible, since *KEL-mak* "to come," can have no Passive (though it is true a Passive form of certain Intransitive Verbs is used impersonally in a special sense; see "Syntax.")]

Thus each of these affixes modifies the combination *preceding* it, while the resulting meaning is again modified by the next succeeding affix. Each, moreover, may recur (in its varying forms) in the same combination.

Ex. : *KIR-giz-il-dur-ul-mak* = "to be caused to be made to enter", *i. e.* "to be caused to be brought in," where the Causative Affix appears under the forms of *giz* and *dur*, and the Passive under those of *il* and *ul*.

It will be understood that such complex forms are rare. Still, while generally making use of simple ones, the Turkis reserve to themselves the right of employing the longest compounds, and occasionally exercise the right.

[*N. B.*—It will be seen from this that the Turki Verb is capable of a vast number of different forms. There are, as we have seen, five Secondary Root forms besides the Compound Passive. The number of Permutations these are capable of is of course enormous. Many of these would be impossible logically (though not formally), while many would be mere repetitions in point of meaning.

But leaving out the Affix of Possibility (which generally comes last), it may be safely stated that with each of the five remaining forms taken successively as the first affix, at least five combinations can be made, conveying each a distinguishable meaning, which would be recognised by any educated native of Turkistan.

This would give us 5×5 , viz., 25 compound forms, to each of which could be added the Affix of Possibility, making up 50. But each of these 50 could be used in the negative; so that there are not less than 100 Compound Roots or Bases.

Or the number may be estimated in this way. Prof. Max Müller, by the application in Western Turkish merely of the Causative, Reflective and Reciprocatve Affixes, obtains 12 Secondary forms. For the Eastern Turki, if we attach to each of these the Affix of Possibility, we raise the number of forms to 24, each of which can be put in the Negative, making 48.

Now all but the simplest of these are susceptible of a different order in the affixes (giving a difference of meaning, see above). Moreover, affixes may recur in the same combination (see preceding page). If we allow that these methods double the number of basal forms, we shall be well within the mark, and so we may fairly admit the figure 100 given above.

Now there are some 44 *complete* Tenses (or conjugated expressions), and 4 Tenses with only 4 personal forms apiece. Thus we get 280 Tense-persons applicable to each of the 100 Compound Roots or Bases, besides verbal substantives and adjectives. Multiplying the two sums together we see that the number of intelligible forms which a single Turki Primary Transitive Verb-root is capable of giving rise to, is not less than 28,000.

Prof. Max Müller states that "each Verb in Greek, if conjugated through all its voices, tenses, moods, and persons, yields, together with its participles, about 1,800 forms" (Max Müller Lectures on the Science of Language, 5th Ed., Vol., I, p. 305.)

CHAPTER VII.

ADVERBS, POST-POSITIONS, CONJUNCTIONS, NUMERALS.

THE ADVERB.

Many Adjectives are used as Adverbs without alteration.

Of course it would be superfluous to give a long list of Adverbs, which would be found again in the Vocabulary. But there are certain groups of Compounds which call for notice :

(a). First, a large number are formed by means of the Locative Affix *da* = "at" or "in;" also *din* = "from," and *ga* or *ka* = "to:"

qâi-da or *qân-da* = in what (place) ? where ?

un-da = in that (place), there.

u'-yer-da = in that place.

uza-si-da = on the top of it.

tuban-da = at the bottom.

ara-si-din = from the midst of it.

nim'-ish-ka &c. = wherefore ? (lit.) to what work ?

It will be observed that these are merely Pronouns or Substantives in the Locative, Dative, or Ablative cases.

(b). The Affix *dik*, *dâq* or *dâgh* gives rise to some Adverbs of similitude.

qâi-dâq = what like ? how ?

mun-dâgh = like this, thus.

shun-dâgh = like that, so.

&c.

Other Compound Adverbs can be formed in the same way by means of the Affix *dāq* or *dik* with various Substantives or Pronouns.

(c). Another set is formed by affixing *cha*, which implies "extent" or "amount."

qān-cha = how much ?

mun-cha = this much.

shun-cha = that much.

ni-cha = how much ?

(d). Sometimes this Affix *cha* is preceded by the Dative Post-position :

an-ga-cha = "to that extent" or "so far as that".

kachan-ga-cha = "to what extent of time ?" i. e., "till when ?"

Thus the Compound Affix *gha-cha* comes to mean, in point of place "so far as," and in point of time "until." It answers to the Compound Verbal Affix *ghun-cha*. This is written in Kāshghar *ghu-cha*, which would derive it from the Future Participle is *ghu*; or it may be the termination of the Indefinite Past Participle "*ghan*" with the same affix "*cha*," and thus QEL-*ghun-cha* would be literally "to the extent of the (indefinite) "doing," which sense agrees well enough with the common use of this form viz., "whilst doing" or "than doing."

Neg. QEL-*ma-ghun-cha*, = "whilst not doing," i. e. "until (he or it &c.) does."

Ex.: *mulaqāt BOL-ma-ghun-cha* = until a visit was paid, (lit. "whilst not paid").

Saning dīn-ing-gha KIR-ghun-cha = than entering into thy Faith.

(e). The Substantive *yān* "side" forms several Adverbs :

qāi-yān-gha = to which side ?

qāi-yān-da = in what direction ?

u-yān-din or *u-yān-i-din* = from that direction.

bu-yān-da or *bu-yān-i-da* = in this direction.

(f). Next comes a group of which the derivation is less plain, but the connection in sense and form evident.

biri = on this side.

nari = on that side.

ichkari = inside [*ichra* = ditto (also found)].

tāshqari = outside.

ilgari = before.

yoqari = above.

utra or *utru* = opposite, facing.

N. B.—It will be observed that the sense of all these is *locative* while the terminations are two : the simple *ari* or *iri*, and the fuller *kari* or *gari*. It is probable from analogy that some word indicating "place" or "locality" must be the origin of these endings. That word must be found in the

simpler as well as in the fuller forms. Hence it may be inferred that the *k* (*q* or *g*) of some of them is not a part of the word we are seeking. Looking then simply at *ari* or *iri*, where we are to find the meaning "locality," we are reminded at once of *yer-i* = "its place." I venture to suggest, therefore, that *biri* may be a corruption of *bu-yeri* (= this place), and *nari* of *an-yeri* or *'n-yeri* (= that place).

As for the others, *ichkari*, &c., it will be observed that *ich* is a Substantive (see Vocabulary) meaning "the interior." *Tàsh* or *tish* means "the outside." Again it may be gathered by comparing the Chaghatai word *ilāi* "before" with the Uigur word *ilik* (? *il-lik*) "first," that there must once have been a word *il* meaning "front," which would be the origin of *il-gari*. Lastly, as there is an Uigur Verb *yoq-la-māq* = "to be elevated," it may be gathered that *yoq* as a root conveys the idea of height, whence *yoqari*.

It will be observed that such of these compounds as take the simpler form without *k*, begin with Pronouns, while those which take a *k*, &c., before the element *ari* begin with Substantives. Now an Adjectival Pronoun can be prefixed to a Substantive without intermediation. But a Substantive cannot be so attached to another Substantive. The regular formation in such a case is to affix the particle *gi* or *ki* [see p. 279 (b)] to the former, making it into an Adjective of Relation. Now this is exactly what we find in these words. Wherever the first element is a Substantive, we find a *k* introduced between the two parts of the word. This confirms my supposition that the final element is a Substantive. If we wished to combine the Substantive *ich* "interior" with the Substantive *yer* or *yeri* "place" according to rule—we should say *ich-ki-yeri* = "the inward place", "the inside" (*ich-ki* being an Adjective of Relation meaning "inward") a form easily contracted to *ich-k'ari*. And so, *tāsh-q'ari* for *tāsh-qi-yeri* "the outside;" *il-g'ari* for *il-gi-yeri* "the fore-side;" *yoq'ari* for *yoq-qi-yeri* "the up-side." (*Utra* is probably from a Participle of *ut-mak* "to cross", and not from a Substantive.)

But it may be said that these words (if formed as I have suggested) are mere Compound Substantives, and not Adverbs. This is so true that they are often treated exactly like Substantives. They are not only declined by means of Post-positions (e. g., *ilgari-da*, *tāshqari-gha*, &c.), but they are also frequently put in the "possessed" form, and govern the genitive of the object, e. g. *üi-ning ichkari-si-gha*, "to the inside of the house"; *man-ing ilgari-'m-da*, "at the front of me."

Vámbéry thinks that these forms may be divided into a mark of the dative *ga*, and a final syllable *ra* or *re* (indicating a *direction towards* according to Schott)*. I have ventured to offer another solution above, which I

* Quoted by Vámbéry, "Chagataische Sprachstudien," p. 20, note.

will further support by remarking that the treatment of these forms as Substantives (see last para.) quite accords with the supposition that they are for-

med on the word "*yer-i*." Thus ^{1 2 3 4 5 6}*üi-ning ichkari-si-gha* would be—(lit.)
^{6 5 3 4 2 1} "to its inner place of the house," and ^{1 2 3 4 5 6}*maning ilgari-'m-da* would be (lit.)
^{6 5 3 4 2 1} "at my front place of me."

But such expressions are hardly consistent with the supposition that *ichkari* is made up of *ich* the "interior" plus *ka* "to" (*Dat.*), plus *ri* (a Post-position supposed to imply *direction towards*). For ^{1 2 3 4}*üi-ning ich-ka-ri-si-*
⁵*gha* would then be (lit.) "to its towards to interior of the house" with 3 Post-positions (two of them identical) agglomerated on the top of one another, and only broken by a Possessive Affix detached from any Noun. And *maning il-ga-ri-'m-da* would be on the same system (lit.) "at my towards to front of me."

With regard to such forms as *qaît-ru* "backwards," *üz-ra* up &c. (to which may be added *ich-ra* "inside") quoted by Prof. Vámbéry to prove that the syllable *ra* is separate from the (supposed) Dative termination *ka*, and does not form part with it of a single element *kari* or *gari*, this conclusion is doubtless correct, as moreover the examples *biri* and *nari* show. Prof. Vámbéry and I are agreed in thinking that the *k* element is distinct from the *r* element. What they each represent, is a different question. If the latter meant "direction towards," the addition of the former with much the same sense, (viz. *ka* = to) would be superfluous; and still more so, on this supposition, would be a second apposition of the same affix in the expression *tàshqari-gha*, &c.

Moreover in the words above quoted of Eastern Turkistani, I cannot trace any signification of "direction towards." In that dialect they all apply to "rest in a place" (e. g. *Tàshqari* is the name of the outer courtyard of a house, and *ichkari* that of the inner or women's court), as moreover can be gathered from the fact that to express *motion* the dative post-position is added; e. g. *tàshqari gha* "to the outside," "outward"; while it is quite correct to say *ichkari ulturadur* "he is sitting inside," *tàshqari turdi* "he stood outside,"* which would be abnormal if those words implied motion or direction towards. As for the forms *ich-ra*, *üz-ra*, &c. (from the substantives *ich* = interior and *üza* = surface) where we should expect to find the particle *ki* following the initial element, it is probable that in the more Westerly dialects (for they are not common in Eastern Turkistán), the substantive *yeri*, having already been contracted to *ra* or *ri*, has further

* The phrase, "*Bàdsháh birla Wazir tàshqari tur-up irdi-lar*" = "The King and Vizier were standing outside," has been found.

sunk into a mere post-position, so that its substantival origin and the consequent necessity for the relative particle, *ki*, after other substantives attached to it, may have been forgotten.

Thus it is only when governed by Post-positions, as “*da*”, “*gha*” or “*din*” (expressed or understood), that such forms can be considered as Adverbs, although these Post-positions are often suppressed as understood.

When themselves governing Nouns or Pronouns, they of course become Compound Post-positions, as in the instances given above in the Note.

(g). Another group is formed with the Affix *lash*, implying “direction” or “inclination towards.”

yogari-lash = upwards.

tuban-lash = downwards.

ura-lash = sloping upwards.

ara-lash = mixedly, *i. e.*, middle-wards.

POST-POSITIONS.

These may be divided into two classes, SIMPLE and COMPOUND.

The SIMPLE POST-POSITIONS are mere affixes attached to the words governed by them, and forming what may be called (for the sake of comparison with the inflectional languages) various cases, Dative, Locative, &c.

The Simple Post-positions are : *da* “at” or “in,” *din* “from,” *gha*, *qa*, *ga* or *ka* “to,” *ning* “of,” *ni* (sign of accusative absent in English), *birla* or *bilan* “with,” *siz* “without,” *uchun* “for,” “because of,” &c., &c.

The COMPOUND POST-POSITIONS are really Substantives, which are themselves affected by the simple Post-positions, *e. g.*, *ich-i-da* “inside,” [lit.] “in its interior;” *üza-si-gha* “a’top,” (lit.) “to its top.” These are sometimes applied directly to a substantive. But they also frequently require other Post-positions to connect them with the words they govern, *e. g.*,—*din kin* (lit.) “AFTER from ... ;”—*ning üza-si-da* “A’TOP of—.”

When they are used with the *genitive* of the noun governed, the sense is made definite.

Ex. : *Tügh-ning üza-si-da* = on the top of *the* mountain.

Tügh-ning tuban-i-da = at the foot of *the* mountain.

When *din* is used instead of *ning*, or when the two Substantives are merely placed in apposition without any Post-position between, the sense becomes indefinite (especially in the latter case).

Ex. : *Tügh-üza-si-da* = on the mountain-tops.

Tügh-din-tuban-da = below the mountains.

The following is a list of the more usual forms ; it being remembered that all can employ *ning* in the definite sense before them, while such as here have *din* prefixed, use that post-position for the indefinite (the others being merely placed in apposition when the sense is indefinite) :—

	<i>ustun-da</i> or <i>gha</i> , &c.	= upon.
	<i>âltin-da</i> „	= under.
	<i>âstin-da</i> „	= ditto.
	<i>ich-i-da</i> „	= inside.
	<i>arâ-si-da</i> „	= amidst.
	<i>üzâ-si-da</i> „	= a'top of.
	<i>tupâ-si-da</i> „	= upon.
	<i>tub-i-da</i> „	= in the bottom of.
	<i>yân-i-da</i> „	= at the side of.
(only with <i>ning</i>)	<i>qâsh-i-da</i> „	= in the presence of.
ditto	<i>âld-i-da</i> „	= in front of.
ditto	<i>bu-yüz-i-da</i> „	= on this side of.
ditto	<i>u-yüz-i-da</i> „	= on the further side of.
ditto	<i>kîn-i-da</i> „	= in the rear of.
ditto	<i>arqâ-si-da</i> „	= at the back of.
ditto	<i>tâsh-i-da</i> „	= on the outside.
Defte. (<i>ning</i>) ; Indfte. (<i>din</i>)	<i>ichkari</i>	= inside.
ditto	(<i>din</i>) <i>arqâ-da</i>	= behind.
ditto	(<i>din</i>) <i>kîn</i>	= after.
ditto	(<i>din</i>) <i>tuban</i>	= below, in a lower position than.
ditto	(<i>din</i>) <i>tag-i-da</i>	= beneath, under, (with something superposed).
ditto	(<i>din</i>) <i>ustun</i>	= above, higher than.
ditto	(<i>din</i>) <i>âstin</i>	= below.

All these declinable Substantives admit also of the Possessive Affixes, e. g. *maning qâsh-im-da* = "in my presence"; *saning yân-ing-din* = "from thy side."

The Compound *ghacha* (*gha* "to," *cha* "the extent of;" see Adverbs) is used as a Post-position meaning "till" or "as far as."

Ex. : *Tiz-ghacha* = as far as the knee; *Kâshqar-ghacha* = as far as Kashghar; *bâsh-tokhi-ghacha* = till first cock, (i. e., till cock-crow).

CONJUNCTIONS.

There are not many Conjunctions in Turki. It borrows them frequently from Persian and Arabic.

The home-born ones are *kim* "that," *takhi* "still," "notwithstanding," *indi* "then", &c., and the compound *an-din-kîn* "afterwards", &c.

NUMERALS.

The CARDINAL numbers are :

bir = one.
iki = two.
öçh = three.
tört = four.
besh = five.
alti = six.
yette = seven.
sakiz = eight.
toqoz = nine.
un = ten.

yigarma = twenty.
ötöz = thirty.
qirg = forty.
illiq = fifty.
altmish
oratmish = sixty.
yetmish = seventy.
sakzan = eighty.
toqzan = ninety.
yüz = a hundred.
ming = a thousand.

tuman = ten thousand.

The intermediate numbers are formed by simple apposition, the multiples of ten coming first, as : *un-bir* = "eleven," *ötöz-besh* = "thirty-five"; *tört-yüz sakzan-öçh* = "four hundred and eighty-three"; *bir ming iki yüz toqzan* = "one thousand two hundred and ninety." It will be seen that to express multiples of a number the smaller factor comes first, as above : *tört-yüz* = "four hundred".

There is a class of *Substantives* derived from the cardinal numbers, which had better be noticed in this place.

bir-ao or *bir-ailan* = one by itself, "a one."

ik'-ao or *ik'-ailan* = a two, a pair, both.

&c., &c.

[*N. B.*—It is probably by a contraction of the former that we get the Post-position *bir-lan*, *birla* or *bilan* = together with, "in one." See *Kudatku Bilik*, Introd.—*aning imsâli bir-ailin* "with their proverbs."]

Next we have the Numeral *Adjectives* or ORDINAL Numbers. These are :

bir-inchi = first.
iki-nchi = second.
öçh-önchi = third.
tört-önchi = fourth.
besh-inchi = fifth.
alti-nchi = sixth.
yetti-nchi = seventh.
sakiz-inchi = eighth.
toqoz-unchi = ninth.
un-unchi = tenth.

yigarma-nchi = twentieth.
ötöz-unchi = thirtieth.
qirg-inchi = fortieth.
illiq-inchi = fiftieth.
atmish-inchi = sixtieth.
yetmish-inchi = seventieth.
sakzan-inchi = eightieth.
toqzan-inchi = ninetieth.
yüz-ünchi = hundredth.
ming-inchi = thousandth.

[*N. B.*—The termination is often written and pronounced *ji*. The ordinal affix is only applied to the last term of a compound number as : *bir yūs qirq-sakis-inchi* = one hundred and forty-eighth.]

There are also some Numeral *Adverbs* formed by the additional of 'n. As *bir-in iki-n* = by ones and by twos.

N. B.—Perhaps a contraction of *bir-din iki-din*, which form also exists with the same meaning.

Bir-ar, (no *ik-ar*), *öch-ar*, *tört-ar* &c., = "singly," "by threes," "by fours," &c.

"Once," "twice," &c., are formed with *qàtim* "time" as, *iki-qàtim* "twice," *bes-qàtim* "five times," &c.

THE TURKI YEAR-CYCLE

Consists of twelve solar years, each named after some animal in a fixed order, as follows :—

1. <i>Sachkan</i>	"The Mouse."	7. <i>At</i>	"The Horse."
2. <i>Uï</i>	"The Ox."	8. <i>Qoï</i>	"The Sheep."
3. <i>Bárs</i>	"The Leopard."	9. <i>Máimun</i>	"The Ape."
4. <i>Taushqan</i>	"The Hare."	10. <i>Tbkhî</i>	"The Cock."
5. <i>Balik</i>	"The Fish or Dragon."	11. <i>It</i>	"The Dog."
6. <i>Ilan</i>	"The Serpent."	12. <i>Tunghuz</i>	"The Hog."

The present year (1874-75) is the year of the "Dog." The year begins and ends in the spring, and is divided into twelve 'mansions,' in each of which the Sun spends a month (the twelve Signs of the Zodiac). These are known only by their Arabic names at the present day.

The above chronological arrangement of solar years is purely Turkish (or perhaps Tartar in the extended sense). The Muhammadan lunar years and months are in more common use now ; the solar ones being only employed in calculations of age and in matters where it may be a question of the season.

Each entire cycle is called a "*muchal*."

CHAPTER VIII.

DERIVATION OF WORDS.

FORMATION OR DERIVATION OF SUBSTANTIVES.

(a). A noun of the AGENT is formed by adding the affix *chi* to the Future Participle or to the Infinitive form of a Verb :

Ex. : *qel-ghu-chi* = a doer.

bib-mak-chi = a giver.

(b). A Noun of PROFESSION is formed by affixing *chi* to the name of the object used, or of the matter dealt with :

Ex. : *miltek-chi* = a musketeer.

sakdt-chi = a Custom's official.

(c). An ABSTRACT Noun is formed by the addition of *lik* or *luk* (with Phonetic variation both of Vowel and Consonant) to an Adjective or Adverb, or even to another Substantive :

Ex. : *Sarigh-liq* = yellow-ness.

Tbla-lik = much-ness.

Ustdd-lik = art (from *ustdd* "artificer," P.).

Gum-ràh-lik = perdition (from *gum-ràh*, "lost road," P.).

Also to an Infinitive, or the Verbal Adverb in "*ghuncha*."

ültür-mak-lik = slaughter (from *ültür-mak* "to kill").

ishit-kuncha-lik = worth-hearing-ness.

(d). A Noun of ORIGIN is formed by adding *lik* (or *luk*) to the name of a country or place :

Ex. : *Khoqand-liq* = a man of Khokand, a Khokandi.

(e). A Noun of CONNECTION, by adding *chan* to any word to denote continuous or frequent connection :

Ex. : *aghrik-chan* = one who is constantly ill, an invalid.

salla-chan = one who always wears a turban (*salla*).

(f). A Noun of FELLOWSHIP is made by affixing *dàsh* or *lāsh* (answering to our "—— fellow") :

Ex. : *âtà-dàsh* = a brother by the same father (*âtà*).

qursàq-dàsh = a twin (lit. "womb-fellow").

àsh-dàsh or *tabàq-dàsh* = a meal-fellow, or one who is a companion at a meal.

maktab-dash = school-fellow, (*maktab*, "school," A.).

(g). A VERBAL Substantive is formed by affixing *k*, *q*, *g* or *gh* to the Root, supplying the proper vowel when necessary, before it. The meaning is either the action of the Verb, or the result of that action :

Ex. : *tüz-ük* = an institution (from *tüz-mak*).

TITRA-'k = a trembling (from *titra-mak* "to tremble").

[N. B.—That this Substantive is derived from the Verb, and not *vice versa*, is shown by the fact that the verbal form derived from *tüzük* would be *tüzük-la-mak*, and not *tüz-mak*, &c. (see "Formation of Verbs").]

DERIVATION OF ADJECTIVES.

(a). The Adjective of LIKENESS is formed by affixing *dik* (which is subject to Phonetic variations of the guttural) to a Substantive :

Ex. : *goi-diq* = "sheep-like" (from *goi* "a sheep").

(b). The Adjective of RELATION is formed by the addition of the particle *gi* or *ki* to Substantive, Adjective, Adverb or Participle (see pp. 26 and 77) :

Ex. : *ktn-gi* = "following," "last" (from *kín* = rear) ;

yetkan-gi = "arriving," or "which has arrived."

(c). The Adjective of QUALITY is formed by affixing *lik* (or *luk*) (subject to Phonetic variation of guttural) to a Substantive or Participle :

Ex. : *Dada-lik haqq* = "a father's right" (fatherly right).

Kâfiristân-lik = "infidel" (said of a whole country) ; from *Kâfiristân* = "a land of infidels".

(d). A VERBAL Adjective is formed by adding *k* or *q* to a Verb Root (supplying a vowel before it when necessary).

Ex. : *aghri-q* = ill, from *aghri-maq* = to be ill.

to'q = satisfied, from *toi-maq* = to be content.

tüz-ük = right, in order, (see p. 53 (*f*) and note).

(e). An Adjective of HABIT is formed by adding one of the affixes *kak*, *qâq* or *chak* to the root of a Verb :

Ex. : *öch-qâq* = "flying about much ;" from *öch-mâq* = "to fly."

qurq-qâq = "fearing much ;" from *qurq-mâq* = to fear.

irin-chak = "lazy ;" from *irin-mak* = "to procrastinate."

(f). An Adjective or Adverb of FASHION or MODE by adding *cha* :

Ex. : *mazlûm-cha chappan* = a woman's robe. *Turk-cha min-mak* = to ride as a Turk.

COMPOUND AND DERIVATIVE VERBS.

(a). The commonest compound is the Perfect Participle of one Verb prefixed to another Verb which completes the meaning, and which is conjugated as may be required.

Ex. : *sât-ip âlmâq* = to buy, or take by purchase, (*sât-ip* = sold, *âlmâq* = to take).

âlip-bârmâq = to take away (*âlip* = having taken ; *bârmâq* = to go), contracted in Yârkand to *apârmâq*.

yetip-qâlmâq = to exceed, (*yetip* = having reached a limit) ; *qâlmâq* = to remain (over).

küyüp-birmak = to burn, or "give over to burning" (*küyüp* = having burnt, *birmak* = to give).*

It will be remembered that the auxiliary *bolmâq* used in this way with the Perfect Participle of a Transitive Verb makes a Passive, e. g., *qelip-bolmâq* = to be done.

(b). Another formation consists of the Present Participle of one

* *Birmak* "to give", *qoi-mâq* "to put", and some others, are often redundantly used in the second place, like the Hind. *dêna*, &c.

Verb before another Verb of different signification, answering to the English combination of a similar kind.

Ex. : *qela-bàshlamàq* = to begin doing, or "to begin to do."

A Verb is formed from a Substantive by affixing *la* to form the Verb-root. Verbs thus formed are numerous :

Ex. : *ish-la-màq* = to work (from *ish* "work").

bàsh-la-màq = to lead or to begin, "to head" (from *bàsh* "head").

A Verb of colour is formed by affixing the syllable '*r*' to the adjective of colour, &c.

Ex. : *àq-ar-màq* = to become white.

Öz-ga-'r-màq = to change colour (from *öz-ga* = other).

CHAPTER X.

S Y N T A X.

The following are points to be noted :—

1. The nominative or subject generally comes first in a sentence, and the verb always last.

Ex. : "*HAZRAT SULTAN shikàr-ga chiqtilar*" = "The Sultan went out to hunt."

When it is desired to put emphasis upon the subject, it comes immediately before the verb.

Ex. : "*Hazrat Sultàn-ga kalima tayiba-ni KHWAJA KHAZAR örgattilar*."

viz. "It was Khwāja Khazar who taught the 'kalima-tayiba' to His Highness the Sultan."

Literally : "To His Highness the Sultan the kalima-tayiba (accusative) Khwāja Khazar taught."

2. The usual order of a simple sentence is :

(a). That the accusative or object shall immediately precede the verb and its adverbs or adverbial expressions, (other cases coming first) :

Ex. : "*Kh'āja Abu-l-Nasr Sāmāni Hazrat Sultàn-ga IMAN-NI shul-yer-da örgattilar*."

"Kh'āja Abu-l-Nasr Sāmāni to His Highness the Sultan the faith (acc.) on-the-spot taught."

(b). Sometimes the seeming accusative forms really part of a compound verb, in which case also it immediately precedes it, but without the mark of the accusative.

Ex. : *Bu qirq kishi Hazrat-din RUKHSAT-àldilar*. "These forty persons from His Highness took leave."

The sign of the accusative is also omitted if the sense is indefinite :

Ex. : *nân yemak* = to eat bread.

(c). Sometimes the accusative is put first for emphasis (viz., out of its proper place).

Ex. : "UL DUSHMAN-NI *ara-din yôq-qelmadim*" = "That enemy from (our) midst I have not destroyed."

UL BUTKHANA-NING TAM-I-NI *awwal siz qupàrip-biring dedur*, that idol-temple-of the wall (acc.) first you having raised give, he says viz. "He says, you first raise the wall of that idol-temple."

3. All subordinate clauses, and all sentences which in English would be joined by conjunctions, in Turki have their respective verbs put in the form of some Verbal Adjective (generally that in 'p), the sense being thus kept flowing on until the whole of the long chain of sentences is concluded by a personal Verb :

E. g. *Kàshqar khalq-i-ni kàfir-lar ôz din-i-gha kirguz-up, it eshak tunguz gosht-i-ni ye'p, haràm harîsh-ni mubàh bil-ip, mutlaq kàfir bol-up, qàlip ikan.*

"The unbelievers *having caused* the people of Kàshghar to enter into their own religion, they (the Kàshgharis) *having eaten* the flesh of dogs, pigs and asses, *having considered* unclean snakes to be lawful (food), *having become* unrestrained infidels, *have remained* (so) [or, have become and remain unrestrained infidels]."

It will be noticed here that the author has changed his subject or nominative after the first clause. This is merely due to careless writing, as we sometimes see in English [e. g. "Having finished my dinner the dance began."] The last verb *qàl-ip ikan* can only by courtesy be called a *personal* Verb. Often a speaker begins a string of sentences in the above form but finding that he has completed the expression of his meaning, he leaves his speech grammatically incomplete by omitting to add a final personal verb.

4. The Genitive precedes the substantive which governs it:

Ex. : "SULTAN-NING *dada-si*" = "The Sultân's father."

5. The adjective does the same usually, except in Persian or Arabic combinations.

If the adjective for any reason comes last, the Post-positions, &c., are affixed to it, as being the end of the compound substantive (formed of it and its noun) :

Ex. : *kalima-tayiba-ni.*

6. When an adjective is in the Comparative, the object of comparison precedes it.

Ex. : "*Tâsh-din yamân-râq*" = "Than a stone worse."

7. If the sentence predicates a quality of the subject the adjective or words expressing the quality immediately precede the verb :

Ex. : "*Sultân-ning dada-si kâfir-lik-da tâsh-din ham yamân-râq irdi.*"

Lit. "the Sultân's father in infidelity than a stone even worse was."

8. Relative clauses in *who* or *which*, are not so expressed in Turki. They are attached to the substantive to which they refer (preceding it), and form a compound adjective or subordinate sentence with its verb in the form of a verbal adjective, generally in *gan* (if Present or Past) or in *durghan* if Future.

(a). Ex. : AT-NI SAT-KAN *kishi* = The person *who* sells the horse.

Horse (acc.) selling person.

ERTI KETA-DURGHAN *hajji* = The pilgrim *who* is going to start

To-morrow about-to-go pilgrim.

to-morrow.

If the (English) relative pronoun is in the accusative, dative, &c., still the Turki form is similar to the above (the sign of the accusative &c., being omitted), and the verbal adjective may have its subject or nominative expressed before it (or understood).

Ex. : (In the Accusative) BIZ QEL-GHAN *ish-lar* = The deeds *which* we do.

SAN KÖRGAN *kishi* = the person *whom* thou sawest (or seest).

(In the Dative) BIZ BASH UR-GHAN *nima* = that *to which* we strike the
Lit. we head- striking thing.

head (bow).

(In the Genitive) MAN AT-I-NI URGHAN- *adam keldi* = The
I horse his (acc.) having struck man came

man *whose* horse I struck came.

AT-I ÜLGHAN *kishi yighlâi-dur* = The person *whose* horse died, weeps.
horse his having died person weeps.

TÜSH-ÜM-DA KÖRGAN *shêr*. Lit. "in-my-dream-seen lion."

Viz., "The lion which I saw in my dream."

"NICHAND YIL-NING BU YUZI-GHA BÎÂZAT WA MASHAKKAT BILAN
TAPKAN *farzand-im*." Lit. "So-many-years-on-this-side-
of-with-self-denial-and-pain-obtained son-of-mine.

viz., "My son, whom," &c.

Or, conversely, the rule may be stated thus: The Substantive in Turki to which is attached (*i. e.* prefixed) a verbal adjective (indefinite) in *gan*, may be either the *subject* of the action of that verbal adjective, or its *object* (direct or indirect); and the said verbal adjective may accordingly be rendered in English, as the context may indicate, either by "*who or which* (does or did) e. g. *satkan kishi* = the person *who* sells."

Or else by "*whom or which* (so-and-so does or did)"—e. g. *körgan kishi* = the person *whom* (so and so) saw, [which may also be translated "*which* was seen (by so and so)"].

Or else by "to whom *or* to which (so and so does *or* did)—," e. g. *bâsh urghan nima* = the thing *to which* (so and so) bows the head ; &c., &c.

As in the first case the *object* may be expressed with its proper sign before the verbal adjective (e. g. *AT-NI satkan kishi* "the person who sells the horse") thus forming a subordinate clause in the sentence ; so also, in the latter cases, the *subject* may be and is generally, prefixed to the verbal adjective for clearness' sake, except when otherwise indicated sufficiently plainly. Thus : *BIZ-qelghan ish* "the deed which *we* do" (or "the deed done by us") ; *SAN kôrgan kishi* "the person whom *thou* sawest" [*SAN-NI kôrgan kishi* would be "the person who saw thee."]

But in *tûsh-ûm-da kôrgan sher*" the possessive affix *ûm* sufficiently indicates that it was I that saw the lion, so that it is unnecessary to add the subject and say "*MAN...kôrgan...*" On the other hand if the lion were the *seer* we should say : *man-NI kôrgan sher* "the lion which saw me."

(b). If the subordinate clause merely predicates the existence of its subject in a certain relation, so that it has no verb except "to be," the Turki language omits the verbal adjective or participle of this verb, and supplies its place with the particle '*gi*' or '*ki*' to connect the clause with its subject, which comes last in order.*

Ex. : "TURKISTÂN-TARAF-I-DA-GI *khalq*." Lit. "Turkistân direction-in-(being) people."

viz. "The people that are in the direction of Turkistân."

(c). To express a simile, the word or the whole subordinate sentence is connected with its subject by the particle '*dik*' = like.

Ex. : "DOZAKH-NING-DARWÂZA-SI-NI ACHQAN- DIQ *aghz*."

Lit. Hell of door its (acc.) having opened like mouth.

viz., "a mouth as if opening the door of Hell."

Likelihood is similarly expressed :

* This syllable *gi* or *ki* takes the place (in sentences where the subordinate verb is "to be") of the indefinite Participle or verbal adjective of that verb. For if the translation of : "the lion which appeared in my dream" is *tûsh-ûm-da kôrgan sher*, then the translation of "the lion which is in the jungle" would naturally be "*jangal-da ikan sher*." But instead of that they say : "*jangal-da-gi sher*." Thus *gi* takes the place of *ikan*, and the idea is suggested that it may be a contraction of the same. For the Yarkandis often say *ikin* for *ikan*, and I have found one example of this being further contracted to '*ki*.' [Ex. *bu qai-si paighambar-ning ruh-i 'ki* "what prophet's soul may this be ?" where the full expression would be "*qai-si paighambar-ning ruh-i ikan*."] The quasi-Pronoun *ki* (see Pronouns) points to the same derivation. Thus *maning-ki* is the idiomatic expression for "that which is mine ;" but it may be taken as a contraction of *maning ikan*, which would mean the same. See also "Derivation of Adjectives (b)" *kin-gi, yetkan-gi*, &c., p. 279.

Take the following : *Turkistân-da-gi khalq Musalmân boldi* ; *At maning-ki, eshak saning-ki* ; *Kin-gi adam yetmadi* ; in each of these cases the word *ikin* or *ikan* might be

Ex. : *Biz-ga ham ZAKÂT-NING ŞUÂBI-NI TÂP-QU-DIQ* bir ish-ni*
 Us to also customs of merit (acc.) likely-to-obtain one work (acc.)
buyur-sunlar. viz., "Command to us also some work that may be likely to
 command.

obtain (for us) the merit of customs (paying)."

9. A conditional sentence is usually expressed without any 'if' by putting the verb into the Potential:

Ex. : "*Şul Butkhâna-ning tâm-i-ni siz qupâr-sa'ngiz.*"

Lit. That Idol-temple of wall (acc.) you may raise.

viz., "If you raise," &c., or "should you raise."

10. With the adverb '*ilgari*' meaning *before*, the verb (in the form of the Infinitive Verbal Subst.) is put in the negative:

Ex. : *Ul Sultân bu 'âlam-gha kel-mas-din nichand yil ILGARI :*

that Sultan this world to coming not than several years before

English—'some years before that Sultan had come into this world.'

(Cf. "avant qu'il ne fut venu au monde.")

So also with the verbal affix "*ghuncha*" "whilst", to produce the meaning 'until.'

Ex. : *mulaqât bol-MA-GHUNCHA* = 'whilst a visit had not been paid' or
 visit being not whilst

'till a visit was paid.'

(Cf. "tant qu'une visite n'avait pas été faite.")

11. There are two ways of quoting a statement made by another person (or an opinion ascribed to him), answering to the English forms: (a) That which professes to give the very words of the speaker in inverted commas; (b) "He said that" followed by the third person (of the supposed speaker).

substituted for *ki* or *gi* grammatically though not idiomatically: *Turkistân-da İKAN khalq Musalmân boldi* "the people that are in Turkistan have (has) become Musalmân." *At maning İKAN, eshak saning İKAN* "the horse (is) what is mine, the ass what is thine." *Kin İKAN âdam yetmadi* "the man who is (or was) behind has not arrived." (This may be shown to be grammatically a correct form, by substituting other verbs: e. g. *Turkistân-da turghan khalq*, "the people who stay in Turkistan"; *kin qalghan âdam* "the man who remains behind"; *maning bolghan at* "the horse which becomes mine.") So that the particle *ki* or *gi* in all the meanings described respectively under Pronouns, p. 232, under Adjectives of Relation, p. 279, and as taking the place of the English relative pronoun, here p. 283—in all these applications seems to be a corruption of the Participle *ikan* or *ikin* of the verb substantive.

It must not be confounded, as some grammarians have done, with the conjunction *kim* (Persian *kîh*) used in that language and in Osmanli Turkish to supply the place of a relative Pronoun but which is really a mere "connective" having the Personal Pronouns understood (or expressed) after it. See Forbes' Persian Gram. § 68: e. g. *An kin chun pistah didam-ash hama maghz* "He whom I saw &c." Lit. "He, that I saw him &c."

* Here *tâp-qu-diq* is the Participle of Probability; so that this sentence is of the form described above under § 8 (a).

(a). The former is rendered in Turki by prefixing some expression, such as "*Dédi*" or "*aïtti kim*" = "he said", "he said that" (though this is sometimes omitted) and finishing with the participle "*De'p*" = "having said." These take the place of our inverted commas to mark the beginning and end of the quotation.

Ex. : AIDELAR *Al-hamdu-l-Ilah talab-im muyessar boldi*,
They said "Thank God (the object of) my search has-been obtain-

DEP.

ed," having said.

(b). The other form is rendered in Turki by putting the quotation in the words of the speaker, with this exception that the subject (or nominative) of the sentence quoted is in the accusative, as being the object of the governing verb 'he said' or 'he thought.'

Ex. : SANI *üldi dédi* = He said that thou wert dead.

Lit. thee he died he said.

Which may be rendered, "he reported *thee* dead," or "he said (of) thee, he is dead."

Here "*sani*" (thee) is governed (in the accusative) by the verb "*dédi*" (he said), while the statement itself is in the actual words of the speaker, of which the above pronoun in the accusative forms the subject (unless we may suppose a nominative *he* understood).

Biz-ni âlur-m'ikin dep parvâh qelmaï = without fearing lest
us will-they-take having said care making not

we should take (it).

[Here the *biz-ni* (acc.) seems to be governed by the "*dep*," and not by the "*parvâh qelmaï*" which would govern the ablative "*biz-din*."]]

12. The reflective pronoun *öz* is used (like *khud* in Persian, or *ap*, *apna* in Hindustani) instead of a demonstrative or possessive pronoun, to fix the meaning on the subject of the sentence.

Ex. : *Ya'qub öz-i-ning ât-i-ni ultur-di* = Ya'qub killed his (own) horse.

Ya'qub ANING ât-i-ni ultur-di would mean : Ya'qub killed his (*viz.*, some one else's) horse.

Again : *Man sani öz-öng-ning üi-'ng-da kör-döm* = I saw thee in thy (own) house [here the termination *öng* leaves no doubt of the person].

But, '*Ali Ya'qub-ni öz-i-ning üi-da kördi*, is a doubtful phrase ; for though by rights the *öz* should refer to the subject of the sentence (*Ali*), yet as the accusative "*Ya'qub-ni*" comes so close before, it would probably be understood to mean : "Ali saw Ya'qub in his (Ya'qub's) own house." To save the doubt it would be better to put it as follows :

Ya'qub-ni Ali öz-i-ning üi-da kördi = Ali saw Ya'qub in his (Ali's own) house.

While to express the other meaning without leaving a doubt, the reflexive pronoun would be dispensed with, and the demonstrative used, *viz.*

'*Ali Ya'qub-ni ANING üi-da kör-di* = Ali saw Ya'qub in his (Ya'qub's) house.

It is the same with the other cases (*öz* taking the proper possessive affix of the person): Ex. *man öz-öm-ni urdum* "I struck myself."

Ya'qub öz-i-din qurqti "Ya'qub feared (from) himself."

13. There being no verb "to have," its sense is expressed by means of the impersonal verb *bâr* "there is."

(a) by putting the subject in the locative:

Ex.: *man-da ât bâr* = there is to me (*i. e.*, "I have") a horse.

Pâdshâh-da üi bâr = there is to the king-a house, *i. e.*, the king has a house."

(b) by putting the (English) subject in the genitive; and the (English) object in the possessed form of the proper person:

Ex.: *Maning ât-im bâr* "my horse exists" or "I have a horse."

Pâdshâh-ning ât-i bâr "the king's horse is (or exists)," *i. e.*, "the king has a horse."

Of course with the addition of the demonstrative pronoun the verb *bâr* would resume its simple meaning of "is."

Ex. *Bu maning ât-im bâr* = "this is my horse."

14. The passive forms of intransitive verbs are not impossible in Turki. Sometimes they are in point of meaning the passive of the causative rather than of the primary intransitive verb, which can of course have no passive logically [See "Secondary verbs, II," note at end]. But often again they take a kind of impersonal sense answering to the French form in "*on*." Thus with *bâr-mâq* "to go," *bâr-il-di* is its passive past tense, 3rd person singular. Literally it would be translated "it has been gone," which comes to mean "one has gone" "*on est allé*."

15. The Noun of the agent in *chi* governs the same case as the primary verb, as also do all other verbal forms.

Ex.: *KUFFÂR-NI yog-qelghu-chi*. "A destroyer (of) infidels (acc.)."

16. To represent the expressions which employ the infinitive in European tongues, the Turki employs its own infinitive or other verbal noun as a noun in the accusative or other case.

Ex.: *QEL-MÂQ-NI kh'ahlai-man* = I wish to do.
the doing (acc.) wish I

Yelghân AITMAK gunâh dur = to tell lies is a sin.

Or the form in *gali* may be used, answering to English "in order to."

Ex.: *ültür-gali buyur-di* = he commanded to kill, *or*, he gave orders for the killing.

âl-ghali kel-dim = I came (in order) to take.

17. In interrogative phrases only one syllable or word of interrogation is necessary. Thus, if the words *nima* (what ?), *qâi-si* (which ?), or generally, any interrogative adverb, appears in the body of the sentence, the final interrogative *mu* or *ma*, or the dubitative *m'ikin*, is not required. Otherwise it is;

Thus : *NIMA bâr* "what is there ?" but, *shubu bâr MU* "is it this ?"

Again : *Bu QÂI-SI païghambar-ning ruh-i ikin*, "What prophet's soul may this be ?"

but : *Bu fulân païghambar-ning ruh-i m'ikin* "May this be such-and-such a prophet's soul ?"

END OF THE GRAMMAR.

APPENDIX.

TRANSLATIONS AND SELECTIONS.

YÁRKANDI TÚRKI VERSION OF THE LORD'S PRAYER.

Eh ! bizlar-ning kök-da-gi dâda-'miz,
 Oh us of Heaven-in Father-our ;
 Saning at-ing ulugh bolsun ;
 Of thee name thy great be ;
 Saning pâdshâhliq-ing kelsun ;
 Of thee kingdom thy come ;
 Saning rizâliq-ing asmân-da bolghan-dik, yer-da ham bolsun ;
 Of thee pleasure thy Heaven-in being like earth-in also may it be ;
 Biz-ning âzuq-umiz-ni har-kôn yet-kuz ;
 Us-of food our (acc.) each day cause-to-reach ;
 Biz yamân-liq qelghan-lar-gha baghishla-ghan-cha gunâh-
 We bad-ness doers to forgiving-in-the-measure-of sin
 imiz-ni baghishla ;
 our (acc.) forgive ;
 Gunâh-boladurghan waqt-ni kursât-ma,
 Sin about to be opportunity (acc.) present-not
 Magar biz-ni yamânliq-din qut-qâz ;
 But us (acc.) bad-ness from protect ;
 Aning-uchun-kim pâdshâhlik u kuchluk-lik u roshan-lik san-ga
 Of this because that kingdom and power and glory to thee
 mango dur. Amin.
 evermore is Amen.

STORIES

FROM FORBES' PERSIAN GRAMMAR TRANSLATED INTO TURKI.

1. *Bir adam Aflatun-din sur-di kim : Tola yil-lar kima-da iding,*
 One man Plato-from asked that Many years ship-in thou wert
wu daryâ-safar-i-nî gel-ding, daryâ-da nima 'ajâib-lar kör-döng.
 and sea-voyage (acc.) thou madest sea-in what wonders sawest-thou.
Jawâb aidi 'ajab shubu ir-di kim daryâ-din salâmat yaqâ-si-*
 Answer he spoke wonder this very (thing) was that sea-from safely shore its
gha yet-tim.
 to I arrived.

2. *Bir gadâ bir bâi-ning darwâza-si-ga bâr-di wu bir-nima†*
 One beggar one rich-man-of door his to went and something
tila-di. Ui-ning ich-i-din awâz kel-di kim : Aghacha üi-da yog.
 asked (for). House of interior-its-from voice came that : Woman house-in not.
Gadâ de-di nân‡ parcha-si-ni tila'p-idim, aghacha-ni tila-ma'p-
 Beggar said bread piece of it (acc.) asked-for I had woman (acc.) I had not asked
idim kim shun-dâgh jawâb tâp-tim.
 (for) that such-like answer I received.

3. *Bir tabîb har-waqt qabristân-gha bâr-ur bol-sa châdir-i-ni*
 One doctor every time grave-yard to going might be sheet his (acc.)
bûsh-i-gha yaf-in-ip (yap-in-ip) bârur-idi. Adam-lar sur-di-lar kim : Mu-ning
 head his to having-wrapped-himself used-to-go. Men asked that : This of
sabab-i nima. Tabîb aidi : Bu qabristân-da-ghi ülûk-lar-din uwat-
 reason its what (is) ? Doctor said : This grave-yard in being corpses from I-am-
ur-man, aning uchun-kim hama-si maning dawâ-im-ni ye'p
 abashed, that-of because that all of them of me medicine my (acc.) having eaten
âl-ûp-dur.
 have died.

4. *Bir kön pâdshah ughul-i bilan du-gha bâr-di hawâ issigh bol-*
 One day a king son his with hunt to went air hot be-
di ; pâdshah bilan shah-zâda igin-lar-i-ni bir maskharah-ning dâlu-
 came ; king with prince cloaks their (acc.) one jester of shoulder-
si-gha qoî-di : Pâdshah kül-di wu de-di : Ai maskharah san-da bir
 his-to placed ; King smiled and said : Oh jester thee on one
eshak-ning yûk-i bâr-dur. Maskharah aidi : Balki iki eshak-ning
 donkey of load-his (there) is. Jester said : or rather two donkey of
yûk-i bâr dur.
 load-their (there) is.

5. *Bir duk-adam-gha de-di-lar, kim : Tild-'r-mu-san kim saning*
 One crooked man to they said, that : desirest ? thou that of thee
ucha-'ng tughri bol-sun, ya hamah adam-lar-ning ucha-si san-dik
 back thy straight should-become, of all men of back their thee like

* *Aidi* for *ait-di* from *ait-mak*.

† Lit. "one what."

‡ For *nan-ning parcha-si-ni*.

duk bol-sun—mu. Ul duk de-di, hamah kishi-lar-ning ucha-
crooked should become ? That crooked (man) said : all people of back
si man-dik igri bol-sun, ul köz-bilan mani köra-dur-lar man
their me like crooked should become, that eye with me (acc.) they-are-seeing I
ham ular-ni kör-ai.
also them (acc.) may-see.

6. *Bir kön Pádshah bir sha'r-din aghri-di; jallad-ni biyur-*
One day King one poet from was angry; executioner (acc.) he-
di; maning aldi'm-da ul-tür. Jallad qilich alip- kel-ga-
ordered of me presence my in kill. Executioner sword having-taken in-order-to
li bär-di. Ul sha'r házir ádam-lar-gha de-di; Qilich kel-guncha*
come went. That poet present men to said: Sword till-coming
mani musht-la'nglar wu ur-unglar kim Pádshah-ning kungl-i khush
me (acc.) belabour and beat that King of hear his pleased
bol-sun. Bu söz-din Pádshah khush bol-up kül-di wu sha'r-ning
may-be. This speech from king pleased having-become he-smiled and poet of
gunàh-i-ni út-ti.
offence his (acc.) passed over.

7. *Bir ádam ulugh martaba tàp-ti. Bir dost-i ani kör-gàli*
One man great dignity received. One friend his him in-order-to-see
kel-di. Ul ádam de-di: San kim san wu nima ish-ka kel-
came. That man said: Thou who (art) thou and what business to camest-
ding. Ul dost-i sharminda bol-di wu de-di: Mani tanu-ma'-
thou? That friend his abashed became and said: Me (acc.) recognisest not
m'-san.† Man saning kadim-gi dost-ung man; san-ga 'iza tut-
? thou. I of thee old (adj.) friend thy I (am); thee to condolence in-or-
gali kel-dim ishit-dim kim qarghu bol-up-san.
der-to-offer (hold) I came I heard that blind thou-hast-become.

TRANSLATION OF A PASS-PORT ISSUED IN KASHGHAR.

To

All Road and Station officials at this time,

This notice (is given), that at this season of auspicious arrangement, Shaw Sàhib's man Rahmat-Ullah, with a horse, is going to Yárkand on service. It is necessary that you, without offering molestation or impediment‡ at the road-stations (either) in (his) going or coming, pass him on and

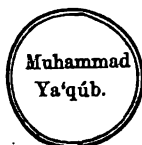
* *Alip-kel-mak* (lit. having taken to come), i. e., to bring; *alip-kel-gali* = in order to bring.

† Contracted from *tanu-mai-mu-san*. *Tanu-mak* is "to recognise;" *tanu-i-san* "thou recognisest" (simple Pres.); *tanu-mai-san* is the negative "thou recognisest not;" *tanu-mai-mu-san* is the interrogative "dost thou not recognise." See "Verbs Interrogative."

‡ Lit. "not having made molestation and impediment."

forward him. With this intent,* on the eleventh day of the Holy month Rámazán 1291, the exalted sign-manual has been impressed.

(on the reverse)

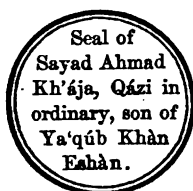


(Seal of the Amir).

TRANSLATION OF AGREEMENT WRITTEN AT KASHGHAR.

"The date was one thousand two hundred and ninety, the nineteenth of Muharram: Maláq, the son of Qábil Baï, made a legal agreement (as follows): that on account of contentions (with) my wife Aqlim Bibi, I, who now agree, having been unreasonable, henceforward† have undertaken not to strike or beat‡ (her) without reason; to give (her) the necessary cost of living at the (proper) time, and have undertaken not to take any strange man into the house where my said wife is§ and whenever it shall be known and proved that I have taken|| a strange man into my house into the presence of my wife, or have beaten|| her without just cause, my said wife shall be free¶, if she chooses, to give to me the writer of this agreement, one** bill of divorcement separating herself."

Agreed to by both parties in Court. (Arabic).



* Lit. "having said" or "signified (thus)." The usual participle, *de'p*, which closes a quotation.

† *Mun-din bu-yán*; Lit. "on this side of this (time)."

‡ *Soqmas boldin*; Lit. I have become not-about-to-strike:" *Soqmas* is the negative of *Soq-ur* (Continuative Participle).

§ *Ahl-im bár üi-ga*. The root of the defective verb *bár* is here used as a Verbal Adjective.

|| *Kirgan-im, soq-qan-im*, Verbal Substantives in the possessed form; lit. "my entering," "my striking." *Alip-kirmek* is a compound verb = "having taken, to enter" = "to take into."

¶ Lit. "having obtained the option, if she pleases, let her &c."

** One out of the three which Musalman law allows before the divorce is irrevocable under ordinary circumstances.

OPINION OF ONE OF HIS HIGHNESS THE AMIR OF KASH-
GHAR'S COUNSEL LEARNED IN THE LAW.

TRANSLATION.

Case put :

(Whereas) by his statement (it appears) that, as was pre-ordained, a sum of thirty-three tangas was lost from the house of Sufúrgi Baï from his bed, and afterwards Sufúrgi Baï said to (his) wife Aï Khán: "If you have put away this money, thirty-three tangas, produce it, (and) I will add twenty-four tangas, and will make a cloak after your heart's desire and give (it to you) [*or*, will cause to be made (for you) &c.]; (and) if (when) you have produced the money, I should not add the (other) money and give you the cloak, and should not stand to my promise, (then) be you thrice divorced." Thus he made* conditions.

[*Opinion :*]

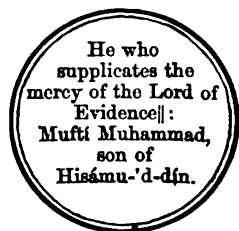
Under these circumstances, according to the terms of the Holy Law, the said Aï Bibi may not have produced the money, and Sufúrgi Baï may not have given the twenty-four tangas to the said Aï Bibi; (but) the said Aï Bibi does *not*, by a breach† of Sufúrgi Baï's promise, become divorced three times as against‡ Sufúrgi Baï. *And God knows best.* (Arabic.)

"That which depends on a condition does not come into operation in the absence of that condition." (Qázi Khán.)§

"That which depends on a condition is wanting previous to the existence of the same." (Niháya.)§

"And every thing which depends on a qualification does not come into operation without the existence of the same." (Doubtful.)§

[Seal.]



* All the verbs, excepting those supposed to be spoken by Sufúrgi Baï, down to this point, are in the Potential form as being dependent on the statement of the applicant.

† The negative expressed in the concluding verb applies to the preceding clause also. The phrase might be rendered "It is *not* the case that Sufúrgi Baï has broken his promise, and that (therefore) Aï Bibi has become divorced."

‡ Lit. "to the injury of."

§ These Arabic quotations are from the books of expounders of the law brought in as authorities for the decision come to. The authorship of the last is entered as "doubtful."

|| Or, "the manifest Lord."

EXTRACTS

FROM THE TAZKIRATU-'L BUGHRA.

(Literal translation.)

EXTRACT I.

One day a disciple* of the holy Abu-an-nasar Sámání inquired : " Oh ; Reverend man, so much goods and wealth† being (in your possession), why do you (*lit.* they) carry on commerce ? " he said : Then the holy Kh'á-jah Abu-an-nasar Sámání said : " Oh disciple, you say well ; but since I have come to my wits I have never at any time set aside the traditions of the Holy Prophet of God. Therefore I do not choose to neglect them (*lit.* the neglecting them). When I go out on a journey (*lit.* in my going out to a journey) by paying customs (*lit.* having given customs), I cause advantage to Musalmáns ; should I abandon trade I should remain excluded from the merit of paying customs."

And again he spoke : " Oh disciples, have ye not heard this story ? One day the Prophet of God had sat down in the Blessed Mosque. Several indigent companions (of the Prophet) came in (*lit.* having entered, came). They said : ' Oh Prophet of God, other companions (of thine) (who are) rich, pay customs. To us also command some work that may obtain (for us) the merit of customs (paying), (that) we also having done that work may obtain the merit of customs (paying).' Thus they petitioned (*lit.* having said they made petition).

" The Holy Prophet said : ' Oh poor companions, daily the service of morning prayer having been recited, if you say thirty-three times '*Subhán-allah* ;' thirty-three times '*Al-hamdu-'l Illah* ;' thirty-three times '*Allahu akbar* ;' ten times '*La Iláha ill' Allah, wahdahu, la-sharíka lahu, lahu'l-mulku wa lahu-'l-hamdu wa hua 'ala kulli shai-in qadir*,'‡ ye will obtain the merit of giving customs. (Thus) saying he commanded."

" These indigent companions remained very happy. Some days after the rich companions having heard, they also recited (the words). These poor companions having again come into the presence of the Holy Prophet of God, said : ' Oh Prophet of God, the rich companions also having recited the prayers which we have to recite (*lit.* the us-to-be-recited prayers), are obtaining the merits of these also ! ' thus they represented.

* Here the word "disciple" is put in the plural out of respect, although a single one is indicated by the word *bir* "one." This is a very common usage. Abu-an-nasar seems to have lived in the 4th century after Muhammad.

† *Lit.* "to that extent goods and wealth having stood."

‡ There is no Divinity but Allah alone. He has no partner ; Dominion is His, and praise is His, and His power extends over all. A.

"Then the Holy Prophet said: '*Zalika fazl-ullahi yutihi man yashà*';* that is: 'God the Exalted gives the merit of (paying) customs to (whatever) servant of His he chooses (lit. to his chosen servant). I, how shall I do (anything)?' Thus he answered.

"Therefore it is known that in (paying) customs there is exceeding profit. To this end I have not abandoned commerce," he said.

EXTRACT II.

'It is that Abu-an-nasr Sámání' said the Holy Prophet of God 'who shall acquire Sultán Satuq Bughra Khán for the Faith.'

At once the companions computed the date and wrote: 'After the Prophet of God shall have passed from the world three hundred and thirty-three years, in the land of Turkistán, one by name the Holy Sultán Satuq Bughra Khán Ghází, a noble person, shall come into existence; at the age of twelve he shall be acquired to the Faith.' Thus they wrote.

And again on the spot the Prophet of God spoke: "*Awwalu man aslama min at-Turk*."†

The meaning of this saying is this: as much as to say that: 'from the direction of Turkistán Sultán Satuq Bughra Khán Ghází will become a Musalmán.'‡

So that after a certain period the Holy Kh'ájah Abu-an-nasr Sámání came into existence in this world; as he went on reading the revealed knowledge, he saw this saying: "*Awwalu man aslama min at-Turk*." 'What sort of a person may this Sultán Satuq Bughra Khán be' he said (to himself). Without having seen him he began to love him.

He looks§ at the date; but little (time) remains to the coming into existence of the Holy Sultán. His love and friendship coming off victorious he started on a journey in search of the Sultán, in the direction of Turkistán.

* * * * *

EXTRACT III.

The Holy Sultán Satuq Bughra Khán Ghází entered the twelfth year of his age.|| Until that (time) the Holy Sultán was in appearance an infidel.

* Lit. "That is the grace of God which falls upon whomsoever He chooses." A.

† Lit. "The first who professed Islám among the Turks." A.

‡ This is of course a very free rendering by the pious historian, for in the Prophet's traditional saying no name is reported.

§ Lit. "he might look," Pres. Pot. But this tense is used in an historic sense like the "historic present."

|| He appears to have been the son of a King of Káshghar of the family of the mythic Afrasiáb.

One day the Holy Sultán went out a-hunting. Going along hunting he arrived at a place called *Bagu* in Lower *Artúsh*. He looked; (and saw that) several men of pleasing appearance and of pure disposition had encamped on a grassy spot. The Holy Sultán, with his companions, started in the direction of these travellers.

Having looked, they were astonished saying: "In these cities there were not (ever) such people, such men. What people are these? Come! let us go and see." (Thus) saying they moved on.

But these travellers* were the Holy Kh'ájah Abu-an-nasr Sámání (and his company). Abu-an-nasr† looks‡: several horsemen are coming. They came near. He looks (again): it must be the Holy Satuq Bughra Khán (whose mention he had) seen in the History (of the Prophet's sayings).

On seeing (him) Abu-an-nasr said: "Thanks be to God, (the object of) my petition has been obtained,"§ and he rejoiced exceedingly.

Immediately he said to his servants: "The Lord of the present and future worlds, (the object of) my desire comes. Or rather, the reason of my coming to this country was because of this noble person. Oh servants! leave the baggage open," (so) saying, with Abu-an-nasr leading, all the travellers stood up to prayer. Having finished their prayer, they came back to their places and sat down. Till that time the Sultán remained on the back of his horse.

The Sultán, astonished, said: "(These) are|| wonderful travellers; without caring for us, leaving their baggage open, they have become occupied in striking their heads on the ground."

He was (saying) these words, (when) Abú-an-nasr came seven steps of ground into the presence of the Sultán, and made a salutation. The Sultán, getting off his horse, went to meet the Kh'ájah Abú-an-nasr. The Kh'ájah invited¶ the Sultán and brought (him) with honour and respect to the place (where he was) sitting; bringing out his best goods by pairs to the Sultán, he placed these choice things in (his) presence.

Then the Sultán with heart and soul accepted (the attentions of) the

* *Kárwán* is used in Central Asia to mean one of the persons composing what we should call a "caravan," and not to mean the entire assemblage, as is indeed evident from the word in the text being in the plural.

† The long titles are omitted for brevity.

‡ The "historic present."

§ The word "de'p" (having said), which comes in here, may be taken as answering to our inverted commas.

|| *Duk* for *dur* (respectful form).

¶ *Takht qaimaq*, a common Oriental expression for "to invite". Cf. French "donnez vous la peine d'entrer."

Kh'ájah. As it was in the Sultán's mind, (that) the Holy Khizr had said some one should be produced who should teach him Musalmánism,* he doubted whether this might not be the very person. He asked: "What (is your) name"? Then the Kh'ájah answered "my name is Abú-an-nasr Sámání."

The Sultán recognised that this must be the person spoken of by Khizr† (on whom be peace).‡ He rejoiced and said: "Oh father, whatever you may say I will agree to. But, while we sat by on horseback, you left your baggage open, without fearing lest we should take (it), and became basied in striking your heads on the ground. We know you not. Tell us the truth of these proceedings of yours." (Thus) he spoke.

Then the Kh'ájah said: "Oh, Prince, in this world there is not an abiding world. Every one will go from this world; money, goods, riches, will not satisfy men; but rather by reason of money and goods men become captive to Hell. And again, we all are about making a journey from this world to the next, we have made ready the provisions and accoutrements (fitted) to a person who is travelling from this world." (Thus) he answered

The Sultán having heard this speech from the Kh'ájah, a fear was produced in his heart.

He said: "Oh Kh'ájah, what dost thou say (when) about to become a Musalmán; I also will say it and become a Musalmán."

The Holy Kh'ájah said: "Repeat the *Kalimah tayibah* '*Lá Iláha ill' Alláh, Muhammad Rasúl-illáh*' (there is no Divinity but Alláh, Muhammad is the Messenger of Alláh), (and) the *Kalimah-i-Shahádat* '*Ash-hadu an lá Iláha ill' Alláh, wa ashhadu anna Muhammadan 'abduhu wa Rasúluhu*' (I testify that there is no Divinity but Alláh, and I testify that Muhammad is his servant and his messenger)."

The Sultán said the '*Kalimah-i-Shahádat* (the declaration of testimony) and the '*Kalimah tayibah*' (the beautiful declaration).

Then he asked: "Who is the person (you) call Muhammad?" The Holy Kh'ájah said: "(He who is) called Muhammad (is) the friend of God. God the Exalted has created this world and the next for the sake of that Muhammad. He, on the Day of Judgment, shall release sinners from

* This barbarous compound exactly represents the equally barbarous compound in the text. The entire phrase is literally: "...some one having been produced, that some-one shall teach me Musalmánism."

† The oriental name of the Prophet Elias, whose apparition to Sultán Sataq is related in a previous chapter of the *Tazkiratu'l-Bughra*.

‡ This clause is followed by the inevitable "de'p" referring to words not spoken but thought.

Hell, and take them to Paradise. The Faith of that Muhammad is right, and his laws (are) right; (they) are not like the laws of other Prophets. The laws of other Prophets are abrogated.* Whoever walks in the path trodden by Muhammad he shall attain his desire and wish." Thus he described the Messenger of God.

Then the Sultán said to the Kh'ájah: "Oh (thou) who showest the way to those who have lost it†, if there be any other thing to be taught (to teach) besides the declaration of testimony, teach (me); that I also having learnt (it) may busy myself about the service of God."

* * * * *

EXTRACT IV.

The Holy Sultán having called one by one the forty persons save one, (and they) having come, he said: "Oh friends, if you choose to maintain friendship with me, like me become Musalmán. The Faith of the Holy Muhammad, the Messenger of God, is the greatest of all Faiths‡, and the most distinguished. Into this Faith enter ye. (Thus) he exhorted (them):

* * * * *

EXTRACT V.

The Holy Sultán Satuq Bughra Khán's (step) father§ Hárún Bughra Khán was even worse than a stone in infidelity. His army was numberless. By his sagacity he became aware that Sultán Satuq had become a Musalmán, but, moreover, in order to convince himself the better, he told no one.||

* * * * *

EXTRACT VI.

He formed the project of killing the Holy Sultán. The Sultán's mother having understood this matter, complained, and said: "Oh infidel! why dost thou slay my son, obtained after so many years of mortification and pain?" With such words she intervened.¶

* The text says *منسوخ و باطل* 'abrogated and false,' but the Musalman transcriber refused to copy the word *باطل* 'false', saying this would be wrong theology, as the laws of Moses and Christ are only *superseded* by the laws of Muhammad, but are not *false* in themselves! However, the word *باطل* has the meaning 'abolished' as well as 'false.'

† Lit. "Oh shower (of) the road to the road-losers."

‡ A good example of the Superlative.

§ He seems to have married Satuq's mother after the death of her former husband, Satuq's father, and become King in his place.

|| Lit. "With sagacity he ascertained the Sultán's becoming a Musalmán. But, moreover, query that it may be better known, (thus) saying (to himself)," &c.

¶ Lit. "Descended in the midst."

Hárun Bughra Khán's anger having arisen, he said: "Oh woman!* (your son) having deserted our faith, the friendship of Muhammad has prevailed (with him)."

She replied: "Oh infidels, try my son and observe; if he has entered the faith of Muhammad, then kill (him)." This proposal was accepted by Hárun Bughra Khán.

* * * *

EXTRACT VII.

Hárun Bughra Khán, having consulted with all the chiefs, said: "Let us build an idol-temple." They made ready the bricks, and sent some one to call the Sultán. He came.

Hárun Bughra Khán said: "Oh child, we are doubtful whether you have not left our faith, and entered the faith of Muhammad."†

The Sultán, after the manner of the infidels, took‡ an oath. Hárun placed no confidence (in it).

He said: "Oh child, I place no confidence in this oath of yours. We are building an idol-temple. If *you* raise the wall of this idol-temple, I shall believe (you)."

The Holy Sultán arose in haste,§ and reflected saying (to himself) "How shall I act?" He consented, but became sad and perplexed.....

EXTRACT VIII.

He went into the presence of the Holy Kh'ájah, and said: "Oh venerable one! Hárun Bughra Khán suspects my having become a Musalmán. In order to try me, I believe he is about building|| an idol-temple. He says: 'Do *you* first raise the wall of that temple.' If I agree, I shall depart from the Faith of Islám and fall into infidelity.¶ What counsel is there for me."

The Holy Kh'ájah said: "Oh child! in order to preserve themselves**

* *Mazlúm*, lit. "oppressed one," is used in Káshghar, &c., instead of the word "woman."

† Lit. "You (acc.) we doubt, saying: from our faith having gone out, he has entered into the faith of Muhammad."

‡ Lit. "drank an oath,"

§ Lit. "running arose."

|| *Ita-dur-mish* (the Hear-say Compound Present) "he is understood to be about building," or "I believe he is about building."

¶ Lit. "Having gone out from the Faith of Islám, I am about entering into infidelity."

** *Muháfizat qelmâq* and *sâqlamâq* are identical in meaning; one-expression being half Arabic and the other Turki.

many people have held it lawful to do forbidden acts. If in laying out the wall you lay it out with the (mental) purpose, saying (I intend this as) a mosque, certainly in the presence of God you will obtain merit, (and) you will be delivered from the evil designs of the infidels. Be not over-much afflicted."*

The Sultán Satuq having heard these words, rejoiced (and) returned home.

In the morning (when) the sun rose Hárún caused to make proclamation, saying: "Let all the troops and chiefs assemble at the place (where) the temple is to be built." All the infidels assembled at the place (where) the temple was to be built.

Hárún having sent and fetched the Holy Sultán, said: "Oh child! if you are of our faith, do the same works that we do. What we bow† the head to, do you also bow (your) head to. We, this day, are building a temple. Do you first, leading, place the bricks; our heart will at once‡ become at ease."

The Holy Sultán said: "Very well," and of his own accord tucking up the front§ (skirt of his robe) to his waist, and turning up the sleeve of his fore-arm, with all his friends, (forming) the (mental) intention of (building) a mosque, lifting up the bricks by twos, he went and took and deposited them at the place for building the idol-temple.

The third time he had gone to take|| a brick, Hárún called out saying: "Oh, my child! my son! stop; more than this it is not in my power to cause your body to work.¶ Even now there was an object of mine in my causing you to do thus. Now my heart has become at ease. Now whatsoever you may please, (that) do."

Having said (this) the whole of his troops returned and settled down.

* * * * *

EXTRACT IX.

The Sultán, having spent half the night, went with those forty persons less one into the presence of the Holy Kh'ájah.

"Oh Venerable one! If you give me the advice, I will make an assault and have a hit at** the infidels. Perhaps God the Exalted will give us victory.".....

* *Fareshán* for *pareshán*.

† Lit. "The we-head-striking thing."

‡ Literally, "on that (spot)."

§ *Fesh* for *pesh*.

|| Lit. "saying 'I will take.'"

¶ Lit. "there is no power of mine to the causing to work your body (acc.)."

** *Tig-mak* means "to hit" as a bullet hits the mark, or as a horse-load hits against a rock.

EXTRACT X.

The Holy Kh'ájah and the Sultán, with all their friends, arose and set out.

They arrived at the palace of Hárún Bughra Khán. The Holy Kh'ájah raising his hands made a prayer: "By Thy Divine grace and favour give the infidels a deep sleep, and to the Musalmáns give victory." Thus he prayed. At that moment, in fulfilment of the Holy Kh'ájah's prayer, (God) gave to the infidels such a (deep) sleep, that one might seize one (of them) by the waist and drag him out,* (and) none of the others would be aware of it

* * * * *

EXTRACT XI.

The Sultán Satuq, dismounting from his horse and baring his sword, entered Hárún's palace.

He looks, Hárún Bughra Khán remains asleep. One of his servants sits attending to the lamp.

He raised his sword to cut off Hárún's head.† Again it came into his heart that the killing of an enemy in his sleep is the part of a coward.‡ 'It is best to awaken this infidel from his sleep, and exhort him to the Faith.§'

Again he paused and said: "However much an infidel he may be, I have eaten his salt. I will respect the claim of salt."

Thus saying, he touched his leg with the point of his sword, and said: "Hárún Bughra Khán!" Awaking suddenly he looks; (and behold) Sultán Satuq Bughra Khán, with his drawn sword presented at his head, stands there.

This infidel said: "Oh Sultán Satuq, having all this wealth, for what reason doest thou such a deed."

Then the Holy Sultán replied: "Oh infidel! The best of deeds is this, that thou do what I do. Arise, the time is short. Consider (this) opportunity (as) valuable. Say this holy profession of faith: 'there is no Divinity but Allah, Muhammad (is) the Messenger of Allah.' Repeat (it)" he said.

That luckless infidel consented not. However much the Sultán insisted, this hellish (one) consented not, guided by God to become a Musalmán.

* Lit. "Having seized by the waist of one (of them), (any one) would be likely to drag him out."

† Lit. "Saying 'I will cut off' &c."

‡ Lit. "Comes out from un-manliness."

§ Lit. "That is the good (course) that having awakened this infidel from his sleep, I should make him desirous of the Faith."

The Sultán several times brandished his sword to cut off his head.* Again he considered: "I have eaten his salt, he has a father's claim," and returned his sword. Finally having brought his hundred desires to the threshold of God, (who is) beyond (all) desire, he prayed saying: "Oh great God! Thou seest the state of all creatures, (and thou hast seen) how many times I raised my sword to cut off his head, but respected his father's claims and the claim of the salt. Although there may be (this) father's claim (on me), oh God, by thy avenging attributes, cause this infidel to be swallowed in the earth." Thus he prayed.

The Holy Sultán's prayers were accepted; the earth trembled, the earth was split, and swallowed up Hárún Bughra Khán to the knees.

The Holy Sultán said: "Oh infidel, seest thou what has happened.† Come! profess the Faith.‡ I will pray for thee.§ Free thyself from this evil." Thus he exhorted.

That wretch replied: "It is better for me to enter into the earth than to enter into thy religion."|| So he consented not.

(The earth) swallowed him in up to the neck. Still he consented not. The Sultán's wrath arose. Again he prayed. The earth swallowed up Hárún Bughra Khán, and he was not.

At that auspicious moment a ray of light proceeded from the dawning of day. The Holy Sultán exclaimed: "Beat the drum of Islám in my name; go forth and say, that it is (now) the rule of Sultán Satuq Bughra Khán Ghází. Shout loudly the invitation to prayer." Thus he issued his commands.

EXTRACT XII.

The Holy Sultán Satuq Bughra Khán, at the age of twelve and a half, became occupied in wars of religion. During the summer he made war on the infidels. In winter-time he performed the service and worship of God the Exalted.

The Sultán Satuq Bughra Khán Ghází until his ninety-sixth year, as far as the River Amu that is before Balkh¶ on this side towards sun-

* "Saying, I will cut off his head."

† Lit. "this state of affairs."

‡ Lit. "bring faith."

§ Lit. "to thee." But "du'á" must be understood as a prayer to God, or intercession.

|| Lit. "my entering the earth is better, &c."

¶ Lit. "the in-front-of-Balkh river Amu."

rising* as far as the place called "Karák" on the north as far as the place called "Qarà-qurdum"† [sic] (the said) Sultán, having converted the infidels to Islám by his sword, established the laws and religion of the Holy Muhammad, the Messenger of God, and gave them currency.

..... They buried the Holy Sultán at a place called *Mashhad* in Lower *Artúsh*, in (the country of) *Kāshgar*.

..... At the time of the Holy Sultán's leaving this world, the date was *four hundred and twenty-nine*.‡.....

EXTRACT XIII.

The King Sultán Satuq Bughra Khán Ghází had§ four sons and three daughters. The name of one (of the) daughters (was) '*Ala-núr Khánem*. Now '*Ala-núr Khánem* was a sainted lady|| of very pure appearance and chaste disposition, of right faith and firm belief¶; and her story is like that of the Blessed Mary [may peace be with her]. In this wise: that when she had arrived at maturity, one night she was worshipping God the Exalted; the Holy Gabriel [on whom be peace] came and distilled a drop of light into her sacred mouth.

Fainting she lost her consciousness. Again she returned to life.

Another tradition is, that one night she was going out to the door. At the door (behold) a lion is standing. At the sight of the lion the perspiration bedewed (her brow). Her consciousness forsook her; again she returned to life. After many days, after many months, on the tenth of the month Ashur, on a Friday at the time of assembly for prayer, a son came into existence, of ruddy countenance, with the eyes of a gazelle.

Great and small, all remained in wonder, saying: "What manner of an occurrence is this?" The king in anger commanded, saying: "Ascertain the truth of this matter."

The nobles, the learned, and great men, questioned '*Alanúr Khánem*. She related the circumstances one by one. The assembled sagacious and wise men, and the learned and great, full of awe, exclaimed: "It is the Holy '*Alí*."

* Probably for *kön qish* (which has no sense), should be read *kön chiqish* which has the sense given above. Otherwise it might read "as far as *Kun-qish Karák*."

† The whole passage is confused in the original as is shown in the translation.

‡ Answering to A. D. 1037. The dates given agree with the age ascribed to Satuq Bughra Khán when he died, *vis.* 96 years. He is said to have been born in A. H. 333, and to have died in A. H. 429.

§ Lit. "of the king.... there were four sons," &c.

|| *Za'ifa* is used as a term of respect equivalent to "lady"; and *marhúm* is used of the faithful dead.

¶ Lit. "mistress of certainty."

Deriving the lineage from that Holy personage, they named him saying: "Let his name be *Sayad 'Alí Arslán* Khán*.....

After the Royal Prince Sayad 'Alí Arslán Khán had reached the age of seven, (they) married 'Ala-núr Khánem to Toq Buba Bughra Khán according to law. From them were born three sons; these are† Muham-mad Arslán, Yusuf Arslán (and) Kizil Arslán Khán Pádsháh.

EXTRACT XIV.

It is related by tradition that the Holy Sultán Satuq Bughra Khán's eldest son Hasan Bughra Khan was king at Káshqar. At that time *Juqta Rashíd* and *Nuqta Rashíd*, *Jigálu-álkhalkhál*‡ of China, came with an army of thirty thousand, and beleaguered the city of Káshqar for a certain time.

In the scarcity when the Musulmáns became straitened, having distributed all the provisions (of every sort),§ these did not suffice, and they were reduced to the last extremity. Lest he should become|| answerable for (the deaths of) these Musulmáns, Hasan Bughra Khán (together with) Yusuf Qadir Khán, Sayad 'Alí Arslán, with all their nobles, taking a force of forty thousand (men), issued out of the city and, drawing up their army, stood fast. The infidels also drew up their line of battle and stood.

They threw themselves on the infidels, and dispersed¶ them. The infidels in flight went to the town of Yangi-Hissar.....

EXTRACT XV.

The Holy Sayad 'Alí Arslán, taking a force of ninety thousand (men), pursued the infidels. Fighting with them as they went, he joined battle with them at a place called *Urtang Qara* (the Black Station). Here also there were several thousands of infidels. Attacking them, he caused the blood of the infidels to flow like the River Jaihún.** Sword and battle-axe had no effect on the Holy Prince. The infidels remained in astonishment. The *Jigálu-álkhalkhál* said: "Sword and battle-axe have no effect at all on him; nothing pierces him. How may (one) do (that) a sword shall pierce the

* *Arslán* means 'lion,' referring to the story of his birth.

† *Duk* for *dur* is a respectful form.

‡ I venture to suppose that this word (unknown to those natives of Turkistán whom I have consulted) is a corrupted Chinese or Kalmák name of some dignity or office.

§ Lit. "Water and food."

|| Lit. "Saying, 'Let me not be answerable for these Musulmáns.'"

¶ *Farákanda* for *parákanda*.

** The Oxus. Lit. "From the infidels he caused to flow a Jaihún of blood."

Holy Prince? Whoever may be likely to give intelligence (of) this, I will give (him) the equivalent of his (own) stature (in) gold." Thus he promised.

At that time there was an old man of Ujât* amongst the infidels. He said: "I will accomplish this work."†

He betook himself with guile to the army of Islām. For several days he went to and fro in the army, (and) entered into the service of the Prince's kitchen. No one paid any attention to him.

One day (the Prince) had returned from the holy fight and sat down. He related several occurrences of the fight, and (the man of Ujât) having praised and commended the Prince, asked a question, saying: "Oh Prince, Refuge of the World, sword and battle-axe have no effect on your Highness. What circumstance is this?"

The Holy Sayad 'Alī Arslán in his good-humour, said: "At no time does a sword or battle-axe pierce me. Except (that) when I stand up to prayer, my body becomes water; at that time if (any one) were to strike me with a reed (even) he would pierce (me)." (The old man) was going about attentive (to discover) what (was) the case and what (were) the circumstances of this magical power. He heard this speech from the gem-scattering (lips) of the Holy Prince; no one became aware of the matter.

This traitor, having gone out from the midst of the army, told (the) good news to the Jigálu-álkhalkhál of China. This infidel rejoiced and gave much gold and jewelry to this traitor.

* * * * *

EXTRACT XVI.

One day they were calling to morning prayer. The Musalmáns assembled and stood in rows. They performed the instituted rites; and saying the *Takbír*‡ for the religious duty, they arose to prayer.

The Surah§ (beginning) "Verily we have given" was in the mind of the Mullá Imám.|| But "Verily we have granted a victory"¶ came to his mouth.

* I am informed by a resident of Khotan that *Ujât* is a village near the capital of that province; and that in connection with the occurrence mentioned in the text, there is still a saying current applied to a disloyal or treacherous person: "He is an *Ujât-lig*." See note at end of this Translation. In Eastern Turkistán the word *Kampir* used in the text, generally means an old woman. Perhaps it should have been translated so here.

† Lit. "the work (acc.) of this."

‡ The words "God is greatest" with which the prayers begin.

§ Chapter of the Korán. The chapter beginning thus is the 108th, a short one.

|| The Mulla who leads the prayer.

¶ This is the beginning of the 48th chapter of the Korán. The verse quoted below is the 28th-29th of the same chapter.

The infidels were on the alert ; they considered the opportunity valuable. Entering (the field) rank on rank they sent the Musalmáns to martyrdom ; and just as they (the worshippers) reached this verse—"and God is a sufficient witness, Muhammad is the Messenger of God"—a sword struck the sacred head of the Prince. The head was severed from the body. From the sacred head of the Prince there came a voice :

"Well, it is a careless Mullá" it said.

His proper name was "Mullá 'Alam." The nick-name "Kh'ájah Bé-gham" (careless Kh'ájah) became affixed to him.*

* * * * *

EXTRACT XVII.

The infidels urged their horses against (the Prince's) household. These (men) stood still and fought. They made over ever so many infidels to Hell. The attacking infidels finally made martyrs of them.

Then the Lady Mariam Khánem, with several (of her) maids, drawing a sigh of grief, entered the battle. They sent five and twenty infidels to Hell. The unbelievers came on to the attack. She looked at the earth (for help). The earth split ; at that moment she entered the earth and disappeared. After that they slew the maids.

* * * * *

EXTRACT XVIII.

The Holy *Hasan* Bughra Khán Ghází, the Holy *Isan* Bughra Khán Ghází, the Holy *Yúsuf Qadír* Khán Ghází, these Princes entered the plain. Killing infidels, they made the blood to flow (like the River) *Jaihún* ; they cut (them) in pieces, and took their goods as booty.

Juqta Rashíd and Nuqta Rushíd, Jigálu-álkhalkhál of China, with a force of twelve thousand (men), fled. (The Princes) pursuing after, reached (the place) called *Kukiár*.† There they fought for seven nights and days. Many Musalmáns became martyrs. With all this fighting, (matters) did not come right. Othman Bughra Khán, a son of the Holy Sultán, with sixty persons, met with martyr's deaths. The infidels, fighting as they went, retreated to a town of China.

* * * * *

* A certain "*Hasrat Begam*" is revered as a local saint at Qizil. I was much exercised at hearing this saint spoken of as a *man* ; whereas the title would mean "the Holy Princess." But perhaps it is the "Kh'ájah *Bégham*" of the text, who has been converted by local superstition into a saint, like Pilate.

† The last village on the winter route to Tibet, south of Yarkand.

EXTRACT XIX.

The Holy *Yúsuf Qadír* Khán Ghází and the Holy *Hasan* Bughra Khán Ghází came to the town of *Yárkand* and dwelt (there). They persuaded the people towards Islám. By the point of the tongue* they became Musalmáns, and professed the Faith. The people made an offering of their money and goods, their lives and bodies. They gave all of them to the poor.

On behalf of this people (the Princes) prayed for a blessing. All the Musalmáns said 'Amen.' The prayer on behalf of these Musalmáns (converts) met with acceptance. It is said that by virtue of this prayer the city of *Yárkand* shall never be destroyed.....

* * * * *

EXTRACT XX.

Then they came to the place (where) the Holy Sayad Prince '*Alí Arslán* Khán Ghází (had been) martyred.....The Holy Sultán *Hasan* Bughra Khán Ghází having bared his head, and fixing† his eyes on Heaven, opened his hands‡ and prayed. The Musalmáns said 'Amen.'

The prayer was as yet not finished when a dark whirlwind arose. It was as if the sky and the earth were about to become one.§

After a short space of time the storm passed away. The world became bright (again). They look! (and behold) sand has settled over the martyrs; salt has settled on the infidels. For that reason they gave (to the place) the name "Qum Shahidán" (martyrs' sand).||

* * * * *

.....After this (the Sultán *Hasan* Bughra Khán) arose with all his troops and set out for *Káshqar*. He went and sat on his throne. The whole people of *Káshqar*, weeping tear upon tear,¶ like the rain of early spring, made mourning (for '*Alí Arslán*').....

.....They say it was in the year four hundred and eighty-nine,** the tenth of the month '*Ashur*, a Friday,†† (that) the Prince Sayad '*Alí Arslán*

* As distinguished from the "point of the sword."

† Lit. "Sewing."

‡ In the manner usual in the Musulmán's prayers.

§ Lit. "It became as if about to make the sky the earth, and the earth the sky."

|| Still known by that name, to the South-East of *Yangi-Hissár*.

¶ Lit. "Lamentation and lamentation."

** A. D. 1095.

†† This date of the month and week seems to be ascribed as a matter of course to every event of any importance or solemnity. '*Ashur* is really not a month, but the tenth day of the month *Muharram*,

Khán Ghází partook of the sherbet of Martyrdom, drank the purifying draught and became a martyr.

* * * *

EXTRACT XXI.

It is related that these Princes, (namely) the Sultán *Hasan* Bughra Khán Ghází, the Prince *Isan* Bughra Khán, the Prince *Husain* Bughra Khán, and the Prince *Yusuf Qadír* Khán, sat on the throne of sovereignty for twelve years.

In their time if they saw or heard of any one not dressed in a turban,* they used to drive an iron nail into his head. (The state of) cultivation was such that no one would take a '*chárak*' of grain (if offered) for a "*pul*."†.....

EXTRACT XXII.

These Princes were sitting on the throne of abundance (when) it was reported to the Mauláná Sa'íd of Káshqar‡ that one hundred persons, with their three chiefs, were coming as Ambassadors from Turkistán.

"Let them enter" said the king.

Kh'ájah 'Abdu'llah of Turkistán (and) Kh'ájah Abu-Bakr of Tàshkand entering kissed the earth in several places and stood up.

The king (said): "May you not suffer fatigue or hunger! What is your condition?§ Ye have suffered|| privation and trouble." Thus he questioned them.

They also having made obeisance said: "Oh King, Protector of the World, the land of Turkistán has lapsed into infidelity. We have come to ask for the intercession of Your Highness." Thus they petitioned...

These Princes having gathered together a countless host beyond all reckoning, rode into Turkistán

When they had reached Turkistán,¶ all the people, great and small, of their own accord, came and professed obedience. They were collected together at the king's gate.

* Lit. "turban-not-putting on person." *Ki-ma-gan* is the negative Indefinite Participle of the verb *Ki-mak*.

† A modern "*chárak*" of grain is about 15½lbs., and a "*pul*" is about the tenth part of a penny.

‡ Lit. "They gave news to the Maulána.... saying: 'one hundred persons...."

§ *Niháling* for *Ni hál-ing* "what (is) your condition."

|| Lit. "drawn out."

¶ The town and district called "Hazrat Turkistán" or "Hazrat Sultán" after the Saint "Sultán Ahmad Yasáwí," whose shrine is mentioned below. It lies north of Tàshkand, in what is now Russian Turkistán.

After this the Holy Sultán, having made a procession round the shrine * of the King Kh'ájah Ahmad Yasáwí, prepared food and drink, and gave (it) to his army.....

The Holy Sultán remained during that summer and winter, and conquered the whole of Turkistán and Tàshkand. The next† year he again rode forth.....

He went through city by city, tribe by tribe, striking with his father's‡ sword, walking in his ways, and alighting in his alighting places. Having defeated the infidels from the River Amun§ to the Sea Qulzum as far as Qurđum||, by the gleam of his sword Islám became refulgent, and the pathway of the commandments was opened. The Faith of Islám (and) the religion of Ahmad [Muhammad] were firmly established. Up to this time several years passed. They then consulted, saying: "Let us return to the land of Káshqar. News has come that the land of Káshqar is drowned in infidelity."¶

Immediately they made proclamation on proclamation saying: "Let the army be assembled." The army was assembled.

The Sultán *Hasan* Bughra Khán said to the Prince *Yúsuf Qadír* Khán: "Go you to Madain, make petition to the Holy Imáms, saying: the land of Káshkar has gone over to infidelity we believe. We desire help from Your Holinesses." Thus make your petition, he said.

The Prince *Yúsuf Qadír* Khán went to Madain.** The King *Hasan* Bughra Khán came with seventy thousand men and sat down to besiege the city of Káshqar. They killed all these infidels, and made blood to flow (like the River) Jáihún. The Musalmáns met with victory.

The infidels having brought over the people of Káshqar to their own faith, (these) had eaten the flesh of dogs, asses and pigs, (and) considered unclean snakes to be lawful (food); (thus) they had become and remained unrestrained infidels††.....

• "Mazárá-t-lar" a double plural of respect.

† "Sung-q" = "áge-walla" (Hind.)

‡ *Jáñb* for *chápib*; *fadar* for *padar*, P.

§ For *Amu* (the Oxus).

|| *Qulzum* means the Red Sea usually, but also any other sea or lake. *Qurđum* means in Turki a place where waters disappear in the soil. (*Qurđum Qdq* is the name given to the district where the Yárkand River disappears after stagnating in lakes and marshes.) But this *Qurđum* is perhaps the same as the *Qara* (black) *Qurđum* mentioned in Ext. XII, and is perhaps intended for the *Kara-koram* of Chingiz-Khan (by an anachronism). However, from what comes after, it might be thought that all these places should be in Western Turkistan.

¶ The Hear-say Tense in *mish*.

** Identified with the old city of Ctesiphon, on the Tigris.

†† A good instance of the favourite Turki formation of sentences.

From the side of the infidels *Juqta Rashid* entered the plain. From the side of the Musalmáns the Prince *Isan* Bughra Khán entered the plain, and showed forth his bravery. He declared his name and lineage, and entered the battle-field. He fought in such a manner that his praise cannot be fittingly spoken.*.....

* * * * *

EXTRACT XXIII.

In fine they thus relate: that these four Imáms were at Madáin. They had gone out on a three-months' hunting excursion. The Prince *Yúsuf Qadír Khan* standing respectfully in the Presence, made petition "Oh, Seed of the Prophet of God! we come from Káshqar. The land of Káshqar has become entirely infidel. If victory be not obtained in the time of such descendants of the Prophet as you, after this there will be no victory. If your permission be given, should there be a certain force of Islám with us, please God the Exalted, if God shows favour, having gained the victory we will come to the door way of your Holinesses."

The Holy *Imám Násru-'d-dín* said: "Oh Chiefs! Quickly collect an army, and go (forth) with His Highness the Prince *Yúsuf*; if ye should be defeated, send a despatch to us." Thus he commanded.

* * * * *

EXTRACT XXIV.

His Highness *Hasan* Bughrá Khán Ghází gave commandment: "Let an army be collected. No quarter is to be given to infidels."

In three days the army was collected. Taking the whole force, he went and encamped at the town of Yangi-Hissár. With its advanced posts at *Altunluq* (and) its rear (extending) to *Urtang Qara*, the infidel (army) was lying encamped. They fought for some days..... At that time several hundred infidels, making a sortie from the mountains, began to slaughter the Musulmáns. Then *Husain†* Bughra Khán foaming at the mouth, (and) bellowing like a mad camel, made fierce war. He moved on, causing the blood to flow (like the River) *Jáihún*. By the Heavenly decree, being struck with arrows in several places, he fell a Martyr.....

EXTRACT XXV.

His Highness *Hasan* Bughra Khán came into the plain Becoming exhausted, he raised a cry of grief and threw himself (on the foe). He caused the blood to flow from the infidels (like the River) *Jáihún*.

* Lit. "that it will not come rightly into laudation."

† Here "*Isan*" should probably be read instead of "*Hussain*."

hún. Arrows struck the Holy King in several places. A flood of blood was poured forth. *Nuqta* Rashid severed the sacred head of the Holy King from his body.....

After the Holy *Hasan* Bughra Khán Ghází had suffered martyrdom, the infidels slaughtered* all the Musalmáns. (It was) as if the Last Day had come. The light of the world became darkness.....

EXTRACT XXVI.

His Highness *Yúsuf Qadír* Khán was at Madaín..... Hearing that *Yúsuf Qadír* was coming from Madaín with an army of a hundred thousand men,† *Juqta* Rashid fled away with all his forces to the cities of China.

The people of Káshqar took valuables and presents, and went to meet the Holy *Yúsuf Qadír* in the Mountains of *Andijân*. They pressed the skirt of his robe to their eyes, and kissed his feet.....

EXTRACT XXVII.

They further relate that the Prince *Yúsuf Qadír* Khán took forty thousand men to‡ obtain vengeance for his father's (death). Having besieged *Khotan* and fought for twenty-four years, he took the land of *Khotan*, and slew the *Jigálu-álkhalkhál* of China. (Thus) he took vengeance for his father:

He brought (away) the goods and booty of *Khotan*; (on) the banks of the *Khán-Arikš* he bought the Seven-Villages (*Yetti-kent*) of *Täzghun* (at the rate of) a "chárak"|| of land for one 'misqâl' of gold, and dedicated (them) to religious uses.

.....He returned to Káshqar by the upper road, and encamped at a place called *Qizil*. It being the place proper for building a "Langar"¶ in honor of the Holy Sayad *Arslán* Khán, he ordered a tank to be dug. Immediately they set to digging the tank. Loosening the ground with the points of

* Lit. "Caused to arrive at martyrdom."

† Lit. "Saying, *Yúsuf Qadír* is believed to be coming....." (the Hearsay tense in *mish*).

‡ Lit. "Saying: 'May I obtain &c.' ".....

§ Or "Royal canal;" it is known by that name to this day, and is situated between *Yangi-Hissár* and *Káshghar*. *Täzghun* means "stream." It is also the name of a River and district in the locality noted above.

|| A "Chárak" of land is the extent which can be sown with one "chárak" of seed. A "chárak" of grain is about 15½ lb. A 'miscal' of gold is the seventh part of a "sér" (3¼ rupees weight); at modern rates it is worth between 14 and 15 shillings. Land which took 1 lb of seed to sow was therefore bought for about 1 shilling.

¶ A "Langar" is a traveller's rest-house connected usually with some shrine.

their arrows, each man* carried away a handful of earth. In one day, it is said, the tank was completed.....†

EXTRACT XXVIII.

‡The Holy Imáms having seen the letter, said :

"Oh friends ! a letter has come to us from the land of Káshqar. We are going in order to conquer the infidels. We have§ no other work than this."

.....They started in the direction of the land of Káshqar...After some time, having made Yúsuf Qádir Khán king over the land of Káshqar, (the Holy Imáms) set off in the direction of China. Having come there they sat down before a (certain) town. The infidels remained amazed at this army. At that time Juqta Rashíd had a magician. (This man) said : "Oh my King, why are you thus distressed. Is it necessary for them to see the town in order to take it, or can they take it without seeing it ?||

Juqta Rashíd exclaimed : "Oh Vizier, what speech is this ? The city stands evident to the view,¶ (yet) he speaks thus !"

The magician responded : "However many days that army may stay here, (so long) will I conceal the town."

Juqta Rashíd having saluted him sat down. All the infidels were glad, and beat a roll on the drum of rejoicing.

Morning came. When the Holy Imáms had concluded their prayers, they ordered a certain one (saying) : "Go in (to the city) and say : These who have come are the descendants of the Holy Mustafa** (on whom be God's mercy and peace). Their Holy names are Imám Násiru-'d-dín, Imám Mu'ínu-'d-dín, Imám Zuhúru-'d-dín, and Imám Qiwámu-'d-dín. They have come from Máwara an-Nahar in order to conquer the land of Káshqar, with an army of a hundred and forty thousand. They have ordered me (saying), go in and say to those infidels, hang your bows about your necks, come into my presence and become Musalmáns professing the Faith. If they do not profess the Faith, beginning with Juqta Rashíd,

* Lit. "By head of man."

† A similar story was told me at Qizil itself, where also I obtained my copy of the *Tashkirtu-l-Bughra* (see Shaw's High Tartary, page 240).

‡ The story here returns to the time when Yúsuf Qádir had obtained assistance from the Imáms of Madaín, while Hasan Bughra Khán had gone on ahead (Ext. XXII) to recover Káshghar, and had been killed (Ext. XXV). We seem to have here a slightly different tradition.

§ Lit. "There is to us."

|| Lit. "Seeing will they take the town, will they also take it not seeing ?"

¶ Lit. "Standing showing itself."

** The Prophet Muhammad.

we will kill all the infidels, capture their children, and destroy their towns.”*

Having heard these words, the light of the world became darkness to the infidels. The infidels considered and said : “ We will not turn back from our faith.” They pitched a green tent on (the roof of) the palace. The *Shamàn* leading, one and forty magicians became occupied in their magic.

They (the Musalmáns) prepared to fight. The city disappeared. They recognized that the magician must have exercised (his) enchantments. Morning broke, the city became visible again. They beat a roll on the battle drum. At the moment when the bold soldiers were urging their horses to the battle, the city disappeared.

In the same manner for forty years they fought together at (this) town of China. Finally one night Juqta Rashid with all his army, fled.

EXTRACT XXIX.

The Holy Imáms started in pursuit of Juqta Rashid and Nuqta Rashid.

.....The Imáms were at prayers, The infidels, finding the occasion opportune, slew† the Holy Imáms like sheep, at the time of prostration.

Then they all fought for the standard,‡ and cut off its bearer's hand. Without giving up the standard, he seized it between his knees. They cut off his (legs at the) knees also. He (then) held on to it with his neck (and shoulder). They severed his neck. The standard, soaring into the air, disappeared. The sun was eclipsed,§ the world became darkened. A voice came from the sky, a murmur came forth from the earth ; the infidels went off towards China. One man fled and went to Káshqar, and gave the news to the King *Yúsuf Qádír Khán*.

Yúsuf Qádír Khán at once rode forth ; (riding) night and day he arrived, and (when) he saw the sacred heads of the Holy Imáms severed from their bodies, his senses left him. Again, he became conscious, and saw that the bodies of men were lying scattered like the stones of the wilderness. He wondered at not being able to distinguish between infidels and Musalmáns.||

* Lit. “having killed, &c., he destroys.” Here the quotation is not kept to the proper person of the verb.

† Lit. “cut the throats.”

‡ Lit. “saying, let us take the *tugh* (a standard made of a Yak's tail).”

§ Lit. “eclipsed.”

|| Lit. “saying, it is not known whether infidels or Musalmáns, he remained in wonder.”

He prayed, a thunder-storm arose, water flowed down from the mountains, rain fell from Heaven ; it placed the faces of the Musalmáns in the direction of the ' Qibla' ; it turned the infidels' bodies face downwards, and carried away the heads of the unbelievers.

Then they took the Holy Imáms' sacred bodies, and placed them in coffins. The other Musalmáns' bodies they buried.

The date was five hundred and ninety-six [A. D. 1199]. On the 10th day of the month Zi-'l Hajjah, a Monday, the Holy Imáms drank of the sherbet of martyrdom.

" But God knows best what is the truth."*

NOTE ON THE UJÁTLIQS.

[In the " Report of a Mission to Yarkand under Sir D. Forsyth, K. C. S. I." (Calcutta 1875) in the History of Káshghar, p. 127, Dr. Bellew on the authority of the " Tazkira Bughra Khan" with reference to a passage translated in Extract XV (above), says: " A poor and aged *Játlic* = Christian priest.....came forward as a candidate for the offered reward." Now although it is not to be denied that there were Nestorian Christians in Eastern Turkistán at that time and later, I cannot think that there is any reference to them in the present text. The word in my copy of the work (*Tazkiratu-'l-Bughra*) is distinctly *اوجاتلیق* " Ujätliq", and besides the evidence given in the note at the place (see above), I find the name " Ujät" occurring as the name of a town or village in a modern song called " the Maids of Turkistán," extending to 22 lines and celebrating the peculiarities of the maidens of different towns of Kashgharia. The following will suffice as a specimen :

اوزې توزوك بىلە اوزوك كاشقرلىك ننگ قزلاري - اوزې كلته بويى خالته
 ېنگە حصار ننگ قزلاري - اوستون پوقات توپان پورداق ياركندلىك ننگ
 قزلاري * * * * چىنە نختە كا تيزگان آله ختن ايلچي قزلاري - كشمش اوزوم
 تولا يىگان اوجات ليق ننگ قزلاري * * * * كىگان قالپاق پشانه يالپاق
 سريقرل ننگ قزلاري - ھورني پوچوق تىلي سچوك فرغزل ننگ قزلاري *

Which may be rendered thus :

" Straight and slender-waisted are the maids of Káshghar.

" Short, with sack-like figures, are the maids of Yangi-Hisár.

" A goitre above, fat below, (such) are the maids of Yárkand.

* * * * *

* This saving clause is added by the transcriber. It is of course Arabic.

"Arranging apples on saucers are the maids of Khotan-Ilehi.

"Eating many currants and grapes are the maids of UJĀT (of the Ujāt-
[liqs].

* * * * *

"Wearing felt caps, with foreheads wide (or high) are the maids of
[Sariqol.

"Snub-nosed, (but) sweet-tongued are the maids of the Kirghiz."

The reference to the foreheads of the Aryan Sariqolis is interesting.

After the foregoing portion of this note was in the press, I came across a passage in the later part of the *Tazkiratu'l-Bughra* which settles the question about the religion of the *Ujāt-liqs*, and shows them to have been Musalmáns, though bad ones. It is as follows :

آیدی ای پادشاهم اوجات دیب بر پاره خلق بارانینگ خلقي تیلیدا
مسلمان دور دین دا جاسوس لوق قیلیب قاچقان کافرلار ننگ ارقه سیدین
نامه ایباریب دور دیب حضرت امام لارغه عرض قیلک یلار

"He said : 'Oh my king ! there is a set (?) of people called *Ujāt*. The people of that (?) place or tribe) are Musalmáns with their tongues, but their (real) religion is spying. Having spied they have sent letters after the infidels who have fled (*lit.* they are in tongue Musalmáns, in faith doing espial, they have sent &c.).' Thus he represented to the holy Imáms."

This character of spies and traitors is that in which the *Ujāt-liqs* are represented each time in the *Tazkiratu'l-Bughra*. With this agrees the popular saying regarding them recorded in the note to the original passage (Ext. XV. above).

In a versified account of the same events as are recorded in the latter part of the *Tazkiratu'l-Bughra*, I find the following parallel passage :

دیدى ای پادشاه نیک صفات کنتمیز بارانے اتارلار اوجات
ظاهر دینغه قیلادر اترلار لیک کونکلیدا کوب عداوتی بار
دیدیلار انداغ اولسه اهل اوجات تاپمغایلار ایکی جهاندا نجات

"He said : 'Oh king (possessed) of good qualities, we have a village which they call *Ujāt* ;

In appearance they assent to the (true) Faith, but in their hearts they have much enmity.'

They (the Imáms) replied : 'If the people of *Ujāt* be so, they will not obtain salvation in both worlds.'

In the same book I find the following verses which identify the my-

thical personages Juqta Rashid and Nukta Rashid as the then chiefs of Khotan :

ایکي کافر ختن کا شاہ ایردی ختن اہلي انکا سپاہ ایردی
بري سينے دیر ایردی جو قتر رشید ینہ سک آتینے نکتہ رشید

“Two infidels were kings of Khotan, the people of Khotan were their soldiers ;

“One of them they called Juqtá Rashid ; the name of the other dog Nukta Rashid.”

In the Tazkiratu 'l-Bughra we hear of Juqta Rashid and Nukta Rashid from a little later than 429 A. H. (A. D. 1037) until 596 A. H. (A. D. 1199). They are probably mere representative names. Khotan seems here to be considered as belonging to China. R. B. S. 1877.]



STORIES

FROM FORBES' PERSIAN GRAMMAR TRANSLATED INTO TURKI.

۱ بر آدم افلاطون دین سوزدی کیم تولا یل لار کیمه ده ایدینگ و دریا سفرینی قیلدینگ دریا ده نیمه عجایب لار کوردونگ جواب آیدی عجایب شبو ابردی کیم دریا دین سلامت یقاسیغه ییتدیم *

۲ برگدا بر بای نینگ دروازسیغه باردی و بر نیمه تیلادی آوی ننگ ایچیدین آواز کیلدی کیم آغاچه آویده یوق گدا دیدی نان پرچه سیفی تلاب ایدیم آغاچه نی تلاماب ایدیم کیم شونداغ جواب تاپتیم *

۳ بر طبیب هر وقت قبرستانغه بارور بولمه چادرینی باشیغه یاننیز بارور ایدی آدم لار سوزدی لار کیم موننگ سببی نیمه طبیب آیدی بو قبرستانداغی اولوک لار دین آواتور من آننگ اوچون کیم همه سی منینگ دوایمنی ییب اولوبدور *

۴ بر کون بر پادشاه اوغلی بیلان آوغه باردی هوا اسیغ بولدی پادشاه بیلان شاهزاده ایگین لارینی بر مسخره ننگ دالوسیغه قویدی پادشاه کولدی و دیدی ای مسخره سنده برایشاک ننگ یوکی بار دور مسخره آیدی بلکه ایکی ایشاک ننگ یوکی بار دور *

۵ بر درک آدم غه دیدیلار کیم سئلار موسن کیم سننگ اوچانگ توغری بولسون یا همه آدم لار ننگ اوچاسی سننیک درک بولسون مو اول درک دیدی همه کشی لار ننگ اوچاسی مننیک ایگری بولسون اول کوز بیلان منی کورادور لار من هم اولارنی کورای *

۶ بر کون پادشاه بر شاعر دین آغردی جلانی بیوردی مننگ آلدیمده اولتور جلاد قلچ آلیب کیلگالی باردی اول شاعر حاضر آدم لار غه دیدی قلچ کیلگونچه منی مشتلانگ لار و اورونگ لار کیم پادشاه ننگ کونکلی خوش بولسون بو سوزدین پادشاه خوش بولوب کولدی و شاعر ننگ گنا هینی اوتدی *

۷ بر آدم الوغ مرتبه ناپتی بر دوستی آنی کورکالی کیلدی اول آدم دیدی سن کیم سن و نیمه ایشاک کیلدینگ اول دوستی شرمنده بولدی

و دیدی منی تانومام سن من سنگ قدیمی دوستونگ من سنگا عزا
توتقالی کیلیدیم ایشتدیم کیم قارغو بولوب سن *

COPY OF PASSPORT ISSUED AT KÁSHGHAR.

بو اوجور ده تمامی
یولچی قراول چی لارغه

اعلام بروکه بو ایام سعادت انتظام ده شاه صاحب نے * آدمی رحمت
الله برآط بران یارکندگه خدمت که بارادر کراک کیم سیزلار یول قراول
لارده بارعوچه کیلگوچه دخل و تعرض قیلمای اوتکاریب یوبارینکلار دیب
ماه شریف رمضان نے * لون بری کونے نشان عالی پتیلدی

سغه ۱۲ ۹۱



COPY.

Agreement made at Káshghar.†

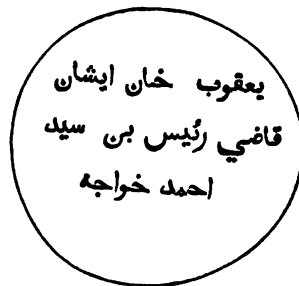
تاریخقه برمینگ ایکی یوز توقسان محرم نینگ اون توقوزی ایردی
قابل بای ننگ اوغلی ملاق اقرار شرعی قیلدی که اهلیم اقلیم بییدی مجادلہ
قیلغان جہت دین من مقرر نامعقول بولوب موندین بویان بیوجہ ضرب
ولت سوقماس بولدییم و نفقه سینہ وقتیدہ بدریب مذکور اهلیم ہار اوزنگ
اجنبی آدمی نے آلیب کرماس بولدییم و ہر وقت اجنبی آدم نے لویومگا
اهلیم نینگ آلدیغہ آلیب کرکانیم و یا بیوجہ شرعی سوققانیم معلوم
و ظاہر بولسہ مذکور اهلیم مخیرہ بولوب اگر خواہلاسہ اوز نفسی نی من

• نینگ for نے.

† This was found between the leaves of books purchased in Káshghar.

U.

مقرغه بر طلاق باين حرام قيلسون مع قبولها و كان عند الثقات *



COPY OF A LEGAL OPINION GIVEN IN KÁSHGHAR.*

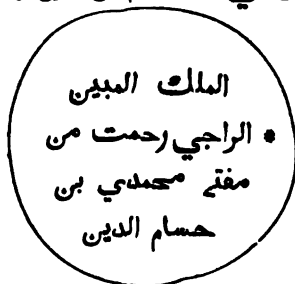
مسئله

مونينگ بيانيدا کيم بر تقديري سفورگي بلى نينگ اويدين کات
دين اوتوز اوچ تنگه فلي يوقاليب کيتکن بولسه بعده سفورگي باي
خاتوني آي خانغه اوشبو اوتوز اوچ تنگه فل نه آليپ قويغان بولسانگ
ظاهر قيلغيل من يگره تورتنگه فل قوشوب کونگلونگ خواه لاغان
ايگين نه ايتيب بيدري اگر سن فل نه ظاهر قيليب من يگره تورتنگه نه
قوشوب ايگين ايتيب بيرمسام وعدم کا تورمسام سن اوچ طلاق بولغيل
ديب شرط قيلغان بولسه اوشبو صورتدا شرع شريف حکم لاري برله
مذکور آي بيبي فل نه ظاهر قيلماسه سفورگي باي هم يگره تورتنگه
فل نه مذکور آي بيبي کا بيرماسه سفورگي باي قسمي ده حانث
بولوب مذکور آي بيبي سفورگي باي ننگ ضرريکه اوچ طلاق بولمايدور
واله اعلم *

لمعلق بالشرط لا ينفذ عند عدم وجود الشرط قاضي خان
المعلق بالشرط عدم قبل وجوده نهایه

* This was found between the leaves of a book purchased in Káshghar.

وكل ما علق علي صفتة لم يقع درن وجودها اشباه



EXTRACTS FROM THE "TAZKIRATU-'L-BUGHRA."

EXTRACT I.

بر کون حضرت ابو النصر سامانی نینگ بر مریدلاری سوال قیلدیکه
یا بزرگوار شونچه مال دنیا لاری توروب نیمه اوچون سوداگر لیک فیلا دورلار
دیدى آندا حضرت خواجه ابو النصر سامانی آیتقیلار کیم ای مریدلار خوب
آیتورسیزلار لیکن من عقلمغه قیلیمب حضرت رسول الله نینگ سنت لارینى
هیچ وقت دا ترک قیلغان ایماس آنینگ اوچون ترک قیلشنى خواهلامای
دور من سفرکا چقانیمدا زکوات بیروب منفعت یتکوزادر من سوداگر
چیلیمب نى ترک قیلسام زکوات نینگ ثوابیدین محروم قالادور من دیدیلار
وینه آیدیلار † ای مریدلار بو حکایت نی ایشتمادینگ لار مو بر کون حضرت
رسول خدا مسجد مبارکده اولتورور ایردیلار بر نیچند نامراد صحابه لار کریب
کیلدیلار آیدیلار یا رسول الله اوزکا صحابه لار زردار زکوات بیرادورلار بیزکا هم
زکوات نینگ ثوابینی تاپقودیک بر ایش بیورسنلار بیزلار هم شول ایشنى
قیلیب زکوات نینگ ثوابینی تاپقای میزدیب عرض قیلدیلار حضرت
رسول جدا آیدیلار که ای نامراد صحابه لار کونده نماز بامداد نینگ فرضینی
تاب بولغاندین کین اوتوز اوچ مراتبه سُبْحَانَ اللَّهِ اوتوز اوچ مراتبه اَلْحَمْدُ
لِلَّهِ اوتوز اوچ مراتبه اَللَّهُ اَكْبَر اون مراتبه لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ دیسانگ لار زکوات برکان نینگ
ثوابینی ناپارسیزلار ديب امر قیلدیلار بو نامراد صحابه لار بسیار خوشوۋت

* This is to be read upwards and downwards from the middle.

† آیتیلار for آیدیلار.

بولوب قالدیلار نچند کوندین کین زردار صحابه‌لار ایشتییب اولار هم اوقو
دیگر بو نامراد صحابه‌لارینه حضرت رسول خدا نینگ کاشلاریغه کیلیب
آیدیلار یا رسول الله زردار صحابه‌لار هم بیزار اوقودورغان دعائی اوقوب
آنینگ هم ثوابینی تاپادورلار دیب عرض قیدیلار اندا حضرت رسول خدا
آیتنی لار که ذلک فضل الله یؤتیه من یشاء یعنی خدای تعالی زکوات
نینگ ثوابینی خواهلاغان بندہ‌سیکا بیرادور من قایداغ آیتای دیب
جواب بیردیلار بس معلوم بولادور کیم زکوات ده بی نهایت ثواب بار ایکن
شول جهت دین من سوداگرچیلیک نے ترک قیلما دیم دیدیلار

EXTRACT II.

حضرت رسول خدا آیدیلار سلطان ستوق بغرا خان نی شول خوجه ابوالنصر
سامانی ایمانغه مشرف قیلور دیدیلار شول زمان صحابه لار تاریخ کیلیب
پتیدیلار حضرت رسول خدا عالم دین اوتوب آچ یوز اوتوز اوچ یل دین کین
ترکستان ولایتده حضرت سلطان ستوق بغرا خان غازی آتلیغ بر ذات
شریف وجودغه کیلور اون ایکی باشلاریدا ایمانغه مشرف بولور دیب فیتدیلار
وینه شول یرده رسول خدا آیتنی لار اَوَّلُ مَنْ اَسْلَمَ مِنَ التُّرْکِ بو حدیث
نینگ معنی سی اول بولور که ترکستان طرفیدین سلطان ستوق بغرا خان
غازی مسلمان بولادور دیگان بولور چنانچه نیچند زماندین کین حضرت
خواجه ابو النصر سامانی بو عالمگا وجودغه کلدیلار علم ظاهر نی اوقوب
یورگونچه اَوَّلُ مَنْ اَسْلَمَ مِنَ التُّرْکِ دیب بو حدیث نی کوردیلار اول
سلطان ستوق بغرا خان غازی قایداغ کمرسه ایکن دیب غایبانه عاشق
بولدیلار تاریخغه باقسه لار حضرت سلطان نینگ وجودغه کیلش لاریغه آز
غنه قایم دور عشق محبت لاری غالب کیلیب حضرت سلطان نی
ایزلاب ترکستان ظریفه صفر قیلدیلار x x x

EXTRACT III.

حضرت سلطان ستوق بغرا خان غازی اون ایکی باشقه کردیلار شونگا چه
حضرت سلطان کانر مورنیدا ایردیلار بر کون حضرت سلطان شکارغه چقنی

لار شکار قیلا قیلا آستین آرتوشدا بقو دیگن یرکا یتتی لار باتسه لار نچند جوش صورت و پاکیزه سیرت آدم لار علف زارغه توشودورلار حضرت سلطان همور لاری برله بو کاروانلار طرفیغه روان بولدیلار کوروب بو شهر لارده مونداغ خلق مونداغ آدم لاریوق ایردی بو نیمه کشی لار ایکی دیب حیران قالیب یورونگلار باریب کورالی دیب روان بولدیلار اما بو کاروانلار حضرت خواجه ابو النصر سامانی ایردیلار خواجه ابو النصر سامانی باتسه لار نچند اطلیغ کیلادر یقین یتیلار باتسه لار تاریخ دا کورکن حضرت سلطان ستوق بغرا خان غازی ایکفالار حضرت ابو النصر سامانی کوروب آیدیلار الحمد لله طلبیم میسر بولدی دیب بسیار خوشحال بولدی لار در حال خدمتکار ییغه آیدیلار دنیا و آخرت نینگ سلطانی منینگ مقصودوم کیلادر بلکه منینگ بو دیارغه کیلشیم نینگ باغنی شول ذات شریف نینگ طفیل دیی ایردی ای خدمت کارلاریونکی آچیپ قوبونگلار دیب خواجه ابو النصر باشلغین همه کاروانلار نمازغه توردیلار نماز دین فارغ بولوب ینه اورون لاریغه کیلیب اولتوردیلار تا شول وقت غمچه حضرت سلطان آت نینگ اوزه سیده توردیلار حضرت سلطان حیران قالیب آیدیلار عجایب کاروان ایکاندوکلار بیز دین پروا قیلماي یوک لارینی اوچوق قوبوب باشینی یرکا اوروشقه مشغول بولدی دیب شبو سوزده ایردیلار حضرت خواجه ابو النصر سامانی یتتی قدم یرکا حضرت سلطان نینگ الدیلاریغه کیلیب سلام قیلدیلار حضرت سلطان آتدین توشوب حضرت خواجه ابو النصر سامانی بیله کوروشتیلار حضرت خواجه ابو النصر سامانی حضرت سلطان نی عزت اکرام بیله توشکان یورلیک تکلیف قیلیب آلیب کیلیب اربدان متاع لاردین ایکه دین ایکه دین حضرت سلطان تحفه آلیب کیلیب آلدیلاریده قوبدیلار اندین کین حضرت خواجه ابو النصر سامانی نی حضرت سلطان بجان دل قبول کیلدیلار چونکه حوت سلطان ننگ کونگلاریده بار ایردی برکمرسه پیدا بولوب مسلمانچیلیق نے بیزگه شول کمرسه اورگاتور دیب حضرت خضر آیتیب ایردیلار شول کمرسه شبو میکیی دیب گمان قیلیب سوردیلار که آنلاری نیمه دیب افدا حضرت خواجه ابو النصر سامانی آیدیلار مننگ آتیم خواجه ابو النصر سامانی دیدیلار حضرت سلطان بیلدیلار کیم خر علیه

السلام آیتغان کشی شبو ایکن دیب خوشحال بولوب آیدیلار که ای بابا
 هر نیمه دیسانکز قبول قیلای اما بیز اطلایغ نوروب یوکونگزنی ارچون
 قویوب بزنی آلور میکین دیب پورا قیلمای باشنزلارنی برکا اوروشقه مشغول
 بولونگلار بیز سیز لارنی بیلمایدورمیز شبو ایشنگزلارننگ حقیقتینی بیزکا
 بیان قیلینگ دیدیلار اندا حضرت خواجه ابوالنصر سامانی آیدیلار که ای
 پادشاهزاده بو دنیادا تورادرغان دنیا ایماس هر کشی بو دنیادین
 کینادور پل مال دولت آدمیلار که وفا قیلادرغان ایماس بلکه پل مال ننگ
 سبیدین آدم دوزخقه کرفتار بولادور وینه همه میز بو دنیادین آخرنکا
 سفر قیلادرمیز بو دنیادین سفر قیلادرغان کشیکا اوزوق جاهدوتنی طیار
 قیلدوق دیب جواب بیردیلار حضرت سلطان حضرت ابوالنصر سامانی
 دین بو سوزنی ایشتیپ کونگلاریکا برتورقنچی پیدا بولدی آیدی
 ای خواجه مسلمان بولادرغان نیمه نے آیتینگ من هم آیتیب مسلمان
 بولای دیدیلار حضرت خواجه ابوالنصر سامانی آیدیلار که کلمه طیبه لَا إِلَهَ
 إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ کلمه شهادت أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
 عَبْدُهُ وَرَسُولُهُ دیدیلار حضرت سلطان کلمه شهادت نی کلمه طیبه
 آیتیلار آندین کین محمد دیگان نیمه کشی دور دیب سوردی حضرت
 خواجه ابو النصر سامانی ایتنی لار که محمد دیگان خدا ننگ دوستی
 دنیا و آخرت نی خدای تعالی شول محمد ارچون خلق قیلغان اول قیامت
 کونی گناهکارلارنی دوزخ دین خلاص قیلیب بهشت کا آلیب بارور
 اول محمد ننگ دینی راست و شریعت لاری راست اوزکا پیغمبرلار
 نینگ شریعتی دیک ایماس اوزکه پیغمبرلارننگ شریعتی منسوخ هرکشی
 محمد یورگان بولده یورسه مراد مقصودینغه ییتارلار دیب حضرت رسول
 خدانی بیان قیلدیلار اندین حضرت سلطان خواجه ابو النصر سامانی
 غه آیتنی لار که ای گمراه لازغه یول کورساتکوجی لار کلمه شهادت دین
 بولک یینه اورکاتادرغان نیمه بولسه اورکاتینگ من هم اورکانیب خدا
 ننگ طاعتیکه مشغول بولای دیدیلار *

EXTRACT IV.

حضرت سلطان برکم قرق کشي في بردين بردين چرلاب کيليب آيدى
 اى يارانلار اکر منينگ برله آشناچيدليق قيلشني خواه لاسانگلار منگا اوخشه
 مسلمان بولونگلار حضرت محمد رسول الله نينگ دين لاري همه دين لار
 ننگ اولوغى و افضللى ترور شول دين غه مشرف بولونگلار ديب
 نصيحت قيلدیلار *

EXTRACT V.

حضرت سلطان ستوق بغرا خان ننگ دادالاري هارون بغرا خان کانرلق
 دا تاش دين هم يمانراق ابردي لشکری بی نهايت تولا ابردي فراست
 بيلان حضرت سلطان ننگ مسلمان بولغانيني بيلدیلار اما نخى مو
 اوبدانراق معلوم بولسون ديب هيچ کشيگا آيتمادی x x x

EXTRACT VI.

حضرت سلطانني اولتوروشکا قصد قيلدى بو سوزني حضرت سلطان
 ننگ والدلاري انگلاب فرياد قيليب آيتنى لار که اى کانرلار نچند يل
 ننگ بو يوزيگا رياضت و مشقت بيلان تاپقان فرزنديم نيمه اوچون
 بيگناه اولتوراسن ديب آراغه توشتيالار هارون بغرا خان ننگ اچيغى کيليب
 آيتنى اى مظلوم بيز نينگ دينمزني ويران قيليب محمد ننگ مهري
 زياده بولدى ديدى آيتني لار که اى کانرلار منينگ فرزنديم نى امتحان
 قيليب با قعيل اکر محمد ننگ دينيغه کرکان بولمه اندين اولتورکيل
 ديب آيتنى لار هارون بغرا خانغه بو سوز معقول بولدي x x x

EXTRACT VII.

هارون بغرا خان جمعي بيگلاري بيلان مصلحت قيليب آيتنى لار
 که بر بختخانه ايتالى ديب خشت طيار قيليب برکشيمني ايباريب
 حضرت سلطان ني چرلاب کيلدي هارون بغرا خان آيتنيکه ابي فرزند

سيزني بيز ننگ دینمزدین چقیب محمد ننگ دینیغه کردی دیب گمان
 قیلادورمیز دیدی حضرت سلطان کافرلار رسمیچه آنط ایچتی لار هارون بغرا
 خان چین فوتمادی آینی که ای فرزند بو آنتنگرغه چین پونمایدورمن بیز
 بر بُتخانه ایتادورمیز شول بُتخانه ننگ تا مینی سیز قوپارسانگز چین
 پونادورمن دیدی حضرت سلطان بوگوروب قوپوب اندیشه قیلیب آیتنی لار
 که قایداغ قیلسام بولور ایکی دیب قبول قیلدی لار اما یمان پریشان بولدی لار *

EXTRACT VIII.

حضرت ابو النصر سامانی ننگ قاشلاریغه باریب آیتیلار که ای بزرگوار
 هارون بغرا خان منینگ مسلمان بولغانیمنی گمان قیلادور منی امتحان
 فیلمات اوچون بر بُتخانه ایتادورمیش اول بُتخانه ننگ تامینی اول سیز
 قوپارب بیرنگ دیدور اگر قبول قیلسام دین اسلام دین چقیب کفرغه
 داخل بولادورمن منینگ مصلحتیم نیمه دیدیلار حضرت خواجه ابوالنصر
 سامانی ایتیلار که ای فرزند اوزنی محافظت قیلیب ساقلاماق اوچون
 بعضی ممنوعات ایش قیلش نے جایز قیلیب دورلار اگر تام سالیس
 دا به نیت مسجد دیب سالسانگز خدا ننگ آلدیده البتّه ثواب تپارسیز
 کافرلار ننگ بلاسیدین خلاص بولور سیز تولا فریشان بولمانگ دیدیلار حضرت
 سلطان ستوق بغرا خان بوسوز نی ایشتیب خوشحال بولدی لار اولار بکه
 یاندیلار ابرته سی آفتاب چقیب ایردی هارون بغرا خان جمیع لشکر
 و بیگ لار بُتخانه ایتادورغان یرگه جمع بولسون دیب منادی قیلدوردی
 همه کافرلار بُتخانه ایتادورغان یرگا جمع بولدی هارون بغرا خان حضرت
 سلطانی چرلاب آلیب قیلیب آیتی که ای فرزند اگر هیز بیز نینگ دینم
 ده بولساگز بیز قیلغان ایش لارنی سیز هم قیلینگ بیز باش اورغان نیمه گه
 سیز هم باش اور رنگ بیز بوگون بر بُتخانه ایتادورمیز اول سیز باشلاب
 خشت قوپوب بیرنگ بیز نینگ کونکلمز شوندا دلجمع بولادور دیدی
 حضرت سلطان خمش دیت اوز رغبت لاری برله فیش لارینی بیل لاریگا
 قیستوررب بلاک لارینی شیمالاب جمیع یارانلاری برله به نیت مسجد

دیب ایکے دیں خشت کوتاریب باریب بُتخانه ایتادزرغان مرگه آلیب
باریب قویدیلار اوچونچی مرتبه دا خشت آلا دیب باریب ایدیلار
هارون بغرا خان قچقربیپ آیتنے کم ای بالام فرزندیم توختانگ موندین
زیاده بدنینگزنی ایش قیلدروشقه طاققیم یوق حالا هم سیزگا مونداغ قیل
دوروشومدا غرضیم بار ایردی ایمدی خاطریم جمع بولدی ایمدی هر نیمه
خواه لاسانگز قیلینگ دیدی همه لشکرلاری یانیب توشتی *

EXTRACT IX.

حضرت سلطان تون یاریمی نی اوتکاریب بو برگام قرق کشی بیلان
حضرت خواجه ابوالنصر سامانی قاشلارغه باریب یابزوگوار ...x...
اگر مصلحت نے منگا قویوب بیرسه لار خورج قیلیب کافرلارغه تیگکیمن
شاید که خدا بقاعے بیزگا ظفر برگای دیدیلار ...x...x...

EXTRACT X.

حضرت خواجه ابو النصر سامانے حضرت سلطان جمیع یارانلاری بیله
قویوب یولغه روان بولدیلار هارون بغرا خان ننگ اورداسیقه یتتی لار حضرت
خواجه ابوالنصر سامانی قول کوتاریب دعا قیلدیلار که الهی فضل
احسانینگ بیله کافرلارغه قاتینغ اویقو بیرگیل مسلمانلارغه ظفر برگیل
دیب دعا قیلدیلار شولزمان حضرت خواجه ابوالنصر سامانی ننگ دعا
لاری مستجاب بولوب کافرلارگا شونداغ اویقو بردیلار کیم بری ننگ بیلیدین
تونوب سودراگردیک بولسه پنه بری ننگ خبریدا کیچماس ایردی xx

EXTRACT XI.

حضرت سلطان ستوق بغرا خان غاری آط لاریدین توشوب شمشیرلارینی
یالانگلاب هارون بغرا خان ننگ اورداسیغه کردیلار کورسه لار هارون بغرا خان
اویقولوب قالیب دور بر خذمتکاری چراغ چقاریب اولتورادور هارون بغرا
خان ننگ باشینی کیسای دیب شمشیرلارینی قنکلاب بنه کوتکل لاریکه
یتتی که دشمن نی اویقولوقدا اولتورماک لیک نامردلیکدین چقادور

اوبدانى شېو كه بوكافرنى اويقوسيدىن اوباتيب ايمانغه ترغيب
 قيلايي . . . x . . . x . . . ينه تورروب آيديلار كه هرنيچه كافر هم بولسه موتوزيني
 ييب ايديم توزيننگ حقي ني ساقلاي ديب شمشير ننگ اوچي بيلان
 فوتيغه سانجيب آيديلار هارون بغرا خان اضطراب اويغافيب باقسه
 حضرت سلطان ستوق بغرا خان شمشيرلاريني برهنه قيليب باشيدا تنگلاب
 تورادور بو كافر آيتيكة اى سلطان شومداغ دولت سنده تورروب نيمه سبدين
 شومداغ ايشني قيلاسن اندا حضرت سلطان ايتني لار كه ابي كافر ايش
 ننگ اوبدانى شېو كه من قيلغان ايس قيلغيل قوبغيل وقت تنگ فرصت
 ني غنيمت بلگل آيتيغل كه بوكلمه شريف ني لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ
 اللَّهِ ديگيل ديديلار اول كافر بي سعادت قبول قيلمادى حضرت سلطان
 هرنيچه جدل قيلديلار بو جهنمي توفيق تافيب مسلمان بولغالي او
 نامادى حضرت سلطان نچند مراتبه شمشيرلاريني حواله قيلديلار باشيني
 كيساى ديب ينه انديشه قيلديلار كه توزيني ييب ايديم داداليق حقي
 بار ديب شمشيرلاريني ياندر ديلار اخر حاجت يوزلاريني بى حاجت
 خداى تعالى ننگ درگاهيغه كلتورروب دعا قيلديلار كه اى بارا خدا ياسن
 جميع مخلوقات ننگ حاليني كوروب توراسن كه نچند مراتبه شمشيرن
 حمله قيلديم باشيني كيساى ديب اما داداليق حقي ني توزيننگ
 حقيقي ساقلاديم اگر چندينكه سببي داداليق حقي بولسه هم خدا يا قهار
 ليق صفتينگ برله بوكافرنى پرگا پوتتورسانگ ديب مناجات قيلديلار
 حضرت سلطان ننگ دعا لارى مستجاب بولوب پير قيبراب پير يارلييب
 هارون بغرا خان نى نيزي غچه پير پوتتي حضرت سلطان آيتني لار كه
 اى كافر كوردونگو بو حالني كيلكيل ايمان كلتورگيل من سگا دعا قيلايي
 بو بلادين خلاص بولغيل ديب نصيحت قيلديلار بو بدبخت ايتنيكه پيرگا
 كيركازيم بخشيراك دور سنينگ ديننگنه كرونچه ديب قبول قيلمادى
 گالي غچه پوتتي تخي هم قبول قيلمادى حضرت سلطان نينگ غضب
 لاري كيليب ينه دعا قيلديلار هارون بغرا خان نى پير پوتوب يوق بولدي
 شول زمان سعادت صبح نينگ مشرقدين برروشن ليك پيدا بولدي
 حضرت سلطان آيديلار كه كوس اسلامني مينيگ اتيمنه سوقونگلار منارغه

چقیب دوری مو دوری حضرت سلطان ستوق بغرا خان غازی نینگ دوری
دینگلار نماز نینگ آذانیفی بلند اوقونگلار دیب امری قیلدیلا XXX

EXTRACT XII.

حضرت سلطان ستوق بغرا خان اون ایکی یاشلاریدا غزاتقه مشغول
بولدیلا یازلیقیدا کافرلار بیلہ غزات قیلدیلا قیش لیقیدا خدای تعالیٰ غه
طاعت و عبادت قیلدیلا حضرت سلطان ستوق بغرا خان غازی توقصان
آلتی یاشلار یغہ چه بلخ نینگ آلدیدا قی آمود ریاسیغہ چه بو طرفه تا کون
قیش کراک دیگان ییرغچه شمال طرفی قرار اوردوم دیگان ییرغچه حضرت
سلطان نینگ شمشیرلاری بیلان کافرلاری مسلمان قیلیب حضرت محمد
رسول الله نینگ شریعت لاریفی و ملت لاریفی برقرار قیلیب رواج
بولدیلا XXX حضرت سلطان نے کاشغر دا آستین آرتوشدا مشہد دیگان بردا
دفن قیادیلا XXX...X...X حضرت سلطان بو عالم دین بارغاندا نار یغہ
تورت یوز یگرمہ توقوز ایردی XXX...X

EXTRACT XIII.

حضرت سلطان ستوق بغرا خان غازی پادشاه نینگ تورت اوغلانلاری
اوچ قیزلاری بار ایگان XXX بر قیزلاری نینگ آتلاری اعلا نور خانیم
اما اعلا نور خانیم بسیار پاک صورت و پاکیزه سیرت راست دین و صاحب
یقین ضعیفه مرحومه ایردیلا اولار نینگ قصه لاری حضرت مریم علیہ
السلام نینگ قصه لاری دیک دور انداغ کیم بلاغت کا ینته لار ایرسه
هر کچه حضرت حق سبحانه و تعالیٰ غه عبادت قیلور ایردیلا حضرت
جبرائیل علیہ السلام کلیم اولار نینگ مبارک آغزلاریغہ بر قطره نور نامیز
دیلا بر راحت بولوب هوشلاریدین کیتب ینہ هوشلاریغہ کلدیلا ینہ
روایت قیلیب دورلار که بر کیچه ایشک کا چققی لار ایشک توپیدا بر
شیر تورادور شیرنی کوروب تیر باستیلا هوشلاریدین کیتیب ینہ هوشلاریغہ
کیلدیلا نچند کوندین نچند آی دین کین عشور آی نینگ اونی آذینه
کونی نماز جمعه و قنیدا فرزند وجودغه کیلدیلا قزیل یوزلوک آهو کوزلوک

الوغ کچیک همه حیران قالدیلار بو نچوک واقعه دور دیب حضرت پادشاه در غضب بولوب بوايش نینگ راستیني آنکلار دیب امر قیلدیلار آمرالار آخون اکبرلار اعلانور خانیم دین سوردیلار واقعه ني بربر بیان قیلدیلار عاقیل ودانلار و اخون اکبرلار جمع بولوب پور هیبت حضرت علي دور دیب نسبانه شولاردین آلیب آنلاریني حضرت سید علي ارسلان خان بولسون دیب آت قویدیلار حضرت سید علي ارسلان خان بادشاه یتي باشقه کرکاندین کین اعلانور خانیمنی از روی شریعت توق بویا بغرا خانغه نسبت قیلغان اولاردین اوچ اوغول وجودغه قلیب دورلار محمد ارسلان یوسف ارسلان قزیل ارسلان خان پادشاه ایکاندوکلار xx

EXTRACT XIV.

خبرده انداغ کیلمتوریدورلار کیم حضرت سلطان ستوق بغرا خان غازی نینگ الوغ اوغلانلاری حضرت سلطان حسن بغرا خان غازی کاشقرغه پادساه ایکاندوکلار شولوقتده جوقته رشید نوقته رشید چکالو الخخال ماچین اوتوز مینگ لشکر بیلان کیلیت نچند محل کاشقر شهریني قباب قحطلیک بولغاندا مسلمانلار تنک بولغان محکدا این همه آب آش بیویب راست کیلمدی ناچار بولدیلار بو مسلمانلارغه ضامن بولمای دیب کاشقر شهریدین حضرت حسن بغرا خان غازی حضرت یوسف قدیر خان غازی حضرت سید علي ارسلان خان غازی جمیع امرلاری برله قرق منک لشکرني آلیب شهر دین چقیب صف تارتیب توریدیلار کافرلار هم صف تارتیب توردی اوزلاریني کافرلارغه اوروب کافرلارني فرانکده قلیب کافرلار قاچیب ینگي حصار موضعیغه باردی xxx

EXTRACT XV.

حضرت علي ارسلان خان غازی توقسان منک لشکر نے آلیب کافرلارني قوغلاب سوقوشا سوقوشا اورتنک قرا دیگان یردا قرار تافتی لار انداهم نچند مینگ کافر بار اپردی جنک قلیب کافرلار دین خون جیجون آقتیلار حضرت پادشاه غه تیغ تبر کار قیلما دی کافرلار حیران قالدی چکالو

الخلخال آیدیم بولارغه تیغ بتر اصله کار قیلمايدور هیچ نمرسه اوتمايدور
حضرت پادشاهغه قایداغ قیلسه تیغ اوتار هرکشي شوني آنکلاب بیر
گودیک بولسه بويي تینگني آلتون بیرای دیب وعده لار قیلدی شول وقت
ده کافرلار ایچیده اوجاتلیق برکمپیر بار ایردی آیدیکه مونک ایشینی
من قیلورمن دیب حیللار بیلل اسلام لشکرگا اوزینی آلدی نچه کون
چدیگ ایچیدا یوروب حضرت پادشاه ننگ بورچی خانه لاریده خدمت
دا یوروب مونگدین هیچ کشي خبردار بولمادی برکونی غزاندین یانیب
اوتورور ای دیلار بر نچند جنک ننگ واقعه سینی بیان قیلیب حضرت
پادشاه نی تعریف و توصیف قیلیب سوال قیلدی آیدیکه ای پادشاه
عالم پناه حضرتلارگا تیغ تبر کار قیلمايدور نه واقعه دور دیدی حضرت سید
علي ارسلان خان پادشاه غازی خوشوقت لیک لاریده آیدیلار کیم منگا هیچ
وقت دا تیغ تبر اوتماس مگر نمازغه تورغانده بدنین سو بولور شول محل
ده یگان برله سالسه هم کیسار دیدیلار بو جادو نیمه سوز نیمه واقعه بولوب
دور خبردار بولوب یورور ایردی حضرت پادشاه ننگ گوهر نثارلاریدین
بو سوزنی ایشنتی آنکدین هیچ کشي ننگ خبر بولمادی بو دله لشکر
اراسیدین چقیب جگالو الخخلال ماچین غه خوش خبر آیتتی بو کافر
خوشوقت بولوب بو دله گا زر زبور بسیار بیردی × × ×

EXTRACT XVI.

بر کون نماز بامدادغه آذان اوقودیلار مسلمانلار جمع بولوب صف صف
بولوب تور دیلار سنت نی ادا قیلیب فرض گه تکبیر ایتتی لار نماز غه
تور دیلار ملا امام ننگ کونکلیده سوره *إِنَّا عَظَمْنَا* ایردی اغزلاریغه *إِنَّا*
فَعَلْنَا کیلدی کافرلار خبردار بولوب وقت نی غنیمت بیلیم صف در
صف کریب مسلمانلار نی شهادت کا یتکوز دیلار *وَكَفَى بِاللَّهِ شَهِيدًا مُحَمَّدٌ*
رَسُولُ اللَّهِ آیت اوشبو یرگا یتکاندا حضرت پادشاه ننگ مبارک باشلاریغه
شمشیر سالدی مبارک باشلاری تن لاریدین جدا بولدی حضرت پادشاه
ننگ مبارک باشلاریدین آواز کیلدی کم خوشمو بیغم ملا ایکنلدوک لار دیدیلار
ذات اسم شریف لاری *مَلَا* علم ایکنلدوک لار خواجه بیغم آت لقب
بولدی ×

EXTRACT XVII.

کافرلار اهل بیت لاریکا آت سالدیلار بولار توختاب تورروب جنگ قیلدیلار
 نچند کافرلارنه دوزخقه سپاریش قیلدیلار کافرلار غلبه قیلپ اخر بولارنه
 شهید قیلدیلار آندین کین نچند قیزلار بیله بوی-په مریم خانیم آه
 وردناک تارتیب جنگ کا کیردیلار یکرمه بش کافرني جهنم کا ایداردیلار
 کافرلار غلبه قیلپ کیلدی یرکا قرالادیلار بیر یارلیدی شول ساعت یرکا
 کریب غایب بولدیلار آندین قیزلارني شهید قیلدیلار × × ×

EXTRACT XVIII.

حضرت حسن بغرا خان غازی حضرت ایسن بغرا خان غازی
 حضرت یوسف قادیر خان غازی بو پادشاهلار میدانغه کردیلار کافرلارني
 قریب خون جنکون آفتیب پاره پاره قیلپ مال اموال لاريني آلدیلار
 جوقته رشید نکه رشید جالوا خلخال ماچین اون ایکی منک لشکر بیلان
 قاچیب کیندی آرقه سیدین قوغلاب کوکیار دیگاندا ینتی لار اندا ینتی کیچه
 کوندز جنگ قیلدیلار نچند مسلمانلار شهید بولدی اینهمه جنگ
 قیلپ راست کیلمادی حضرت سلطان فنک بر اوغلنلاری عثمان بغرا خان
 غازی آتمیش کشي لاری بیلان شهادت تاپتی لار کافرلار جنگ قیلا قیلا
 چین شهریکا قاچیب کیندی ×

EXTRACT XIX.

حضرت یوسف قدیر خان قازے حضرت حسن بغرا خان غازی
 یارکند شهریکا کیلیب توشتیلار خلق نی ایمانغه دلالت قیلدیلار بئوک زبان
 مسلمان بولدیلار ایمان کیلتوردیلار خلق پل مالینی جان تن لاريني
 نثار قیلدیلار همه سیني فقرالارغه بیوردیلار بو خلق ننگ حقییدا دعای
 خیر قیلدیلار جمعی مسلمانلار آمین دیدیلار بو مسلمانلار ننگ حقییدا
 دعا اجابت بولدی بو دعا ننگ برکاتیدین یارکند شهر هرکیز
 خراب بولماس دیب دورلار ×

EXTRACT XX.

آندین حضرت سید علم ارسلان خان غازي پادشاه شهید بولغان یرگا
 کیلدیلار × × × حضرت سلطان حسن بغرا خان غازي باشلاریني یلانک
 قیلیب کوزلاریني کوکا تیکیب قول آچیب دعا قیلدیلار مسلمانلار آمین
 دیدیلار هنوز دعالاری تمام بولماب ایردیگیم برقرارغوبوران پیدا بولدی آسمان
 نۈ ییر ییرنۈ آسمان قیلغاندیک بولدی بر ساعت دین کین بوران فست
 بولدی جهان بارغلق بولدی باقسلار شهیدلار نذک اوستونیکا قوم تو
 شوبدور کانلار نذک اوستونیکا شور توشوبدور اول باعث دین قوم
 شهیدان آت قویدیلار × × ×

آندین کین قوپوپ جمیع لولشکرلاری بیلان کاشقرغه روان بولدیلار
 باریب تخت کالاریدا اولتوردیلار تمام کاشقر خلقي زار زار چون ابرو بهار
 یغلاب ماتم توتیلار ×

راوی انداغ کیلقروروب دورلار کیم تاریخقه تورت یوز سکسن توقوز ایرودی
 عشور آی نذک اونپ کونی حضرت سید علم ارسلان خان غازي پادشاه
 شریعت شهادت نوش قیلیب شراباً طهور اچیب شهید بولدیلار × ×

EXTRACT XXI.

راوی انداغ رزادت قیلیب دورلار کیم حضرت سلطان حسن بغرا خان
 غازي و حضرت ایسن بغرا خان غازي و حسین بغرا خان غازي و حضرت
 یوسف قادیر خان غازي بو پادشاهلار اون ایکی ییل تخت خلافت دا التور
 دیلار اولارننک وقتلاریدا دستار کیمن کشی نی کورسلار یا خبر آلسلار
 باشیغه تمور میخ قاتار ایردیلار شونداغ معمورلوق بولدی کم جاراک اش
 لیق نۈ بر پلغه آلمادیلار × × ×

EXTRACT XXII.

بو پادشاهلار تخت تجملده اولتوروب ایردیلار یوز کشی اوچ سرداری
 بیلان تورکستان دین ایلمچی کیلیبدور دیب مولانا سعید کاشقریغه خبر
 بیردیلار حضرت پادشاه کیوسون دیدیلار خواجه عبدالله ترکستانی و خواجه
 ابو بکر تاشکنده کیوب نچند یرده زمین بوسه قیلیب توردیلار حضرت

پادشاهه لار هارمانگلار آچمانگلار نچالینک لار بار ریاضت و مشقت تار
تینگز لار دیب سوال قیلیدیلار اولار هم تعظیم قیلیب آیدیلار کیم ای پادشاه
عالم پناه ترکستان ولایتی کفار بولدی حضرت لاریدین شفاعت تیلاب
کیلدرک دیب عرض قیلیدیلار × × ×

بو پادشاهه لار و امرالار بی حد بی قیاس لشکر یغیب ترکستان ولایتیغه

اطلاندیلار × × ×

ترکستانغه یتیب ایردیلار چونک کچیک همه خلق اوزنچه کلیب
اطاعت قیلیدیلار حضرت پادشاه ننگ درگاهه لاریغه یغیلیدیلار آندین حضرت
سلطان خواجه احمد یاسوی پادشاه ننگ مزارتاریغه طواف قیلیب
آب آش قیلیب لشکرکا بیردیلار ختم قران قیلیب ثوابینی ارواح شهدا
لارغه باغیشلادیلار × × × حضرت پادشاه شول یازی قشی بله توروب
ترکساننی تاشکندنی تمام مسخر قیلیب سونقنی یلی ینه اطلاندیلار × × ×
شهر مو شهر قبیله به قبیله یوروب فدرلاری ننگ قلچ لارینی جاقیب یورگان
یولاریدا یوروب توشکان یولاریده توشوب کفارنی فتح قیلیب دریای عماندین
دریای قلزوم تا قوردوم غچه بولار ننگ شمشیرلاری ننگ شعله سیدین اسلام
منور بولدی راهی شریعت کشاده بولدی دین اسلام ملت احمد برقرار
بولدی بوقت غچه نچند یل اوتتی ایمدی کاشقر زمین غه یانالی دیب
مصلحت دا ایردیلار کاشقر زمین غرق کافرستان لیق ایمش دیب خبر
کیلدی شول ساعت لشکر جمع بولسون دیب منادی در منادی قیلیدیلار
لشکر جمع بولدیلار ×

حضرت سلطان حسن بغرا خان غازی حضرت یوسف قادیر خان
غازی پادشاهه آیدیلار کیم سیز مداین غه بارینک حضرت امام لارغه
عرض قیلینک کاشقر زمین کافرستان لیق ایمش حضرت لاریدین مدد تیلاب
دورمیز دیب عرض قیلینک دیدیلار ×

حضرت یوسف قدیر خان غازی پادشاهه مداینغه یوردیلار حضرت حسن
بغرا خان غازی پادشاه یتمش منک کشی بران کیلیب کاشقر شهرینی
قورشاب توشتی لار اینهمه کافرانے قریب خون جیحون آقتتی لار مسلمانلار
ظفر تابنی لار کاشقر خلقی نے کافرلار اوز دینیغه کیرکوزوب ایت ایشاک

تونگوز گوستي ني ييب حرام حريش ني مباح بيليب مطلق كانر
بولوب قاليب ايگان - - - - کافرلار طرفيدين جوخته رشيد ميدانغه کردی
مسلمانلار طرفيدين حضرت ايسن بوغرا خان غازي پادشاه ميدانغه
کريب بهادرلوق کورکوزوب نام نصب لاريني اعيان و بيان قيليب جنگ گه
کيرديلار انداغ جنگ قيلديلار کيم صفت کا راست کلماس x

EXTRACT XXIII.

القصة اذ داغ روايت قيلورلار کيم بو توروت اماملار مداین ده ايرديلار
اوچ آی چيلق آوغه چقيب ايرديلار حضرت يوسف قادير خان غازي
پيش گاه دا توروب قيام کيلتوروب عرض قيلديلار کيم ای اولاد رسول الله
بیز کاشقر زمين دين کيلورمیز کاشقر زمين به تمام کفار بولدی سيزلار
ديک اولاد رسول الله نذگ وقتيدا فتح تابماسه موندین کين فتح بولماس
رخصت لاری بولسه بر نيچه لشکر اسلام همراه بولور ميکين انشاء الله
تعالی خدای تعالی نذک عيائني بولسه فتح قيليب حضرتلار نينک درگاه
لاريغه کيلکابمز ديديلار حضرت امام ناصرالدين آيديلار ای امرالار حضرت
يوسف قادير خان غازي پادشاه بيله تيز تند لشکر جمع قيليب بارينگلار
اگر عاجز کيلسانگلار بيزلارکا نامه ايبارينگلار ديب يارليغ قيلديلار x x x

EXTRACT XXIV.

حضرت حسن بوغرا خان غازي پادشاه يارليغ قيلديلار کيم لشکر جمع
بولسون کافرلارغه امان بيرگولوک ايماس ديب اوچ کونده لشکر جمع
بولدی تمام لشکرني آليب ينگه حصار موضعيغه باريب توشتيلا باشي
آلتونلوق اياغي اورتلک قراغچه کافرلار توشوب باتيب ايردی نچند
کون جنگ قيلديلار جنگ قیلا تاغ قيرغاقينه بتتي لار x x x اول محله
تاغ ايچيدين نچند يوز کافرلار چقيب مسلمانلارني شهيد قیلا باشلا دی اول
محله حسن بوغرا خان غازي پادشاه اغزلاردين کوفوک پيدا بولوب مست
تيوه ديلک بو توراب جنگ سخت قيلديلار خون جيحون آقتيب يورروب
قضای آسماني برله بولارغه نچند پردا ارق تيگيب شهادت ناپتيلار x

EXTRACT XXV.

حضرت حسن بغرا خان غازي پادشاه ميدانغه كيليب بيطاتت
بولوب نعره جگړند تارتيب اوزلاريني اوردلار كانرلاردين خون جيحون
آقتيلار حضرت پادشاهغه نچند پرده اوق نيگدي قان سيران يقيلديلار نكته
رشيد حضرت پادشاه ننگ مبارك باشلاريني تن لاريدين جدا قيلدي X
حضرت حسن بغرا خان غازي شهادت تاپقاندين كين كانرلار تمام مسلمانلار
ني شهادت كاتكوزديلار گوي قياست قايم بولدي ياروق جهان قرانغولوق
بولدي XXX

EXTRACT XXVI.

حضرت يوسف قادير خان مدين دا ايرديلار مدين دين يوسف
قادير خان غازي يوز منگ لشكر بيلان كيلادر ميش ديب جوقته رشيد
تمام لشكري بران قاجيب چين شهرگا كيندي كاشقر خلقي تحفه هاي
هديه لار آليب حضرت يوسف قادير خان غازي ننگ الدبلا ريغه انديجان
تاغيغه بارديلار اوزانگولارينه كوزلارگا هورتوب پشت پای لاريغه سويديلار XXXX

EXTRACT XXVII.

ينه روايت دا كلتوروب دورلار كيم حضرت يوسف قادير خان غازي
پادشاه قرق منگ لشكري آليب دادام ننگ انتقامينه آسام ديب
ختن قباب يگره نورت يل اوزوشوب ختن يوريني آليب جالو الخلال
ماچين لے اولتوروب داداسي ننگ انتقامينه آليب ختن ننگ مال
امواليني آليب كيليب خان اريقي ننگ برقاشيني تازغون ننگ
پتي كنت نے چارک ليک ييرنے هر مثقال آلتونغه آليب وقف اوقاف
قيلدي XX

كاشقرغه بانديلار يوقارغي يول برله قزيل ديگان يرگا توشتيلار حضرت
سلطان سيد ارسلان خان غازي پادشاه ننگ حقي لاريد لنگر بنا قيلغوديك
ييرايلان هر كول چافنگزلار ديب امري قيلديلار ارشول ساعت كول
چاققالي مقيد بولديلار اوق بشاقيدة بوشاتيب آدم باشيغه بر مشست دين
تفرق آليب هر كونده كول فوتگان ديب دورلار XXX

EXTRACT XXVIII.

حضرت امام لار نامه نے کوروب آیدیلار کیم ای یارانلار بیزگا کاشقر زمین
 دین نامه کیلیدی بیز از برای فتح کفار اوچوق بارادورمیز بیز ننگ موندین
 اوزگا ایشیدیمیز یوق ترور دیب x x x بطرف کاشقر زمین روان بولدیلار x
 x بخند کوندین کیم حضرت امام لار حضرت یوسف قادیر خان
 غازی نے کاشقر ولایتیغه پادشاه قیلیب بطرف ماچین روانه بولدیلار
 کیلیب شهر ننگ آلدیغه توشنیلار کافرلار بولشکرکا حیران قالدیلار شول
 وقت دا چوقته رشید ننگ بر سحرگری بار ایردی آیدیکیم ای پادشاهم
 نیمه مونچه بے طاقت بولورسبز لار شهر نے کورسه آلورمو کورمسه هم آلور
 مودیدی چوقته رشید آیدی ای وزیر بونه سوز دور شهر کورونوب توروب
 مونداغ دیدر دیدی ساحر دیدی شول لشکر نجه کون موندت کورسه
 من شهر نے یاشورای دیدی چوقته رشید تعظیم قیلیب اولتوردی همه
 کافرلار خوشحال بولوب طبل شادیانه چالدیلار تانک آنته حضرت امام
 لار نماز دین فارغ بولوب x x x بر کشی نے بویدر دیلار کریب ایتغیل
 بو کیلکان کشی حضرت محمد مصطفی صلی الله علیه وسلم ننگ اولاد
 لاری ترورلار مبارک اسم لاری حضرت امام ناصرالدین و امام معین الدین
 و امام ظهور الدین و امام قوام الدین ترورلار بو مادره الفهر دین کاشقر زمین
 نے فتح قیلماق اوچون یوز قرق مینگ لشکر بیلان کیلیدیلار مغه بویدر
 دیلار کیم سن کریب اول کافرلارغه ایتقیل ساغداق لارینی بویدرلارغه
 آسیب مننگ الدیمغه کیلیب مسلمان بولوب ایمان کیلتورسونلار اگر
 ایمان کیلتورمسه لار چوقته رشید باشلیغن همه کافرلار نے اولتوروب بلا
 قیینی اسیر قیلیب شهرلارینی ویران قیلادر دیدی بو سوزنی ایشتب
 کافرلارغه یاروق جهان قرانغو بولدی کافرلار اندیشه قیلیب ایدی دینمز
 دین یانماس میز دیدی بر یاشیل چادیر ارداغه تیکدیلار شمعان باشلیغ
 قرق بر ساحر سحرغه مقید بولدی x x x جنگ قیلغالی راست بولدیلار
 شهر غایب بولدی بیلدیلار کیم سحرگر سحر قیلغاندور دیدیلار x x x تانک
 آنته شهرینه آشکارا بولدی طبل جنگ چالدیلار شجاعت لیک یگیتلار

جنگ کا آت سالیش لاری همان شهر ینہ غایب بولدی شبو طریقہ برله
مدتی قرق یل چینی شهری ننگ ایچیدا قرار تابیتلار عاقبت الامر چوقته
رشید بتمام لشکری برله بر کیچه قاجیب کینتی × × ×

EXTRACT XXIX.

حضرت اماملار چوقته رشید نکتہ رشید ننگ ارقہ سیدین قوغلاق روانه
بولدیلار × × × حضرت اماملار نمازده ایردیلار کافرلار وقت نے غنیمت
تاقیب حضرت اماملار نے وقت سجده دا قویدیک بوغوزلادی × × ×
اندین کین توغنه آلی دیب این همه جنگ قیلدیلار توغچی ننگ
قولین کیستی توغنه بیرمای تیزلاریغه آلیب توتلار تیزلارینه هم کیست
لار بوینلاریغه کیستی بوینلارینه کیست توغ هواغه اوروب غایب بولدی
کون توتولدی جهان قرانغولوق بولدی آسماندهن آواز کیلیدی بیردین
غریبی چیقته کافرلار بطرفه ماچین کا کیتدی × × × برکشی قاجیب
کاشقرغه باریب حضرت یوسف قادیر خان غازي پادشاه غه خبر قیلدی
یوسف قادیر خان پادشاه غازي شول زمان آطلاندیلار کیچه لاب کوندوز
لاب کیلیب کوردیلار کیم حضرت اماملار ننگ مبارک باشلارینه تن لاریدین
جدا کوروب بیهوش بولدیلار ینہ هوش لاریغه کیلیدیلار × × × کوردیلار کیم آدم
ننگ اولوکی سای ننگ ناشی دیک پا تادور معلوم بولمایدور کافر مو
مسلمانمو دیب حیوان قالدیلار × × × مناجات قیلدیلار شول ساعت بر
هاعقه پیدا بولوب تاغ لاریدین سو قوبولدی آسماندهن یمغور یاغدی مسلمانلار
ننگ یوزینه قبله غه قیلیب قوبودی کافرلار ننگ تنینی یوز توبان سالدی
کافرلار ننگ باشینه آقتیب کیتدی آندین کین حضرت اماملار ننگ
مبارک جسدلارینی صدفق ایچیکا آلیب قویدلار اوزکا مسلمانلار ننگ تنینه
دفن قیلدیلار × × × تاریخقه بش یوز توقسان آلتی ایردی ذی الحجه آی
ننگ اونی دوشنبه کونی حضرت اماملار شربت شهادت نوش قیلدیلار—
والله اعلم بالصواب



JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.



Part I.—HISTORY, LITERATURE, &c.

No. IV.—1877.

Pali Studies. No. 2.—By Major G. E. FRYER, Deputy Commissioner, British Burma.

II.—THE PÁLI TEXT OF THE VUTTODAYA, OR 'EXPOSITION OF METRE',
BY SANGHARAKKHITA THERA, WITH TRANSLATION AND NOTES.

Introduction.

The Vuttodaya ('Exposition of Metre') is the second metrical treatise written in Ceylon during the twelfth century by the Páli grammarian Moggallána, under his priestly title of Saṅgharakkhita Thera. It is the only work on Páli prosody extant, and is founded on the *Vṛttaratnākara* (Ocean of Metres), a Sanskrit work on post-vedic metres by Kedāra Bhaṭṭa. It contains 136 stanzas or portions of stanzas, divided into six chapters which treat of the following subjects :

Chap. I.—The technical terms, and symbols in prosody.

Chap. II.—Metres regulated by time.

Chap. III.—Metres with quarter verses similar.

Chap. IV.—Metres with half lines similar.

Chap. V.—Metres with quarter verses dissimilar.

Chap. VI.—The six problems.

The work opens with the usual adoration to Buddha. Then follow an explanation of the technical terms, and a description of the various metres in Páli prosody. In the second, third, fourth, and fifth chapters, each variety is illustrated in its own metre. The sixth chapter enunciates the

six problems, and the work closes with a tribute of regard to the author's instructor, Śīla Thera.

The text has been collated from several Burmese MSS. and compared with two other valuable copies, one, a transcript from a Singhalese MS. in the India Office, kindly presented to me in 1870 by the late Professor Childers; the other, a tract, derived from two Singhalese MSS. by Professor Joh. Minayeff, published in 1869 by the Imperial Academy of Sciences of St. Petersburg. Mr. Childers' copy has 138 verses, but the last two are merely portions of postscripts to other treatises of the author. Mr. Minayeff's text from wrong numbering has only 119 verses, though the matter forms 136. In this sketch C stands for the first of these, and M for the second.

There are several Pāli commentaries on *Vuttodaya*, and glosses on the commentaries. It is believed, the following comprise all that are to be met with in Burma.

- | | |
|------------------------------|---|
| 1. <i>Vuttodaya Tīkā,</i> | by Nava Vimalabuddhi at Pagan during the reign of the Burman king Kyatswá, circa 1212 A. D. |
| 2. <i>Chandosárattha,</i> | by Sadhamma ñāṇa at Pagan during the same period. |
| 3. „ <i>Tīkā,</i> | by the same author. |
| 4. <i>Cha-ppaccaya,</i> | by the same author. |
| 5. <i>Vacanattahajotiká,</i> | by Vepulla at Pagan during the same period. |
| 6. „ <i>Tīkā,</i> | by the same author. |
| 7. <i>Kavisára,</i> | by Dhammananda at Pegu during the reign of the Pegu monarch Dhammarájádhirája, circa 1385—1421, A. D. |
| 8. „ <i>Tīká,</i> | by Buddhadháta during the same period. |

Of these, the three principal commentaries, *viz.*, the second, fifth, and seventh have been consulted, and are referred to under the abbreviations of *Chando.*, *Vac.*, and *Kav.*

My grateful acknowledgements must here be made to the subjoined works from which I have derived great assistance; C. P. Brown's *Sanskrit Prosody Explained*; Weber's *Ind. Stud.*, Vol. VIII; Colebrooke's *Life and Essays*, Vol. III; and the translation of the *Vṛttaratnākara* now passing through the pages of the *Pandit* at Benares.

A table of the prosodial feet is given at page 391, they are denoted in these pages by the initial letter of their symbols in capitals. A single long syllable is marked G, a spondee Gá; a breve is marked L, a pyrrhic Lá.

TEXT.

NAMÓ TASSA BHAGAVATO ARAHATO SAMMAṢSAMBUDDHASSA.

1. nam' atthu janasantánatamasantánabhedino,
dhamm' ujjalantarucino, munindodátarocino.
 2. Piṅgalācariyádihi chandaṃ yam' uditam purā
suddhamāgadhikānan tam na sādheti yat' icchitam,*
 3. tato Māgadhabhāsāya, mattāvannaṇvibhedanaṃ,
lakkhyalakkhaṇasamyuttam,* pasannatthapadakkamaṃ,
 4. idaṃ Vuttodayaṃ nāma, lokiyacchandaniissitaṃ,
ārabhissām' ahaṃ 'dāni* tesam sukhavibuddhiyā.
-
5. sabba-gla mn', ādi-⁶ga-lahu bhyā, majjhanta garú⁷ ja sá.
majjhanta-la ra t', ete 'tṭha' gaṇā ; go garu, lo lahu.
 6. bha-ja-sá sabbaga-lahu pañño⁸ ime, saṇṭhitā gaṇā
ariyādimhi viññeyyā : gaṇo idha catukkalo.
 7. samyogādi ca, dīgho ca, niggahītaparo ca, yo.
garu vaṅko pādanto⁹ vá ; rass' añño¹⁰ mattiko l' uju.
 8. pare pādādi-samyoge, yo pubbo garuk' akkharo,¹⁰
lahu sa kvaci viññeyyo ; tad udāharaṇaṃ yathá :—
"dassanarasānubhavane" || nibaddhagedhá jinass' ayam janatá.
"vimhayaajanani saññāta-|| kriyā nu kan nānurañjayate."
 9. viññeyyā, lokato, saññā sammuddosurasādinam ;
pādo ñeyyo catutthamso ; padacchedo yati bbhave.¹²

* chanda' yam, C.

* yath' icchitam, C ; yad icchitam, M.

* lakkha, C.

* ārabhissam ahan dāni, C and M.

* ma n' ādi, C : m-nā 'digalahu, M.

* guru every where for garu in C.

* ra te-t' atṭha, C ; rat' et' atṭha, M.

* padanto, C. and M.

* rassō 'ñño, C.

¹⁰ guru-v-akkharo, C.

¹¹ rasānubhavane, M.

¹² yati bbhave, M.

10. samam addhasamam¹ vuttam, visamañ cāparam tidhā.
samā lakkhaṇato pādā cattāro yassa, tam samam.
11. yass' antimena dutiyo tatiyen² ādimō samo
tad addhasamam³;⁴ aññan tu bhinnalakkhaṇapādikaṃ.
12. pādā ekakkharārabha, yāva chabbisatakkharā,
bhava pādehi tam chandaṃ nānānamoditam tato.
13. daṇḍakācaṇḍavutṭhiyādi, pādehi chahi, tihi tu,
'gāthā' ti ca, paratth⁵ evaṃ chandosaññapakāsita.
14. anantaroditam, c⁶ aññam etam, sāmaññanāmato
'gāthā' icc eva,⁷ nidditṭham,⁸ munindavacane pana.
15. visesanāmato, kiñci gaheṭvā sabbathocitam⁹
dassayissām¹⁰ ahan,¹¹ t'ettha nāmān¹² āvibhavissare.¹³
iti Vuttodaye chandasi saññā paribhāsāniddeso nāma paṭhamo paricchedo.

16. chattho 'khilalahu jo vā ga-yutā, 'ññe chaggaṇā na jo visame;
ariyā y antaḍḍhe¹⁴ lo chattho 'nte gaṇā cch¹⁵ aññe.
17. paṭhamaddhe chattho ce sabbalah¹⁶ 'etth¹⁷ ādilahunī¹⁸ bhavati yati
tapparako 'nte pi sace carime pi bhavati catuttho 'nte.
18. ariyāsāmaññañi ce pubboditalakkhaṇam bhava yassā.
19. ādimam atha pādayugaṃ yassā tyamsehi sā pathyā.
20. yattha gaṇattayam ullaṅghiyobhayatth¹⁹ ādimō bhava vipulā.
21. garumajjhako jakāro catutthako dutiyako capalā.
22. capalāgatākhilāñi ce dalādimam lakkhaṇam bhajati yassā
pathyā-lakkhaṇam aññam mukha-capalā nāma sā bhavati.
23. pathyāya²⁰ lakkhaṇaṃ ce paṭhamaddhe lakkhaṇam tu capalāyaṃ.²¹
dutiye dale 'tha yassā pakittitā sā jaghana-capalā.

Ariyājātiyo.

24. sabbam paṭhamadale yadi²² lakkhaṇam ariyāya vuttam ubhayesu
yassā dalesu yuttam vuttā sā gīti vutta yati lalitā.

¹ addhasamam, C.

² gāthā-m-icceva, C.

³ nidditṭhā, C. and M.

⁴ sabbato 'citam, C.

⁵ aham, M.

⁶ āvibhavissare, C and M.

⁷ ariyā anta, C and M. addhe for aḍḍhe everywhere in C.

⁸ sabbalahetvādi, C.

⁹ pathyā, C.

¹⁰ capalāya, M.

¹¹ yadi wanting in M.

25. ariyāyaṃ dutiyaḍḍhe gāditaḥhilaḥkhaṇaṃ yaṇtaṃ
bhavati dales' ubhayesu pi yadi yassa sā yaṃ upagīti.
26. ariyāy 'aḍḍhadvitayaṃ' pubboditalakkhaṇopetaṃ²
vipariyayenaḥbhihitā yassa sambhavati ce 'ha soggīti.
27. ariyā pubbaḍḍhaṃ yadi garuṇa 'ekenādhikena nidhane yuttaṃ
yadi pubbaḍḍhasamānaṃ dalam itaraṇi coditā yaṃ ariyāgīti.

Gītiyātiyo.

28. visame cha siyup kalā mukhe same tv aṭṭha ra la gā tato 'pari'
vetāliyaṇ tam uccate ; lahuchakkaṃ na nirantaraṃ same.
29. vetāliyopamaṃ mukhe taṃ opacchandasakkaṃ ra yā yad ante.
30. āpātālikā kathitā 'yaṃ bha ga gā 'nte yadi pubbamiv' aññaṃ.
31. yad ādito lakkhaṇantikā⁴ 'thit' ettha padesvākhilesu⁵ jo.
32. udiccavuttitv-uccate⁶ jo o' ādo visamesu saṇṭhito.
33. pubbattha samesu⁷ ce ga jā paccavuttir uditā 'ti saṇṭhitā.⁸
34. samāsama⁹ 'tr' ādinaṃ⁹ samāsamyutā bhavati taṃ pavattakaṃ.
35. assa sā¹⁰ samakatā 'parantikā.
36. tad aññajā cāruhāsini.¹¹

Vetāliyaḍḍhiyo.

37. dvikavihatavasulahu¹² acaladhiti¹³ iha.¹⁴
38. mattāsamaṃ navamo lga 'nte.¹⁵
39. jo nlā¹⁶ 'thavā 'ṇavā visiloko.¹⁶
40. tadvayato vānavāsikāhkyā.¹⁷
41. pañcaṭṭhanavasū yadi lo citrā.

² dvikayaṃ, M.

³ lakkhaṇūpetam, C.

⁴ cha kalā siyup same tāṭṭha ra la gā tato 'pari, C.

⁵ dakkhipantikā, C.

⁶ padesākhilesu, C.

⁷ vuccati, C.

⁸ pubbaḍḍhasamesu, M.

⁹ paccavuttit 'uditā 'ti, M. paccavuttir uditeti saṇṭhito, C.

¹⁰ ādinaṃ, C and M.

¹¹ yā, C.

¹² cāruhāsini, C.

¹³ vihatāvasulahu, M.

¹⁴ acaladhiti, C ; acaladhiti iha, M.

¹⁵ la g 'ante, C. l g ante, M

¹⁶ na lā, C.

¹⁷ visiloko nāma, M.

¹⁸ tan ca yato vānavāsikā 'kkhyā, C.

42. ga lyá 'tṭha¹hi' ce sá-v-upacitrá.
 43. yam atítalak²khaṇavisesayutta-³
 mattásamádi pádábhihitam ;
 aniyata⁴vuttaparimāṇasa⁵hitam,
 paṭhitam⁶ janesu pádákulakam.

Mattásamakajátiyo.

44. viná vaṇṇehi mattá gá, viná vaṇṇá garúhi tu,
 viná lahúni garavo, dale pathyádino, matá.
iti⁷ mattávuttániddeso dutiyo.

45. tyá ce tanumajjhá.

Gáyatti.

46. kumáralalitá jsgá.

Uṇhi.

47. citrapadá yadi bhá gá.
 48. mo mo go go vijjummálá.
 49. bhá⁸ ta la gá máṇavakam.
 50. glá samáṇiká ra já ca.
 51. pa⁹máṇiká ja rá la gá.

Anuṭṭhubham.

52. rá¹⁰ na sá yadi halamukhí.
 53. bhujagasusu matá¹¹ ná mo.

Brahati.

54. mśá jgá suddhvirájitam¹² matam.
 55. mná yo go yadi paṇavo 'kkyáto.¹³
 56. bhmá-sa-ga-yuttá rummavati sá.
 57. neyyá mattá ma-bha-sa-ga-yuttá.

¹ ga ly' atṭha¹hi, C.

² yutam, C.

³ paṭhitam M. wanting in C.

⁴ iti vuttodaye mattá, M.

⁵ bho, M.

⁶ ro, M.

⁷ bhatá, C and M.

⁸ suddhvirajitam, C ; matam wanting in M.

⁹ 'kkhyáto, C ; paṇavo 'kkhyáto, M.

58. campakamālā ce bha ma sá go.
 59. na-ra-ja-gehi sa manoramā.
 60. ubbhāsakan tam ce to ma rá lca.¹

Panti.

61. tjá jgá garuná 'yam upatthitá sá.*
 62. indádiká tá vajirá ja gá go.
 63. upádiká sá 'va ja-tá-ja-gá go.
 64. anantarodiritalakkhaná ce*
 pádá vimissá upajátiyo tá
 evam kil' aññásu vimissitásu*
 vadanti játisv idam eva náman.
 65. sa ja já la gá gaditá sumukhí*
 66. dodhakam icchati ce bha bha bhá gá.
 67. ved'assehi* mtá tga gá sálini sá.
 68. vátummissá' yati sá mbhá ta gá go.
 69. bhá* ta na gá go surasasirí* sá.
 70. ro na rá iha¹⁰ rathoddhatá la gá.
 71. svágateti ra na bhá garuká dve.
 72. na na ra lahu-garúhi bhaddiká.

Tuṭṭhubham.

73. vadanti vamsattham idam ja tá ja rá.
 74. sá-y-indavamsá¹¹ khalu yattha tá ja rá.
 75. idha totakam ambudhi sehi mitam.
 76. dutavilambitam áhu¹² na-bhá bha-rá.
 77. vasu-yuga-viratí ná myá puṭo 'yam.¹³
 78. na-ya-sahitá nyá kusumavicittá.

¹ ubbhāsakan tam ce to ma ra lva, C; ubbhāsakan tam ce to ma rá la, M.

² yam upatthitá, C; sá, wanting in C.

³ lakkhaṇo ce, M.

⁴ kir' aññásu pi missitásu, C; kir,' M.

⁵ sumukhí gaditá, C.

⁶ vedessahi, B.

⁷ cātummí sá, C.

⁸ bho, M.

⁹ surasasirí, C.

¹⁰ idha, C.

¹¹ sá indavamsá, C.

¹² áha, M.

¹³ puṭho 'yam, C.

79. bhujangappayātam¹ bhavē veda-yehi. -
 80. na-bha-ja-rehi bhavati ppiyamvadā.
 81. vuttā sudhīhi lalitā ta-bhā ja-rā.
 82. pamitakkharā sa-ja-sa-seh' uditā.
 83. na-na-bha-ra-sahitā 'bhīhit' ujjalā.
 84. pañc' assa-ccinnā² vessadevī ma-mā yā.
 85. bhavati³ hi tāmarasam na ja-jā yo.
 86. kamalā ti ñeyyā sa-ya-sehi yo ce.⁴

Jagati.

87. mnā jṛā go ti-dasa-yati ppahāsini sā.⁵
 88. catuggaheh' iha⁶ rucirā ja-bhā sja gā.⁷

Atijagati.

89. na-na-ra-sa-lahu-gā sarehi 'parājītā.
 90. na-na-bha-na-la-g' iti ppaharanakalikā.
 91. vuttā vasantatilakā ta-bha-jā⁸ ja-gā-go.

Sakkarī.

92. dvihata-haya-lahu-r atha g' iti⁹ sasikalā.
 93. vasu-haya-yati-r idha manigūṇanikaro.¹⁰
 94. na-na-ma-ya-ya-yutā 'yam¹¹ mālīni bhog-isīhi.
 95. bhavati na-jā bha-jā ra-sahitā pabbaddakam.

Atisakkarī.

96. na-ja-bha-ja-rā yadā¹² bhavati vānini ga-yuttā.

Aṭṭhi.

97. ya-mā no so bha-lgā¹³ rasa-hara-virāmā sikhariṇi.

¹ bhujagappayā tam, C.

² pañcāssa, C: chinnā, M.

³ vadati, C.

⁴ yo ve, C.

⁵ ppahāsini, C.

⁶ catuggahehi bha, C.

⁷ sa jā g, C; sa-j-gā, M.

⁸ na bha jā, C.

⁹ g'iti, C.

¹⁰ maniganikaro, C.

¹¹ nam, M.

¹² sadā, C and M.

¹³ bha la gā, C: bho l-gā, M.

98. rasa-yug-isito no so mrá slá' gyadá hariní tadá.

99. mandakkantá² ma-bha-na-ta-ta-gá go yug-utv-assakehi.³

*Atyap̄thi.*⁴

100. mo to no yo⁵ yá kusumitalatávellit⁶ akkh' utv-isíhi.

Dhuti.

101. ras'-utv-assehi ymá' na-sa-ra-ra-garú meghavipphujitá⁷ sa.

102. akk' assehi-yati msa-já⁸ sa-ta-ta-gá saddúlavikkilití.¹⁰

Atidhuti.

103. vuttam ídisan tu námato ra-já ra-já ra-já garullahú ca.¹¹

Kati.

104. mrá bhná yo yo 'tra yena tti-muni¹²-yati-yutá saddhará kittitá 'yam.

Pakati.

105. bhrá na-ra-ná ra-nác' atha¹³ garuddasakka-viramáhi¹⁴ bhaddakam idam.

Akati.

iti samavutta paricchedo tatiyo.

106. visame yadi sá sa-la-gá same bha-ttayato garuká-r-¹⁵upacittam.

107. bha-ttayato yadi gárutamajjhá¹⁶ yadi puna-d-eva¹⁷ bhavanti najá jyá.

108. yadi sa-ttitayam garuyuttam vegavatí¹⁸ yadi bha-ttitayá gá.

¹ ma ra sa la, O.

² mandákkantá, C.

³ assagehi, M.

⁴ accat̄thí, C.

⁵ mo to yo no, C.

⁶ velalitá, C.

⁷ ya má, O.

⁸ vipphujitá, C; vipphujjiká, M.

⁹ yadi ma sa ja, O.

¹⁰ saddúlavikkilitam, C; vikkilíní, M.

¹¹ guru lahu ca, C; garullahuñ ca, M.

¹² ma ra bha ná yo yo ta yena n timuni, C.

¹³ ná 'tha ca, C.

¹⁴ viramam, C.

¹⁵ garuká-v, C; garugá o', M.

¹⁶ dutamajjhá, C.

¹⁷ punareva, C.

¹⁸ vegavatí, C.

109. to jo visame rato garu cce' msá jgá bhaddavirájam ettha go ce.
 110. visame sa já sa garuyuttá ketumatí same bha ra na gá go.
 111. ákhyániká² ta visame ja gá go ja tá ja gá go tu same 'tha páde.
 112. ja tá ja gá go visame same tu tá jo ga gá ce viparítapubbá.
 113. sa sato sa la gá visame same na bha bha ra bhavate³ hariṇaplutá.
 114. yadi na na ra la gá na já ja rá yadi ca⁴ tadá 'paravuttam icchati.
 115. visamam upagatá na ná ra yá ce na ja ja ra gá samake ca pubbitaggá.
dvayam idam vetáliyappabhedo.
 116. sá yavádikámatí⁵ ra já ra já tvasame same⁶ jará jará garu bbhaveyyup.
iti adḍhasama-vuttaparičchedo catuttho.

117. n' atṭhakkharesu pádesu sn' ádimhá' yo 'ṇṇava vattam.
 118. samesu sindhuto jena pathyávattam pakittitam.
 119. ojesu jena sindhuto tam eva viparítádi.
 120. na-káro ce jaladhito capalávattam icc etam.
 121. same lo sattamo yassá vipulá Piṅgalassa sá.
 122. Setavassákhilesu pi.
 123. bhen' aṇṇavá⁷ tabbipulá.
 124. evam añña⁸ ro catuttho.
 125. no 'ṇṇavá ce na-vipulá.
 126. to 'ṇṇavá tathá 'ñña⁹ siyá.
vattappabhhedo.
 127. na dissat' ettha yam chandam payoge dissate¹⁰ yadi.
 visamakkarapádan tam gáthá sámaññanamato.
iti visamavuttaparičchedo pañcama.

128. pattháre sabba-ge páde pubba-gá 'dho lpāre samá.
 pubbe garu te ca-m-ime¹¹ kattabbá yáva sabba-lá.¹²

¹ garuñ ce, O.

² ákhyatiká, C; ákhyátiká, M.

³ bhavati haritapluta, C.

⁴ yadi va, C; ca wanting, M.

⁵ yuvádikámalí, M.

⁶ rajátu 'sa me same, M; rajá tu same 'same, O.

⁷ sa nádimhá, C; sn'-á' dimba, M.

⁸ aṇṇava, O.

⁹ añña, C. and M.

¹⁰ dissati, C.

¹¹ tv evam ime, C and M.

¹² lo, C and M.

129. naṭṭhassa yo bhaveyy' aṅko taṣmin lo 'ddhikate same
visame tv ekasahite bhaveyy' addhikate garu.
130. ekādinukkamen' aṅke pubbā 'dho dviguṇe likhe
missitehi lahutthehi sekeḥ' uddiṭṭhakaṃ bhava.
131. vuttakkharasamā saṅkhyā likkhya' s'ekopar' úpari
ekakahinam ekādin' uṭṭhāne sabbagādikaṃ.
132. garukriyā 'ñkasandohe bhava saṅkhyā vimissite'²
uddiṭṭh' aṅkasamāhāro seko vemaṃ³ samānaye.
133. saṅkhyeva dviguṇekūnā vitthārāyāmasambhavā'⁴
vuttass' addhāntarānañ ca garu-lānañ ca aṅgulaṃ.

*iti Sangharakkhitatherapádaviracite Vuttodaye chandasi chappaccayavi-
bhāgo nāma chaṭṭho paricchedo.*⁵

134. selantarāyatanavāsikaSilatherappádo⁶ garugguṇagurujjayatam' nam
yassappabhavamavalambamay' edisopi⁷ sampádo 'bhimatasiddhikaro
135. paratthasampádanato puññenádighaten' ahaṃ [parattho.
paratthasampádanako bhaveyyaṃ jātijātiyaṃ.
136. avalokītamattena yathā chappaccayā mayā.
sādhitā sādhiyantevam⁸ icchitattam pi páṇino.

Vuttodayapakaraṇam niṭṭhitam.

² likhyā, C.

³ vimissate, C.

⁴ dve 'mam, C.

⁵ sambhavo, C; yāvasambhave, M.

⁶ iti — paricchedo omitted, C.

⁷ therápádo, C; therápádo, M.

⁸ garúgūṇa garújayatam, M; gurugūṇaguru jayatam, C.

⁹ mamedisopi, M.

¹⁰ sādhiyantevam, C; sādhiyantena m', M.

End of Text.

TRANSLATION.

1. Praise be to the Chief of Sages, beautifully pure, radiant with the glory of virtue, who dispels the universal ignorance of mankind.
2. The formerly written prosodies of Piṅgala and others, are not suited to the Māgadha people.
3. Therefore, distinguishing verses measured by feet from those regulated by time, together with the distinctive peculiarities of each, (made into) an understood series of poetry,
4. This Vuttodaya, a collection of secular prosody, I will now commence in the language of the Māgadha people for their instruction.

-
5. (That foot is called) *ma*, (the three syllables of which are) all long ; (that is) *na*, (the three syllables of which are) all short ; *bha*, has the first long ; *ya*, the first short ; *ja*, the middle long ; *sa*, the last long ; *ra*, the middle short ; *ta* the last short. These are the eight feet ; *go* (stands for) *garu* (heavy) ; *lo* (for) *lahu* (light).
 6. Be it known that the five feet, *bha*, *ja*, *sa*, *ma*, *na*, are used in the Ariyá and other metres of that class. In that class a foot consists of four syllabic instants (*kala*).
 7. A vowel preceding compound consonants, a long vowel preceding the *niggahita*, and optionally a vowel at the end of a quarter verse are heavy, and indicated by a bent mark ; the other, a short vowel, measuring an instant of time, is light, and indicated by a straight mark.
 8. Be it known, that a heavy vowel—preceding compound consonants at the beginning of a quarter verse—is sometimes light, as in the subjoined illustration :
 dassanaraśanubhavane nibaddhagedha jinaas' ayaṃ janatá
 vimhayajananí saññata kriyá nu kan nanurañjayate.
 9. Be it known, that the terms *samudda*, *usu*, *rasa* and the like, are used in the popular sense ; *páda* is the fourth part of a verse ; *yati* is verse division.
 10. Metre is threefold, either *sama*, *aḍḍhasama* or *visama*. That is *sama*, the quarters of which are similar in character.
 11. That is *aḍḍhasama*, which has its first and third, and second and fourth respectively alike. That is *visama*, which has quarters dissimilar in character.
 12. Metres vary in length from one up to twenty-six syllables in a quarter verse.
 13. Chants such as the Daṇḍaka, Caṇḍavutṭhi and the like, and metres having three or even six *pádas* are called 'Gáthá' in another work.

14. Further, in Pāli, other kinds of metre, as well as those just spoken of, are comprehended under the general name of *Gāthā*.
15. I will now point out the characteristics of the metres generally used, the names of which are noted herein.

(Here ends) the first chapter giving the general definitions and symbols in prosody.

16. When (in the first half of a stanza) the sixth foot is an amphibrach (J), or a proceleusmatic (NL), and with no amphibrach (J) in the odd feet of the remaining six, together with a final long (G); and when in the second half, the sixth foot is a breve (L) with six other feet, together with a final long quantity (G), the metre is called *Ariyā*.
17. If the sixth foot of the first half be a proceleusmatic (NL), the pause must be on the first of the four instants; if in the second half, the fifth foot be a proceleusmatic (NL), the pause falls on the last syllable of the fourth foot.
18. A metre possessing the aforesaid characteristics is comprehended under the general name of *Ariyā*.
12. If the initial *pādas* of each half verse are restricted by the pause to three feet (i. e., twelve instants), the metre is *Pathyā*.
20. If the initial *pādas* exceed three feet, the metre is *Vipulā*.
21. That is *Capalā*, in both halves of which the second and fourth foot is an amphibrach (J).
22. That is *Mukhacapalā*, the first half of which has the characteristics of a *Capalā*, and the second half those of a *Pathyā*.
23. That is *Jaghanacapalā*, the first half of which has the characteristics of a *Pathyā*, and the second half those of a *Capalā*.

(Here ends the section on) the Ariyā class of metres.

24. That is *Gīti*, in which both halves have the characteristics of the first half of the *Ariyā*, with the pause appropriately placed.
25. That is *Upagīti*, both halves of which have the characteristics of the second half of the *Ariyā*.
26. That is *Uggīti*, which exhibits the halves of an *Ariyā* stanza in inverted order.
27. That is *Ariyāgīti*, the halves of which correspond respectively with the first half of the *Ariyā* plus one long syllable at the end.

(Here ends the section on) the Gīti class of metres.

28. That is *Vetāliya*, which has six instants in its odd quarters, and eight instants in the even, followed in each quarter by a cretic (R), and iambic (LG); in the even quarters six breves should not follow consecutively.

29. That is Opacchandasaṅka, which has a cretic (R), and a bacchic (Y), following the six instants in the odd, and the eight instants in the even quarters.
30. That is Āpātālikā, which has a dactyl (B), and a spondee (Gá) following the six instants in the odd, and the eight in the even quarters.
31. That is Lakkhaṇantikā, in the quarters of which an amphibrach (J) constitutes the first four instants.
32. That is Udiccavutti, in the odd quarters of which an amphibrach (J) constitutes the first four instants.
33. That is Paccavutti, in the even quarters of which a long syllable and an amphibrach (GJ) form the first six instants.
34. That is Pavattaka, the odd quarters of which correspond with those of Udiccavutti, and the even with those of Paccavutti.
35. That is Aparantikā, the quarters of which correspond with the even quarters of Pavattaka.
36. That is Cāruhasinī, the quarters of which correspond with the odd quarters of Pavattaka.

(Here ends the section on) the Vetāḍḍya class of metres.

37. That is Acalaḍḍhiti, the quarters of which consist of sixteen instants.
38. That is Mattāsaṅka, in the quarters of which the ninth instant is a short syllable, and the two last instants a long syllable.
39. That is Viṣiloka, which has in each quarter after the fourth instant, either an amphibrach (J) or a proceleusmatic (NL).
40. That is Vānavāsikā, which has in each quarter after the eighth instant, either an amphibrach (J) or a proceleusmatic (NL).
41. That is Citrā, the fifth, eighth, and ninth instants of which are breves.
42. That is Upacitrā, which has a dactyl (B), and a spondee (Gá), after the eighth instant.
43. That is Pādākulaka, the quarters of which though consistent with the principle of the Mattāsaṅka class, contain syllables of mixed quantities.

(Here ends the section on) the Mattāsaṅka class of metres.

44. Be it known, that in the Pathyā class of metres the difference between the number of the long quantities, and the instants, equals the number of the syllables; the difference between the number of the syllables and the instants, equals the number of the long quantities; half the difference between the number of the short quantities and the instants equals the number of the long quantities.

(Here ends) the second (chapter) describing the metres regulated by time.

In the Gāyatti.

45. That is Tanumajjhā, the quarters of which consist of an antibacchic (T), and a bacchic (Y).

In the Uṇhi.

46. That is Kumāralalitā, the quarters of which consist of an amphibrach (J), an anapæst (S), and a long syllable (G).

In the Anuṭṭhubham.

47. That is Citrapadā, the quarters of which consist of two dactyls (B), and a spondee (Gā).
 48. That is Vijjummālā, the quarters of which consist of two molossi (M), and a spondee (Gā).
 49. That is Mānavakam, the quarters of which consist of a dactyl (B), an antibacchic (T), and an iambic (LG).
 50. That is Samānikā, the quarters of which consist of a cretic (R), an amphibrach (J), and a trochee (GL).
 51. That is Pamānikā, the quarters of which consist of an amphibrach (J), a cretic (R), and an iambic (LG).

In the Braḥati.

52. That is Halamukhī, which has a cretic (R), a tribrach (N), and an anapæst (S).
 53. That is Bhujagasusu, which has two tribrachs (N), an in molossus (M).

In the Panti.

54. That is Suddhavirājitam, which has a molossus (M), an anapæst (S), an amphibrach (J), and a long syllable (G).
 55. That is Paṇavo, which has a molossus (M), a tribrach (N), a bacchic (Y), and a long syllable (G).
 56. That is Rummavatī, which has a dactyl (B), a molossus (M), an anapæst (S), and a long syllable (G).
 57. That is Mattā, which has a molossus (M), a dactyl (B), an anapæst (S), and a long syllable (G).
 58. That is Campakamālā, which has a dactyl (B), a molossus (M), an anapæst (S), and a long syllable (G).
 59. That is Manoramā, which has a tribrach (N), a cretic (R), an amphibrach (J), and a long syllable (G).
 60. That is Ubbhāsakam, which has an antibacchic (T), a molossus (M), a cretic (R), and a short syllable (L).

In the Tuṭṭhubham.

61. That is Upaṭṭhitá, which has an antibacchic (T), two amphibrachs (J), and a spondee (Gá).
62. That is Indavajirá, which has two antibacchics (T), an amphibrach (J), and a spondee (Gá).
63. That is Upavajirá, which has an amphibrach (J), an antibacchi (T), an amphibrach (J), and a spondee (Gá).
64. That is Upajáti, when the quarters of the two preceding metres are mixed together. Similarly it is said that the name Upajáti is applied to any metre that has mixed quarters.
65. That is Sumukhí, which has an anapæst (S), two amphibrachs (J), and an iambic (LG).
66. That is Dodhakam, which has three dactyls (B), and a spondee (Gá).
67. That is Sálíní, which has a molossus (M), two antibacchics (T), and a spondee (Gá), with the pause on the fourth syllable, and the seventh (following it).
68. That is Vátummissá, which has a molossus (M), a dactyl (B), an antibacchic (T), and a spondee (Gá), with the pause (on the fourth syllable, and the seventh following it).
69. That is Surasasirí, which has a dactyl (B), an antibacchic (T), a tribrach (N), and a spondee (Gá).
70. That is Rathoddhatá, which has a cretic (R), an amphibrach (N), a cretic (R): and an iambic (LG).
71. That is Svágatá, which has a cretic (R), a tribrach (N), a dactyl (B), and a spondee (Gá).
72. That is Bhaddiká, which has two tribrachs (N), a cretic (R), and an iambic (LG).

In the Jagati.

73. That is Vamṣaṭṭha, which has an amphibrach (J), an antibacchic (T), an amphibrach (J), and a cretic (R).
74. That is Indavamṣá, which has two antibacchics (T), an amphibrach (J), and a cretic (R).
75. That is Toṭaka, which has four anapæsts (S).
76. That is Dutavilambita, which has a tribrach (N) two dactyls (B), and a cretic (R).
77. That is Puṭa, which has two tribrachs (N), a molossus (M), and a bacchic (Y), with a pause at the fourth, and eighth syllable (following it).
78. That is Kusumavicittá, which has a tribrach (N), and a bacchic (Y), and again a tribrach (N), and a bacchic (Y).

79. That is Bhujangappayātam, which has four bacchics (Y).
80. That is Piyamvadā, which has a tribrach (N), a dactyl (B), an amphibrach (J), and a cretic (R).
81. That is Lalitā, which has an antibacchic (T), a dactyl (B), an amphibrach (J), and a cretic (R).
82. That is Pamitakkharā, which has an anapæst (S), an amphibrach (J), and two anapæsts (S).
83. That is Ujjalā, which has two tribrachs (N), a dactyl (B), and a cretic (R).
84. That is Vessadevī, which has two molossi (M), and two bacchics (Y), with the pause at the fifth syllable, and the seventh (following it).
85. That is Tāmarasap, which has a tribrach (N), two amphibrachs (J), and a bacchic (Y).
86. That is Kamalā, which has an anapæst (S), and bacchic (Y), followed by an anapæst (S), and bacchic (Y).

In the Atijagati.

87. That is Pahāsini, which has a molossus (M), a tribrach (N), an amphibrach (J), a cretic (R), and a long syllable (G), with the pause at the third syllable, and at the tenth (following it).
88. That is Rucirā, which has an amphibrach (J), a dactyl (B), an anapæst (S), an amphibrach (J), and a long syllable (G), with the pause at the fourth syllable, and ninth (following it).

In the Sakkarī.

89. That is Aparājitā, which has two tribrachs (N), a cretic (R), an anapæst (S), and an iambic (LG), with the pause at the seventh syllable, and the seventh (following it).
90. That is Paharapakalikā, which has two tribrachs (N), a dactyl (B), a tribrach (N), and an iambic (LG), with the pause at the seventh syllable, and the seventh (following it).
91. That is Vasantatilakā, which has an antibacchic (T), a dactyl (B), two amphibrachs (J), and a spondee (Gā).

In the Atisakkarī.

92. That is Sasikalā, which has four tribrachs (N), and an anapæst (S).
93. When the pause falls on the eighth syllable, and the seventh (following it), the metre is called Maṇigūṇanikaro.
94. That is Mālinī, which has two tribrachs (N), a molossus (M), and two bacchics (Y) with the pause on the eighth syllable, and the seventh (following it).
95. That is Pabbaddakap, which has a tribrach (N), an amphibrach (J), a dactyl (B), an amphibrach, (J) and a cretic (R).

In the Aṭṭhi.

96. That is Vāninī, which has a tribrach (N), an amphibrach (J), a dactyl (B), an amphibrach (J) a cretic (R), and a long syllable (G).

In the Atyaṭṭhi.

97. That is Sikharinī, which has a bacchic (Y), a molossus (M), a tribrach (N), an anapæst (S), a dactyl (B), an iambic (LG), with the pause at the sixth syllable, and eleventh (following it).
98. That is Harinī, which has a tribrach (N), an anapæst (S), a molossus (M), a cretic (R), an anapæst (S), and an iambic (LG), with the pause at the sixth syllable, the fourth (following it), and at the seventh (following the last).
99. That is Mandakkantā, which has a molossus (M), a dactyl (B), a tribrach (N), two antibacchics (T), and a spondee (Gá), with the pause at the fourth syllable, the sixth (following it), and at the seventh (following the last).

In the Dhuti.

100. That is Kusumitalatāvellitā, which has a molossus (M), an antibacchic (T), a tribrach (N), and three bacchics (Y) with the pause at the fifth syllable, the sixth (following it), and the seventh (following the last).

In the Atidhuti.

101. That is Meghavipphujitā, which has a bacchic (Y), a molossus (M), a tribrach (N), an anapæst (S), two cretics (R), and a long syllable (G), with the pause at the sixth syllable, the sixth (following it, and the seventh (following the last).
102. That is Saddūlavikkīlītī, which has a molossus (M), an anapæst (S), an amphibrach (J), an anapæst (S), two antibacchics (T), and a long syllable (G), with a pause on the twelfth syllable, and the seventh (following it).

In the Kati.

103. That is Vutta, which has ten trochees (GL).

In the Pakati.

104. That is Saddharā which has a molossus (M), a cretic (R), a dactyl (B), a tribrach (N), and three bacchics (Y), with the pause at every seventh syllable.
105. That is Bhaddaka, which has a dactyl (B), a cretic (R), a tribrach (N), a cretic (R), a tribrach (N), and a long syllable (G), with the pause on the tenth syllable, and on the twelfth (following it).

(Here ends) the third chapter (describing the) metres the quarters of which are similar.

106. That is Upacitta, which has in its odd quarters three anapæsts (S), and an iambic (LG); and in its even quarters, three dactyls (B), and a spondee (Gá).
107. That is Rutamajjhá, which has in the odd quarters three dactyls (B) and a spondee (Gá); and in the even quarters a tribrach (N), two amphibrachs (J), and a bacchiac (Y).
108. That is Vegavatí, which has in the odd quarters three anapæsts (S) and a long syllable (G); and in the even quarters three dactyls (B), and a spondee (Gá).
109. That is Bhaddavirájam, which has in the odd quarters an antibacchiac (T), an amphibrach (J), a cretic (R), and a long syllable (G); and in the even quarters, a molossus (M), an anapæst (S), an amphibrach (J), and a spondee (Gá).
110. That is Ketumatí, which has in the odd quarters an anapæst (S), an amphibrach (J), a cretic (R), and a long syllable (G); and in the even quarters a dactyl (B), a cretic (R), a tribrach (N), and a spondee (Gá).
111. That is Akkhyániká, which has in the odd quarters, two antibacchiacs (T), an amphibrach (J), and a spondee (Gá); and in the even quarters an amphibrach (J), an antibacchiac (T), an amphibrach (J), and a spondee (Gá).
112. That is Viparítapubbá, which has in the odd quarters an amphibrach (J), an antibacchiac (T), an amphibrach (J), and a spondee (Gá); and in the even quarters two antibacchiacs (T), an amphibrach (J), and a spondee (Gá).
113. That is Hariṇaplutá, which has in the odd quarters three anapæsts (S), and an iambic (LG), and in the even quarters a tribrach (N), two dactyls (B), and a cretic (R).
114. That is Aparavutta, which has in the odd quarters two tribrachs (N), a cretic (R), and an iambic (LG); and in the even quarters a tribrach (N), two amphibrachs (J), and a cretic (R).
115. That is Pubbitaggá, which has in the odd quarters two tribrachs (N), a cretic (R), and a bacchiac (Y); and in the even quarters a tribrach (N), two amphibrachs (J), a cretic (R), and a long syllable (G).

These two metres (respectively correspond with) the Vetáliya (and Opac-chandasaka) metres.

116. That is Yavádikámatí, which has in the odd quarters six trochees (GL); and in the even quarters six iambics (LG), with a final long syllable (G).

(Here ends) the fourth chapter (describing) metres, the half lines of which are similar.

117. In that class of metres having eight syllables in each quarter, that is Vatta, which has no anapæst (S), nor tribrach (N) after the first syllable; and which has a bacchic (Y) after the fourth syllable.
118. That is Pathyāvatta, which has in the even quarters, an amphibrach (J) following the fourth syllable.
119. That is Viparītāvatta, which has in the odd quarters, an amphibrach (J) following the fourth syllable.
120. That is Capalāvatta, which has in the odd quarters, a tribrach (N) following the fourth syllable.
121. That is the Vipulā of Pīṅgala which has the seventh syllable short in the even quarters.
122. That is the Vipulā of Setava, which has the seventh syllable short in all the quarters.
123. That is Bha-Vipulā, which has a dactyl (B) following the fourth syllable.
124. That is Ra-Vipulā, which has a cretic (R) following the fourth syllable.
125. That is Na-Vipulā, which has a tribrach (N) following the fourth syllable.
126. That is Ta-Vipulā, which has an antibacchic (T) following the fourth syllable.

(So much for) the Vatta kind (of metres).

127. Any metre not noticed here, having quarters dissimilar in character, is comprehended under the generic term *Gāthā*.

(Here ends) the fifth chapter describing metres the quarters of which are dissimilar.

-
128. In the table (representing the various long and short quantities of a metre), set down a quarter verse with quantities all long, below first long a breve, followed by same (as above), preceded by longs, and this is to be repeated until there are all shorts in the row.
 129. If the row number of a variation in the table can be halved set down a breve, if being odd a unit is required set down a long quantity.
 130. From the first syllable write below each, numbers in progression from one, the sum of the figures beneath the short quantities, *plus* one, is the indicator.
 131. Write units one over another in number equal to the syllables of a quarter verse *plus* one, let each column be one less in number than the one preceding, let there be a rising from one and so on, the result is all longs and the like.
 132. The number of the possible variations of a metre may be determined by the preceding method, or by the one preceding that.

133. Twice the number of variations in a given metre, *minus* one, gives the measurement in inches of the long, and the short quantities, and the intervals between them.

(Here ends) the sixth chapter entitled the six problem section of the *Vuttodaya* composed by Saṅgharakkhita Thera.

134. To supply a public want, this treatise was prepared under the encouragement of my benevolent preceptor, the venerable Sila Thera, residing at Selantara, to whom I wish every success.
135. In return for this benefit, may I in successive births be a benefactor to others.
136. May mankind attain the fulfilment of their desires as easily as I solved these six problems.

The Vuttodaya is ended.

NOTES.

Notes on Chapter I.

- v. 1. *nam' atthu* for *namo atthu*; *odata* for *avadāta*. "Ettha ca paṭhama gathāya parammukhakaraṃ dasseti, sesahi gandhārambhappalādike-tāni pākataṃ yeva." *Kav.*
- v. 2. *Pingalācariyādāhi*. "Setava bharamantavyādinam" *Ohando*. "ādisaddena c'ettha Jayadevasurāma Kālidāsādayo Saṅgaṇhati" *Vac.* and *Kav.*
chandam yam. "chandam niggaḥitāgamaṇa" *Kav.*
yat' icchitam for *yato icchitam*. "tesam icchitam abhimataṃ chandosaṭṭamapariññataṃ yato yasmā kāraṇaṃ na sādheti, nasammadeti, tato tasmā kāraṇaṃ Māgadhabhāsāya Vuttodayam ārabbhisaṇ ti sambandho" *Ohando*. "yat' icchitaṇ ti vadati, yad icchitaṇ ti pi vat-tuṇ vattati, yaṃ ti hi padassa yasmā ti attho pi sambhavato Māga dhabhāsāyāti." *Vac.* *Kav.* gives the substance of the above.
- v. 3. *matṭāṇaṇṇavibhedanam*. Pāli poetry is divided into poetry measured by the time occupied in the pronunciation (*matṭā*), and poetry regulated by the number of syllables (*vaṇṇa*). The first of these is also called *Jāti*.
lakkhyalakkhaṇasamyuttam. "lakkhalakkhaṇasamyuttaṃ." *Kav.*
"lakkhiyate ti lakkhaṇam udāharanaṃ lakkhiyate 'neneti lakkhaṇam suttaṃ lakkhaṇaṃ ca, lakkhaṇaṇ ca, lakkhalakkhaṇaṃ lakkham eva vā lakkhaṇaṃ lakkhalakkhaṇaṃ tehi tena vā samyuttaṃ, lakkhalakkha-

pasamyuttam suttaṃ eva udāharapaṃ ti vuttam hoti." *Chando*.
 "lakkhitabban ti lakkhaṇaṃ tad eva lakkhyam udāharapaṃ, lakkhi-
 yate anenāti lakkhaṇaṃ suttaṃ lakkhaṇaṃ ca taṃ lakkhaṇaṃ cāti
 lakkhyalakkhaṇaṃ" *Vac*.

v. 4. *vuttodayam*, for vutta + udayam.

lokiyacchandaniṣṣitam. A collection of prosody not vedic. "na
 vedikacchandaniṣṣitam, duvidham chandaṃ, lokiya-vedika-chanda-
 bhedenā, tattha lokiyannāmachandaṃ nakkhattapaṭhādikaṃ; vedi-
 kannāmachandaṃ vijjābalenākāse gamanādikaṃ; tesu pajjabandhes-
 vāpajojaniyattādhippetaṃ veditaṃ." *Kav. Chando*. nearly the
 same.

ārabbhissām' ahaṇ' dāni. "ārabbhissāṃ ti Māgadhabhāsāya upaṇṇā-
 payissāmi" *Chando*. ārabbbhissāmi ahaṃ idāni ti padaochedo" *Vac*.
 "ārabbhissāmi ahaṇ ti padaochedo Vacanattahajotikāyaṃ paṇ' ārab-
 bhissam ahaṇ ti vuttam, dvisu ca yathākkamaṃ ārabbbhissām' ahaṇ
 ti ca pāṭho daṭṭhabbo." *Kav*.

v. 5. *aṭṭhagaṇā*. Eight feet. These are subjoined.

<i>Symbols.</i>	<i>Syllables.</i>	<i>Names (from the Greek).</i>
Ma.	— — —	Molossus.
Ya.	υ — —	Bacchius.
Ra.	— υ —	Creticus.
Sa.	υ υ —	Anapestus.
Ta.	— — υ	Antibacchic.
Ja.	υ — υ	Amphibrachys.
Bha.	— υ υ	Dactylus.
Na.	υ υ υ	Tribrachys.

A long syllable is *garu* (Ga), a short or breve *lahu* (La), and the ini-
 tials GL are thus used.

Ga Ga or Gá.	— —	Spondus.
La La or Lá.	υ υ	Pyrrhichius.
Ga La.	— υ	Trocheus.
La Ga.	υ —	Iambus.

The *Kavīśvara* has some fanciful remarks in connection with the eight prosodial feet, the substance of which is given in the subjoined tables.

Table 1.

The names of the guardian celestial beings, lunar mansions, &c., connected with the eight prosodial feet.

Feet.	Symbol.	Name of guardian celestial being.		Result.	How regarded.	Numbers and Names of Lunar mansions.	
— — —	ma	bhumi.	earth.	wealth.	coveted.	18	Jeṭṭhā.
U U U	na	sakka.	Indra.	long life.	coveted.	2	Bharapī.
— U U	bha	canda.	moon.	friends.	coveted.	5	Magasiram.
U — —	ya	ambha.	cloud.	piety.	coveted.	24	Satabhisayo.
U — U	ja	ravi.	sun.	poverty.	not coveted.	7	Punabhasu.
U U —	sa	anila.	air.	degradation.	not coveted.	15	Sāti.
— U —	ra	anala.	fire.	conflagration.	not coveted.	3	Kattikā.
— — U	ta	ākāsa.	firmament.	failure.	not coveted.	22	Savaṇṇa.

Table 2.

Classification of letters into castes.

Brahmapa.	a ś k ṇ c fi t p
Khattiya.	i e t n p m y r
Vāṇijja.	u o l v
Sudda.	ṣ h l

v. 6. *gaṇo idha catukkalo*. The Ariyā class of metres is measured by feet denominated *gaṇa*, which are equivalent to two long syllables or four breves (*kala*). “catukkalo caturo kalā mattā assāti va * * * ādittayaṃ pana eko garu dve lahu, massa pana dve garu, nassa tu lahu catukkam, tasmā catukkalo ti vutto.” *Vao*.

v. 7. *Samyogādī*. Double consonants and the like. “samyogo nāma dvinaṃ vyañjanānaṃ ekatra thiti vucoati, sarānantarikā vyañjanānaṃ yogato pi yathā; “tattha, dinnā, hutvā” tyādi: digho ca saro yathā; “gāto, pitā, bhūto, deti, sotthi, ettha, oṭṭho,” ti: niggaḥita-paro yathā; “yaṃ taṃ” tyādi: * * * catunnaṃ pādānaṃ anto

avasānaṃ ti pādanto saro ca yathā ; “suriyuggamanam paṭi” tyādi, ime caturo sarā garu ti daṭṭhabbaṃ.” *Vac.*¹

The *Rūpasiddhi* has “kvaci samyogato pubbā ekārokaṛa rassa iv, uccante yathā ; ettha, seyyo, oṭṭho, sotthi.” *Bk. 1. Chap. 1. Sutta 5.*, but in the earlier commentary on *Kaccāyana's Grammar*, the *Nyāsa*, no mention is made of this shortening of heavy vowels.

pādanto. This is the Burmese reading supported by the commentaries. *Kavisāra* has “chandaṇurakkhattaṃ pādanto ti vuttaṃ pādanto ti pi pāṭho,” but so long as a couplet of the *Vatta* class of metres conforms to the principles of that class, it is immaterial what foot follows the fourth foot in the odd quarter.

vanko * * * *uju*. In Burmese, the mark for the short quantity in Pāli prosody, is the number for one in that alphabet, and the mark for the long quantity is the number for two.

mattiko. Consisting of a breve (*mattā*). Equal in time to a snap of the finger, a flash of lightning, or the twinkling of an eye. “mat-tāsaddo c’ettha accharāsankhātāṃ vā, vijjutāsankhātāṃ vā, akkhi-nimilāsankhātāṃ vā, kālaṃ vadati ti daṭṭhabbaṃ, tathā pi tena mat-tena ekamattā rassa, dvimattā dīghā, aḍḍhamattikā vyañjanaṃ ti” *Nyāsa Bk. 1. Sutta 4.*

- v. 8. *pāddādi*. This rule refers to poetry measured by the time occupied in the pronunciation (*mattāvutti*), which is divided by pauses into quarters (*pādas*). The illustration subjoined is in the *Pathyā* metre of the *Ariyā* class in which the pause is commonly restricted to the close of third foot.

saññata kriyā. The shortening of the final *a* in *saññata* before two consonants, the last of which is the liquid *r*, resembles the *muta cum liquida* rule, and the *positio debilis* of Latin prosodians ; e. g. *integri*, (comp. Weber, *Ind. Stud.*, Vol. viii). The stanza may be freely translated thus :—

From the pleasure of seeing and hearing Buddha, springs
a passion never sate.

Who would not derive pleasure from a study so wondrous and
sublime ?

The *Ohando*. points out that this couplet illustrates the figure of Rhetoric called Transition (*atthantaranyāsa*), the introduction of another sense into a subject, (such as a moral reflection). The author describes this figure in his *Subodhālankāra (Easy Rhetoric)* vv. 241 to 245. It is twofold, *viz.* :—

¹ It is also an established rule in Pāli prosody that consonants may be doubled, in order to give prosodial length to a naturally short vowel (*vide* v. 134.)

(a). general, (*sabbavyāpi*—).

(b). partial, (*visesaṭṭha*—).

each kind being distinguished by the absence and presence of the emphatic particle *hi*. In this instance it is *partial transition* without the particle *hi*, (see *Jour., As. Soc. Beng.*, Part I, No. 2, 1875, pages 100 and 119.)

- v. 9. *Samuddosurasādinam*. *Samuddo*, *usu*, *rasa*, and such like symbols represent numerals. Numerical symbols occur only in the second, third, and fifth chapters, and are here subjoined.

Number 4. *veda*. the (four) vedas vv. 67. 79.

yuga. the (four) ages, vv. 77. 98. 99.

samuddo. v. 9.

aṇṇava. vv. 39. 117. 123. 125. 126.

ambudhi. v. 75.

jaladhi. v. 120.

sindhu. vv. 118. 119.

{ The (four)
oceans.

Number 5. *usu*. the (five) arrows of Cupid, v. 9.

akkhi. the eye, one of the (five) senses, v. 100.

Number 6. *rasa*. the (six) tastes, vv. 9. 97. 98. 101.

utu. the (six) seasons, vv. 99. 100. 108.

Number 7. *assa*. vv. 67. 84. 99. 101. 102.

haya. vv. 92. 93.

muni. v. 104.

isi. vv. 94. 98. 100.

sara. the (seven) musical notes, v. 89.

{ the (seven) horses
of the sun.

{ the (seven) sages.

Number 8. *vasu*. a certain tribe of demigods, vv. 37. 41. 77. 93.

bhoga. wealth, v. 94.

Number 9. *gaha*. a planet, v. 88.

Number 11. *hara*. one of the eleven Rudras, v. 97.

Number 12. *akka*. The sun, one to each month, v. 102. 105.

padacchedo yati bbhave. Verse division is *yati*, the harmonic pause.

The subject is treated of in the author's *Subodhālaṅkāra* (*Easy Rhetoric*) vv. 49. to 55.¹ *Pada* here means a portion, not a quarter, of a verse.

- v. 12. *ekakkhar' ārabba*. for *ekakkharap ārabba*.

Quarter verses vary from one up to twenty-six syllables. In this treatise they range from the *Gāyatti* of six syllables, to the *Akati* of twenty-two syllables. The five metres preceding the former, and the four following the latter omitted here are :—

¹ See *Jour., As. Soc. Beng.*, Part I, No. 2, 1875, pp. 96 and 108.

- | | |
|----------------|-------------|
| 1. utta. | 1. vikati. |
| 2. atyutta. | 2. saṅkati. |
| 3. majjhā. | 3. atikati. |
| 4. paṭiṭṭha. | 4. ukkati. |
| 5. supaṭiṭṭha. | |

- v. 13. *parattha*. Elsewhere. The work referred to, is the *Ohandovicitta*. The metres are Bacchanalian chants, unlimited in length, commencing with two tribrachs (N), followed by cretics (R).
- v. 15. t' ettha for te ettha.

Notes on Chapter II.

- v. 16. This chapter describes Pāli metres regulated by time (*mattā-vutti*), called Jāti. They are four in number Ariyā, Gīti, Vetāliya, and Mattāsamaka; the second, however, is merely a subdivision of the first. The Ariyā class uses feet containing four instants or breves, or their equivalents; namely:—

dactyl	—	∪	∪	B.
amphibrach.....	∪	—	∪	J.
anapæst	∪	∪	—	S.
spondee		—	—	Gā.
proceleusmatic	∪	∪	∪	NL.

Any one of these may be used in the even feet, *viz.*, the second, fourth, and sixth. The amphibrach (J) is inadmissible in the odd feet, *viz.*; first, third, fifth, and seventh. In each half verse, which consists of seven and a half feet, the sixth foot must be an amphibrach, or proceleusmatic, or a single breve. The metres are musical lyric verses. Mr. C. P. Brown in his treatise on Sanskrit Prosody, has pointed out a metre in Horace similar to the Ariyā, the Ionic *a Minore* "*Miserarum est*" &c., (Od. iii. 12). The choruses in the Bacchæ of Euripides are principally in this metre.¹ Subjoined is the scheme of the four Jāti from verse 16 to 43, inclusive.

¹ Walford's Handbook of the Greek drama, p. 172.

I and II. *Ariyā* and *Gīti*.

	1	2	3	4	5	6	7	
<i>Ariyā</i> , { 1st 2nd } { 1st 2nd }	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁
<i>Pathyā</i> , { 1st 2nd }	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁
<i>Vipulā</i> , { 1st 2nd }	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁
<i>Capalā</i> , { 1st 2nd }	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁
<i>Mukhacapalā</i> , { 1st 2nd }	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁
<i>Jaghanacapalā</i> , ... { 1st 2nd }	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁
<i>Gīti</i> , { 1st 2nd }	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁
<i>Upagīti</i> , { 1st 2nd }	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁
<i>Uggīti</i> , { 1st 2nd }	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁
<i>Ariyāgīti</i> , { 1st 2nd }	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁	၁ ၁

V. 44. If the first half of verse 17 be taken, the number of instants, of syllables, of long and short quantities is as follows :—

Instants.....	28
Syllables.....	20
Longs.....	8
Shorts.....	12

Then, 28 — 8 = 20 the number of syllables.

28 — 20 = 8
 28 — 12 = 16 ÷ 2 = 8 { the number of longs.

Notes on Chapter III.

This chapter describes those metres the quarters of which are similar, giving in each instance the characteristic of one quarter, which answers for the remaining three. The syllables in each quarter vary from six to twenty-two. The names of these metres are :—

VI. Gáyatti.	XIV. Sakkarí.
VII. Uphi.	XV. Atisakkarí.
VIII. Anuṭṭhubham.	XVI. Aṭṭhi.
IX. Brahati.	XVII. Atyaṭṭhi.
X. Panti.	XVIII. Dhuti.
XI. Tuṭṭhubham	XIX. Atidhuti.
HII. Jagati.	XX. Kati.
XIII. Atijagati.	XXI. Pakati.

XXII. Akati.

The feet are denoted by the initial letter of their symbols in Roman capitals.

VI. Verses having six syllables in each line.

1. *Tanumajjhá.* — — ∪ ∪ — — TY.

ñānaṃ dasamaddhe
 ñeyye tava satthá
 vittháritamási
 samgetarabhágá.

VII. 1. *Kumáralalitá.* ∪ — ∪ ∪ ∪ — — JSJG.

tayásadisakhattam
 nalokataramasmim
 padakkamanumattam
 vipaccatiminampi.

VIII. 1. *Oṭṭrapaddā*. — ◡ ◡ — ◡ ◡ — — 2BGā.

satyakulapparacandaṃ
tittiyapannakavindaṃ
saññanapañcadinandaṃ
sādhunamesamanandaṃ.

2. *Vijjummāla*. — — — — — 4Gā.

jāte buddhā vijjabbhute
loke dhammaṃ loke niccaṃ
mohaddhittaṃ hitvā sattā
pattāsantaṃ yogakkhemaṃ.

3. *Māṇavakam*. — ◡ ◡ — — ◡ ◡ — BTLG.

ānanaverīkamalaṃ
pañcayaketebhagavā
yānasakhāhamsavaro
sūcayatevassupadam.

4. *Sāmaṇikā*. — ◡ — ◡ — ◡ — ◡ 4GL.

ānanenatemuninda
tulyaminnasobhadāni
locanenakeravāni
tosatesamakkhatāya.

5. *Pāmānikā*. ◡ — ◡ — ◡ — ◡ — 4LG.

saroruhāmuninda te
sasāmivapaṃsajattanaṃ
paṭiccasampatītiyā
itīvadepadassitā.

IX. 1. *Halāmukhī*. — ◡ — ◡ ◡ ◡ ◡ ◡ — RNS.

vaṇṇayantitavakarunā
vitthatatisugatajane
nevamāravadhuvīsaye
sādhanampi veditavati.

2. *Bhujagasusu*. ◡ ◡ ◡ ◡ ◡ — — — 2NM.

vivaritamamatadvāraṃ
suviḥatabhavasañcāraṃ
kavivaranutasaccāraṃ
panamarakharasatthāraṃ.

X. 1. *Suddhavirājitam*. — — — ◡ ◡ — ◡ — ◡ — MSJG.

khittirūtijinassapatthaṭṭā
āpātālasuramlayāvadhi
sānandhekasuroragādike
ānetvācaraanāte akā.

2. *Paṇavo*. — — — ◡ ◡ ◡ ◡ — — — MNYG.

sapaśārambudhi tarape setu
hetuṃ nibbutisukhasantāne

ketum sakyabhijanasaññe
bho náthaṃ visayatha viññāṇe.

3. *Bummaṇṇī*. — ◡ ◡ — — — ◡ ◡ — — BMSG.

sārasayonīnaṃ bhavanevā
devanarāhitaṃ nilayevā
nevatayā tulyomadhiková
vajjatimaddhá so munirājā.

4. *Mattā*. — — — — ◡ ◡ ◡ ◡ — — MBSG.

māyādévisutamarahantaṃ
dhammassāmiṃ varasalabhiññaṃ.
niccaṃ saddhá yutamanaśāhaṃ
vandesutthaṃ bahugunayuttaṃ.

5. *Campakamālā*. — ◡ ◡ — — — ◡ ◡ — — BMSG.

āsavapāsāmacayateyaṃ,
mārañilokapsokasayāvā
jālinijālapālayate bho
ñānagunaggo, kāruṇikaggo.

This metre is the same as No. 3. In *Vṛttaratnākara* it is named *Dīpakamālā*, and has J instead of S for the third foot.

6. *Manoramā*. ◡ ◡ ◡ — ◡ — ◡ — ◡ — NRJG.

yatipatiṃsataṃ kavissaro
kimitimāhumerusādisaṃ
naccalateva sohi kappase
tuvamanāraṭaṃ dukhaddhite.

7. *Ubbhāsakam*. — — ◡ — — — — ◡ — ◡ TMRL.

khīṇe kalaṅko cando jinassa
sappunṇasamsuddhācchodakena
tulyonavattenāsīsucihi
dosākarotiṃ vā tulyameti.

- XI. 1. *Upaṭṭhitā*. — — ◡ ◡ — — ◡ — ◡ — — T2JG4

suddhodaniyaṃ parapātubhūtaṃ
sāmājikālāpi sadā pamodī
dūrikatatitthiyahamsayuttaṃ
saddhammapayodavaraṃ namāmi.

In the *Vṛttaratnākara* the *Upaṭṭhitā* ending with a single long syllable is a ten-syllabled verse, and is included in the *Pankti*. There is, however, an *Upaṭṭhitam* in the *Triṣṭubh*, but it has not the characteristics of the Pāli *Upaṭṭhitā*.

2. *Indavajirā*. — — ◡ — — ◡ ◡ — ◡ — — 2TJG4.

satthābhajīketumalaṃ phalaṃ va
satthussa dattaṃ pavaraṃ pūraṃ va
rājāva jetā samadantakatthaṃ
netāva satthā nayanocitatthaṃ.

3. *upavajirā*. ◡ — ◡ — — ◡ ◡ — ◡ — — JTJGá.
 balena mettāyacitāya satthu
 vihárasámantavanábhiváso
 migāpiválásahitāmramaññaṃ
 caripsu yogíva samáhitattá.

V. 64. When the quarter verses of Nos. 2 and 3 are mixed together, the metre is called *Upajáti*; of which according to *Chando*, there are fourteen varieties, thus, if *i* stands for *Indavajirā*, and *u* for *Upavajirā*, we have i u u u, u i i i, i i u i, u u i u, i u i u, u i u u, i i i u, u u u i, i i u u, u u i i, u i u i, i u i u, i u u i, u i i u.

4. *Sumukhí*. ◡ ◡ — ◡ — ◡ ◡ — ◡ ◡ — S2JLG.
 ariyehi silasamádhi thiti
 succimattikádiguṇehi jino
 vimalehi bhúsayatevisaye
 sasamipupágata devanare.

In the *Vṛittaratnākara*, *Sumukhí* has a N instead of a S for the first foot.

5. *Dodhakam*. — ◡ ◡ — ◡ ◡ — ◡ ◡ — — 3BGá.
 sajjanamánasakañjuvikásam
 dujjanatitthiyasamkapatápam
 lokanabhuggatamárakisúram
 mohatimísahatam paṇamámi.

6. *Sálini*. — — — — ◡ — — ◡ — — M2TGá.
 pádambhojam ye bhajante janáte
 kárunnantesimavajjam janesu
 vindante tenáthatasságatena
 vaṇṇam ková vaṇṇa ye vaṇṇavádi.

7. *Vátummissá*. — — — — || ◡ ◡ — — ◡ — — || MBTGá.

laddhámaddhá || tavamaddhekkhaṇampi
 sattásattá || bhupadáyanti niccam
 kimp vá cittam || citasatthopakare
 sabbaññusmiṃ || tadanúnappavatti.

The *Vṛittaratnākara* has no cæsura.

8. *Surasasirí*. — ◡ ◡ — — ◡ ◡ ◡ ◡ — — BTNGá.
 vádiavarápissunipunadhíyo.
 tádiguṇaṇtam sugatamupecce.
 pañcamukhádhihitavanagantyá.
 vañcitadanticchavimadhikañcum.

The *Vṛittaratnākara* has the pause after the fifth syllable, and the sixth following it.

9. *Rathoddhatá*. — ◡ — ◡ ◡ ◡ — ◡ — ◡ — RNRLG.
 yassa pādakiraṇārūṇigatam.
 dārukhandam api pāṭihāriyam.
 dassayitvasumanañcaneakā.
 tassa attham iha ko silāghaye.
10. *Svāgatā*. — ◡ — ◡ ◡ ◡ — ◡ ◡ — — RNBGā.
 nijjītāni kamalāni mukhena.
 lajjitā vacanavāsamitāte.
 nātathā padarasanti nimittam.
 majjittānisarasīsiv iti maññe.
11. *Bhaddikā*. ◡ ◡ ◡ ◡ ◡ ◡ — ◡ — ◡ — 2NRLG.
 magadhavisayabhāvibhāsāyā.
 vadatitayimahovadanti te.
 vividhavisayavāsijantavo.
 sugatasakasakāyabhāsāyā.
- XII. 1. *Vamsaṭṭha*. ◡ — ◡ — — ◡ ◡ — ◡ — ◡ — JTJR.
 visālabhogesumasamgatam gatam.
 visudhisantam bhavasamvaram varam.
 paropakārādhikatapparam param.
 bhajantunātham vidhitā hitam hitam.
2. *Indavamsā*. — — ◡ — — ◡ ◡ — ◡ — ◡ — 2TJR.
 tuyhānasattādhigamā mahāmune.
 līlāvilāsekarasā manohara.
 kantāpi passanti sahasabhāsiyo.
 sattā yathā jaṅgamaputirañcayam.
3. *Toṭaka*. ◡ ◡ — ◡ ◡ — ◡ ◡ — ◡ ◡ — 4S.
 sucirāvahitam vahitam sahite.
 niratehidhaya sugato padavī.
 sigavam ujarājapatham kathavā.
 sujanā tamaram madhiro hatavo.
4. *Dutavilambitā*. ◡ ◡ ◡ — ◡ ◡ — ◡ ◡ — ◡ — N2BR.
 subhagatā bhagatā pavinonadī.
 surasabbhārasabbhāvita bharati.
 adbhigatādhigatātisivappadam.
 jinasutānasutābbhavasam kaṭam.
5. *Puṭa*. ◡ ◡ ◡ ◡ || ◡ ◡ — — ◡ — — || 2NMY.
 sugatati || vidhakalyāṇehi yuttā.
 vacanaṇa || ladamālāte janānam.
 nakumati || malinattham yevadhotā.
 sugatasu || rataruppesapaputtā.
6. *Kusumavacittā*. ◡ ◡ ◡ ◡ — — ◡ ◡ ◡ ◡ — — NYNY.
 ratipatijammam, jitamunidhammam.
 sivapathasālam, munijanamālam.

tibhavanaketum, subhagūṇaḥetum.

bhajāthajānābho, tamihusulābho.

7. *Bhujāṅgappayāta*. ◡ — — ◡ — — ◡ — — ◡ — — 4Y.

munindo virāgāya vindassa kando.

dinandadvayānanda sāndosāsando.

nabbindampinibbindakaththenanindam.

virājeti rājinda kundogha cando.

8. *Piyamvaddā*. ◡ ◡ ◡ — ◡ ◡ ◡ — ◡ — ◡ — NBJR.

vimalacāruciraṇārūṇappabbhā.

valitapādanakharāṇṇasāntati.

kalilavindumalatāmayodadhi.

cchavisamuppahati te tathāgataṃ.

9. *Lalitā*. — — ◡ — ◡ ◡ ◡ — ◡ — ◡ — TBJR.

taṇhā kilesamaladhovanārahe.

sattāpavaggaṇurorodhanāsahe

dharmepasannamatayohitāvaso.

dharmmanusattamihasabbalamkāthā.

10. *Pamitakkharā*. ◡ ◡ — ◡ — ◡ ◡ ◡ — ◡ ◡ — SJ2S.

lapitaṃ tavāmata padaṃ savanā

caraṇaṃ munindanakarotidhaya

nahitena sādīsanihina jano

gūṇabhājanatthamathavāvigato.

11. *Ujjalā*. ◡ ◡ ◡ ◡ ◡ — ◡ ◡ — ◡ — 2NBR.

sapavaravisayosusamiddhiko

savigatakhilamītisukhemavā

sasujanajanasevaniyojati

dasabalagaditaṃ lapatevate.

12. *Vessadevī*. — — — — || — ◡ — — ◡ — — ||

2M2Y.

samsare saraṃ || mānusattamtaḥimpi

vekalābhāvo || sādhu sabbindriyānaṃ

kolaṇṇaṃ tasmim || tassasoceyyabhāvo

tasmim sussusā || dhammarājassa dhammaṃ.

13. *Tūmarasam*. ◡ ◡ ◡ ◡ — ◡ ◡ — ◡ ◡ — N2JY.

yadi sugatodita sārāpadīpo

bhuvinasīyānīyārāyanasodham

sugatipathāvaraṇāpāgamaṃ vā

nabhavatiko vadatissivānāmaṃ.

14. *Komalā*. ◡ ◡ — ◡ — ◡ ◡ — ◡ — — SYSY.

avakārakānampi narādhamānaṃ

hitakārako yaṃ sadayo munindo

upalopasaṃ ghaṭṭitamō sadhāni

na haranti kiṃ vā balavaṃ pi vyādhi.

XIII. 1. *Pahāsini*. — — — || ∪ ∪ ∪ ∪ — ∪ — ∪ — — ||
MNJRĠ.

satthārā || bhavasalilākarāmapārā.
lokoyam || ariyapatattharenasāram.
nibbānā || mataparatīrakhemabhūmī.
sannito || dipuladayāyacoditena.

2. *Rucirā*. ∪ — ∪ — || ∪ ∪ ∪ ∪ — ∪ — ∪ — ||
JBSJĠ.

manuṇṇitā || yatipatinākkharāsana.
yadātute || kusumavitānataṃ gaṇā.
tadāvadhi || kusumasarābhidhāritam.
gatotime || matinamucemahāmune.

XIV. 1. *Aparājitā*. ∪ ∪ ∪ ∪ ∪ ∪ — || ∪ — ∪ ∪ — ∪ — ||
2NRSĠĠ.

janananidhanatā || dyane kavisādhinam.
sugatataavavaco || bahuvasurossadham.
kamutatavavilā || savāsamanoraham.
vitanutanusiri || bbilocanamussavam.

2. *Paharaṇakalikā*. ∪ ∪ ∪ ∪ ∪ ∪ — || ∪ ∪ ∪ ∪ ∪
∪ — || 2NBNĠĠ.

surapurakamalā || sananilayamatī.
varapatikamalā || karasasisavibhū.
tatharivakamalā || nicasitapasite.
sacaraṇakamalā || vahatīyatipatī.

8. *Vasantatīlakā*. — — ∪ — ∪ ∪ ∪ — ∪ — ∪ — —
TBIJĠĠ.

lāvanyavāriparipūrivalitharaṅgam
nettambujālakamalissitapeṇamalyā.
kantāpakāramadanāsanaṇam kaghatte
sattambuḥ muni vimocayidosanāya.

XV. 1. *Sasikalā*. ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ —
4NS.

parahitamabhirata dasabalam atulo
piyatamaruciyanijatanujadayatā
amitavaradhanasipitasubhāyane
guṇasadanapatidhadvimalamatimā.

2. *Maṇigūṇanikaro*. ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ || ∪ ∪ ∪ ∪
∪ ∪ — || 4NS.

vidhuragūṇanilaya || tiracaturamune
tavalapanapasuta || lapitamadurasam
pacuratarabhujaga || manujasurapitā
mahamadhupasamiti || pivatimaviratam.

- XIX. 1. *Meghavipphujjitā.*** ◡ — — — — — || ◡ ◡ ◡ ◡ ◡ — ||
 — ◡ — — — ◡ — — || YMNS2RG.
 sarojemadīsā || sasicakumude || tuñcasabbam tilokam
 pabodhetārobo || jinanamadikā || kintubhedopanesaṃ.
 punosaṃghocittam || nalinakumuda || yantisesehibuddha.
 tayābuddholokā || napunamakulat || thaṃ kadāci piyāti.
- 2. *Saddūlavikkilī.*** — — — ◡ ◡ — ◡ — ◡ ◡ ◡ — ||
 — — ◡ — — ◡ — || MSJS2TG.
 mājānekatiluddharakkhasivasam || yātemanāsekadā.
 yosamyattikavāṇijedasaṣaṭṭa || ddhaddhedayitvānabhā.
 vāhopissalilākarapaṃsamabhilaṃ || ghitvānakhemāvini.
 sammāpesikimbhutaṣamadhunā || sabbaññutattatthedayā.
- XX. 1. *Vutta.*** — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡
 — ◡ — ◡ 10GL.
 sūmidevatāpasāritesvivāyatesupānisamputesa.
 yopadepadesamuggatesuphullamaṃ kajesusobhaṇesa.
 sañcaraṃ virājirājapaṃsalilayā pajāhitāyatassa.
 vārijāsaṇipadevarājasekharikataṃ padam bhajāmi.
- XXI. 1. *Saddharā.*** — — — — ◡ — — || ◡ ◡ ◡ ◡ ◡ ◡ — ||
 — ◡ — — ◡ — — || MRBN3Y.
 āvelāvelajātā || sitasitamano || tarohiccabhedā
 kintiniggammadehā || tibhuvanakuhaṃ || tetilokekanāthā
 sambhusentovanānā || vidhiratanamayā || nekamālāhisammā
 sandhāvatyābhavaggaṃ || niravadhikaraṇā || ñapaṭaṃ sucayantā
- XXII. 1. *Bhaddaka.***
 — ◡ ◡ — ◡ — ◡ ◡ ◡ — ||
 — ◡ — ◡ ◡ ◡ — ◡ — ◡ ◡ ◡ — || BRNRNRNG.
 sakyamunevacotavasudhā |
 gadaṃ harati lobhadosapabbhūti ||
 nevajahātidhammapakāti |
 nasammutimatavisāradagaṇā ||
 kammaphalañca kammam ihabhū |
 navedagajanonakarakamitī ||
 sūcayatatadacchariyataṃ |
 vidanti sanarāmarāsivapadaṃ. ||

Notes on Chapter 4.

This chapter describes eleven metres the half lines of which are similar in construction.

Notes on Chapter 5.

This chapter describes the varieties of the Vatta, or heroic, measure, analogous to the Sanskrit *śloka*. The term *śloka* is not used in the treatise, nor, according to Weber, does Piṅgala nor Kedāra adopt it. *Ind. Stud.*, Vol. VIII, pp. 114 and 332.

In this class of metres each half line contains sixteen syllables, and two half lines form a couplet. The halves are independent, any one of one metre may be followed by that of another. Each quarter (or pāda) has eight syllables, the first and third are called odd quarters, the second and fourth even quarters. In each quarter the first and last syllables are free, the others (which in the subjoined table are formed into seats) are subject to rule, namely :—

(a.) In the first seat in either quarter any foot is admissible, except the anapæst (S), and the tribrach (N).

(b.) In the second seat in the odd quarters any foot is admissible.

(c.) In the second seat in the even quarters, no foot is admissible, except the amphibrach (J) or bacchiac (Y).

	Odd quarter.			Even quarter.					
	Free.	1st Seat.	2nd Seat.	Free.	Free.	1st Seat.	2nd Seat.	Free.	Free.
Vatta,.....			— — —				— — —		
Pathyāvatta,.....			— — —				— — —		
Viparītapathyāvatta,			— — —				— — —		
Capalāvatta,			— — —				— — —		
Vipulā of Piṅgala,			— — —				— — —		
Vipulā of Setava,			— — —				— — —		
Bha-vipulā,			— — —				— — —		
Ra-vipulā,			— — —				— — —		
Na-vipulā,.....			— — —				— — —		
Ta-vipulā,			— — —				— — —		

Notes on Chapter 6.

This chapter enters into the solution of the six problems, (*cha-ppaccaya*) which are as follows :—

1. To distribute in the form of a table the different quantities in the possible variations of a metre.

2. To determine the structure of a variation, the row number of which is known.

3. To determine the row number of a variation, the structure of which is known.

4. To determine the number of those variations which respectively contain no long quantities, or one long, or two long, and so on.

5. To determine the number of the possible variations of a metre.

6. To determine the space requisite for writing down the possible variations of a metre.

v. 128. *te ca-m-ime*; And these; (three alternations (*vikappā*) being understood). This is the reading of the Burmese MSS. "*te ca ime tayo vidhiyo yāva sabbalahu go pādo, tāva kattabbo.*" *Vac.* "*puna lahuto pubbe garu te ca ime tayo vidhiyo sabbalā sabbalahupādā katabham; athavā × × tato lahuto, garu pubbe pubbāhāne yeva pare panakkharā upari sadisā yevāty attho, evam ime akkharā kattabbā, yāva sabbalā sabbalahupādassa avasānanti, imas-mim ca vikappe "garutevamime" ti paṭho "garu iti evam ime "ti chedo"* *Kav.*

This verse describes the mode of arranging in a table, the distribution of the long and short quantities in the possible variations of a metre.

According to the rule all long quantities are set down in the first row, in each succeeding row, a short quantity must first be placed beneath the first long of the row above; to the *right* of such short quantity, must be written quantities similar to those in the row above; to the *left* of such short quantity, as many long quantities as may be required to fill up the row; and so on until a row of all short quantities is formed. Thus a metre, whose quarter verse consists of one foot, has two variations, a quarter with two, four variations, and a quarter with three feet, eight variations, and so on, the variations increasing in geometrical proportion, as the quarter verse increases in length.

Row number.	The number of variations in a metre having three syllables in a each quarter verse.		
1	—	—	—
2	◡	—	—
3	—	◡	—
4	◡	◡	—
5	—	—	◡
6	◡	—	◡
7	—	◡	◡
8	◡	◡	◡

v. 129. This rule determines the structure of a variation in the table, the row number of which is known. The *Gāyatti* has quarters of six syllables, let the structure of the tenth row be determined.

as 10 can be halved set down a breve	✓
as 5 without an additional unit cannot be halved set down a long, } —
as 3 an odd number requires a unit set down a long, } —
as 2 can be halved set down a breve.	✓
as 1 being an odd number requires a unit set down a long, } —
as 1 again requires a unit set down a long,.....	—

The structure, then, of the 10th row of the *Gáyatti* is ✓ — — ✓ — —

- v. 130. This rule is the converse of the preceding. Given the structure, to determine the row number. Let ✓ — — ✓ — — be taken as the structure of a variation in a metre having quarters of six syllables. Commencing at the first syllable place under each syllable, numbers in geometrical progression from one, thus :

✓ — — ✓ — —
1 2 4 8 16 32; } the sum of the numbers beneath the short syllables *plus* one, gives the row number, *e. g.* : 1 + 8 + 1 = 10; and we have just seen that this structure corresponds with the 10th variation of the *Gáyatti*.

- v. 131. This rule determines the number of variations containing no long quantity, or one long, or two longs, or all longs. Units are to be placed, vertically one over the other, in succession equal to the number of syllables the metre has in each quarter *plus* one; thus the *Gáyatti* having six syllables, seven units are set down vertically one over the other; each succeeding column must be one less in number than the one preceding it; in each of the columns succeeding the first (which all commence with a unit) there is a rising, and in this fashion: after writing the first unit of each column, each following number must be the sum of the number immediately to its left in the preceding column *plus* all those below that said number; *e. g.*, in the third column, 3 follows the unit being the sum of 2 + 1 of the preceding column, then follows 6 being the sum of 3 + 2 + 1, and so on, as in the subjoined table.

- | | |
|---------------|-----------------------------------|
| 1 | one row with all long quantities. |
| 1 6 | six rows with five longs. |
| 1 5 15 | fifteen rows with four longs. |
| 1 4 10 20 | twenty rows with three longs. |
| 1 3 6 10 15 | fifteen rows with two longs. |
| 1 2 3 4 5 6 | six rows with one long. |
| 1 1 1 1 1 1 1 | one row with no long quantity. |

- v. 132. *vemam* for *vá imam*.

The number of the possible variations of a metre may be determined either, (a) by adding together the top numbers of the columns as shewn in the preceding rule, or (b) by adding together the numbers placed beneath the short quantities *plus* one, according to the rule in v. 130, *e. g.*:

$$(a.) \quad 1 + 6 + 15 + 20 + 15 + 6 + 1 \dots\dots\dots = 64$$

$$(b.) \quad \cup \cup \cup \cup \cup \cup 1 + 2 + 4 + 8 + 16 + 32 + 1 = 64$$

$$1 \quad 2 \quad 4 \quad 8 \quad 16 \quad 32$$

Thus 64 is the number of the possible variations of the Gáyatti metre of six syllables in each quarter.

v. 133. This rule lays down the space in inches, that is required for writing down the quantities in the several variations. The inches required must be double the number of variations *minus* one, thus the Gáyatti having 64 variations would require for each quarter verse $64 + 64 = 128 - 1$, or 127 inches.

v. 134. *Sīla Thera*. Moggallāna. The author of this treatise was a disciple of Sāriputta, otherwise called Sīla Thera.

Rhyming metres find no place in this work; reference, however, is made to a kind of word-repetition termed *yamaka* in the author's *Subodhā-lankāra* (*Easy Rhetoric*), vv. 26 to 52.* This kind of word-rhyming or word-matching is twofold—

(a) isolate, (*vyapeta*).

(b) corporate (*avyapeta*).

and has many varied combinations, either kind being found separately, or in conjunction, anywhere in the stanza.

Besides the instances given in the *Subodhā-lankāra*, vv. 28—31, the *Ṭīkā* of that treatise gives six stanzas wherein the subjoined words in italics, occur in the same place in each line of their respective stanzas. For brevity's sake, one line only of each stanza is here given.

1. *manam manam* satthu dadeyya ceyya.
2. yato *na tena te* pito siyum *na tena te* subhā.
3. veneyyenettha guṇa *sajjanam janam*.
4. *sabhāya sabhāti* na ce katham na.
5. *nabhāsura* te pi *sura* vibhūsitā.
6. jinānattiyam ye *hitāsā sitāśā*.

* J. A. S. B., Part 1, No. 2, 1876, pp. 96.

Contributions to the explanation of the Jyotisha-Vedānga.—By
G. THIBAUT, PH. DR.

The small metrical treatise known by the name of the Jyotisha-vedānga has attracted the attention of scholars since the first time when Sanskrit literature began to be studied by Europeans. Especially it was the celebrated verses containing a statement regarding the place of the winter-solstice at some ancient, although as it finally has turned out, rather indefinite period, which gave rise to a good deal of comment and speculation. They have been discussed in all their bearings by Sir W. Jones, Colebrooke, Bentley, Davis in the beginning of this century, and were submitted at a more recent period to renewed investigation; it may suffice to refer to Prof. A. Weber's papers on the nakshatras (especially the second one, p. 355), Prof. M. Müller's preface to the fourth volume of his large edition of the Rik-samhitā, which moreover contains some calculations by Archbishop Pratt and Prof. W. F. Donkin, and the important paper by Prof. Whitney in the first volume (new series) of the Journal of the Royal Asiatic Society of Great Britain, the substance of which is reproduced in the twelfth essay, second series, of his "Oriental and Linguistic Studies." These verses about the places of the winter-solstice, bearing as they do on the question of the chronology of Vedic literature, certainly are the most important of the whole treatise, and may justly claim a much larger amount of interest than we can accord to the remainder of the Jyotisha; nevertheless the Jyotisha being avowedly the oldest Indian work referring to astronomy which has come down to our time, it was highly desirable that we should be enabled, by a publication of the entire work, to judge of its value. This was at last rendered possible by the paper of Prof. A. Weber "Ueber den Vedakalender, Namens Jyotisham" published in the transactions of the Royal Academy of Sciences at Berlin, 1862; which contains an edition of the complete text based on the comparison of a great number of manuscripts, the gloss on the text by Somākara, a translation of the text which is founded on Somākara's explanations as far as these owing to the exceptionally bad state of the manuscripts could be made out, and a very instructive commentary by Prof. Weber himself, in which there is collected a large amount of material from divers sources tending to the elucidation of the obscure verses of the Jyotisha. But in spite of the important step in advance made in Prof. Weber's edition, there remains, as he has himself acknowledged, much to be done before we can claim fully to understand the Jyotisha. The first obstacle in our way is of course the style of the treatise itself with its enigmatical shortness of expression, its strange archaic forms and its utter want of connexion between the single verses. The second ob-

stacle is, or I should rather be inclined to say, was the extraordinary corruption of all the manuscripts containing Somákara's commentary, a corruption extending so far that in more than one passage it is hardly possible to make out even the general drift of the argument (I myself have been able to procure three MSS. in addition to those used by Prof. Weber, but they belong to the same families as his and no additional advantage is to be derived from them). The reason for which I prefer to call this second obstacle a past one lies in my conviction of Somákara's commentary being not only of slight value, but, the explanations of a few verses excepted, positively harmful as misleading the student of the Jyotisha and preventing him from having recourse to the only legitimate method of arriving at its true meaning. In fact I consider Somákara to have totally misunderstood by far the greater part of the few rules of which the Jyotisha consists. Professor Weber already, in his edition of the Jyotisha, has complained in many places of the want of connexion by which Somákara's method of interpretation is characterized and of the strangeness of the results at which we frequently arrive when accepting him for our guide ; but I think we may safely go a step farther and, instead of regretting the want of ability on our side to construe Somákara's explanations into a consistent whole, reject his explanations just for the very reason that we are unable to elicit a satisfactory sense from them. It appears to me that Somákara has grasped the meaning of his text only where it either was impossible to misunderstand it (so f. e. in the introductory verses) or where corresponding passages of the Gárgi Samhitá assisted him in making out the right meaning (so f. e. v. 9, 10). In these latter cases his gloss certainly has some value, since those parts of Garga's work from which he quotes appear to be lost, or have at any rate not been recovered up to the present time ; but with regard to the whole remainder of the Jyotisha—and this remainder forms by far the greater part of the work—his commentary must be declared to be worse than useless. The chief objection to Somákara's manner of commenting—an objection which by itself would be sufficient to condemn it—is the complete absence of anything in the way of "upapatti" or proof. While every good commentary on an Indian astronomical work, after having explained one of the rules given in the text proceeds to justify it by showing its agreement with the general principles of the system, Somákara never makes such an attempt ; he simply gives a scanty explanation of the words of the text and then leaves the reader to his own resources. And the explanations which he gives are for the greater part of a very strange nature indeed. Later on, the true explanation of a few passages of the Jyotisha will be given, when Somákara's mistakes with reference to these will clearly appear from a mere comparison ; I now direct the reader's attention to some verses the right sense of which

I am indeed unable to point out, but where nevertheless Somākara's want of understanding is patent. At first however I reprint the text of the Jyotisha, only for convenience's sake, since frequent references to it will be made in the following pages, not with the intention to give it in a purer form than that known up to the present time. A few corrections of the traditional text will be given later on ; the necessary critical apparatus for the restitution of those verses which are manifestly corrupt, and for which I am unable to propose emendations, will be found in Prof. Weber's edition. I consider it superfluous to reprint here the different readings of the MSS. ; the verses of the Jyotisha are for the greater part of such a nature that the restitution of the single words of the original text can only be accomplished after we have found out by some other means the probable sense of the whole verse. I follow the arrangement of Prof. Weber's edition giving at first those verses which are found in the recension connected with the Yajurveda and then adding these which belong to the Rik recension only.

पञ्चसंवत्सरस्य युगाध्यक्षं प्रजापतिम् ।

दिनर्लयनमासाङ्गे प्रकृत्य मिरसा शुचिः ॥ १ ॥

ज्योतिषामयनं पृथक् प्रवक्ष्याम्यनुपूर्वशः ।

ब्राह्मणेन्द्राणां संमतं यज्ञकालार्थसिद्धये ॥ २ ॥

वेदा हि यज्ञार्थमभिप्रवृत्ताः कालानुपूर्वा विहितान्य यज्ञाः ।

तस्मादिदं कालविज्ञानमार्कं यो ज्योतिषं वेद स वेद यज्ञसः ॥ ३ ॥

यथा भिक्षा मयूराणां नागानां मलयो यथा ।

तद्वदेदाङ्गमाकाशां जलितं मूर्धनि स्थितम् ॥ ४ ॥

भावशुक्लप्रपञ्चस्य पौषकस्यसमापिनः ।

युगस्य पञ्चवर्षस्य कालज्ञानं प्रवक्षते ॥ ५ ॥

क्षराक्रमेते सोमार्कौ यदा साकं सवासयौ ।

स्नातदादि युगं भावस्यपः शुक्लोऽयनं शुद्धम् ॥ ६ ॥

प्रपद्येते त्रिविष्टादौ सूर्याचन्द्रमसाबुद्धम् ।

सार्पार्थे दक्षिणाऽर्कस्तु भावभावस्योः सदा ॥ ७ ॥

घर्मद्विद्विर्पा प्रशः क्षपाज्ञास उदयतौ ।

दक्षिणेनौ विपर्यासः पञ्चस्रत्ययनेन तु ॥ ८ ॥

प्रथमं सप्तमं चाऊरयनार्थं त्रयोदशम् ।

चतुर्थं दशमं चैव द्विर्युगाद्यं षड्युगैः ॥ ९ ॥

षड्युगं भावोऽयस्य मिथः सर्पोऽग्निर्नौ जलम् ।

जाता कक्षायनायाः सूर्यपञ्चममस्तुतुः ॥ १० ॥

रक्षान्तरेऽङ्गि मासे च पूर्वोऽङ्गनादिवत्तरः ।

चर्षयोः पञ्चपर्वाणां षड् पञ्चदशाष्टमौ ॥ ११ ॥

दुर्ध्वं पर्वं चेत्पाद पादकिंशतु सैकिका ।

भाग्यमापन्न्याऽऽश्विर्दिग्देविको यदि ॥ ११ ॥
 निरेके द्वादशाब्दे हिनुषाऽपसंयुतम् ।
 यद्या यद्या युतं द्वाभ्यां पर्वणां राशिरप्यते ॥ १२ ॥
 स्युः पादोऽर्धं विपद्यायाभिद्योऽङ्कः कृते स्थितिम् ।
 साम्येन्दोः क्षुणोऽन्ये तु पञ्चकाः पर्वसंभेताः ॥ १३ ॥
 भागाः स्युरष्टकाः कार्याः पञ्चा द्वादशकोन्नताः ।
 एकादशगुणयोगः श्रुद्धोऽर्धं चैन्दवा यदि ॥ १४ ॥
 नवकैवर्जतोऽश्वः स्याद्वृत्तः सप्तगुणो भवेत् ।
 आषाढसप्तयुगे द्वौ स्यात्पौलस्त्येऽष्टमतेऽपरम् ॥ १५ ॥
 आषाढांशः सप्तं विद्यात्पूर्वार्धं पर्वस्युत्तराः ।
 भादानं स्यात्तुर्दशा हिमाग्नेभ्योऽधिको यदि ॥ १६ ॥
 औ शा नः खे चे श्री रो वा विन् नू य खः छ मा वा षः ।
 रे ख वा सा पो ज्ञः छ ष्य ष ष्ये छौ इत्युक्ता विद्वेः ॥ १७ ॥
 कार्या भागाऽष्टकाः ज्ञाने कला एकादशविंशतिः ।
 ज्ञानज्ञाने द्विसप्ततिमुह्येयुक्तसंभवे ॥ १८ ॥
 तिथिमेकादशाब्दार्धं पर्वभांश्चसन्निताम् ।
 विभज्य भसमूहेन तिथिचक्रमादिभेत् ॥ १९ ॥
 याः पर्वभादानकजायास्तु सप्तगुणां तिथिम् ।
 उक्तायासां विजानीयात् तिथिभादानिकाः कथाः ॥ २० ॥
 अतीतपर्वभागेभ्यः शेषयेद् द्विगुणां तिथिम् ।
 तेषु मध्यमभागेषु तिथिनिष्ठां जतो रविः ॥ २१ ॥
 विषुवर्गं द्विरभ्यसं रूपेणं षड्गुणीकृतम् ।
 पञ्चा यदर्धं पञ्चाणां तिथिः स विषुवान् स्मृतः ॥ २२ ॥
 पञ्चानि पञ्चाब्दपां धृतानि तदाहर्कं शेषमतः प्रमेयम् ।
 विभिषिचीनं कुडवैसु कार्यं तत्रादिकायास्तु भवेत्प्रमाणम् ॥ २३ ॥
 एकादशभिरभ्यस्य पर्वानि नवभिस्त्रिभिन् ।
 युगसुखं सपर्वं स्याद्वर्तमानार्कभक्त्यात् ॥ २४ ॥
 सूर्येर्धंभागाश्चविभिर्भज्य शेषं द्विरभ्यस्य द्विवेपमुक्तिः ।
 तिथियुता भुक्तिर्द्वेषु कालो योगं द्विमेकादशकेन तद्गुणम् ॥ २५ ॥
 शब्दी भवेत्तौ दिवसांश्चभाज्यतुर्दशचाप्यवधीय भिन्नम् ।
 भाज्यधिकं चापि जते परोऽंशो द्वात्रिंशते च नवकै रवेद्यम् ॥ २६ ॥
 विभक्त्यां सप्तदशद्विरब्दः षट् चतुर्विंशत्ये ।
 मासा द्वादश सूर्याः स्युरेतत्पञ्चगुणं युगम् ॥ २७ ॥
 उदया नासवस्य स्युर्द्विंशतिः सप्तपञ्चकः ।
 ऋषेर्द्विषट्त्रिंशत् स्युर्द्विंशत्या चैकया क्षुण्णम् ॥ २८ ॥
 पञ्चविंशं भूतं पौष्णमेकोनमयमाश्रुते ।
 पर्वणां स्यात्तुत्यादी कालाणां चैव ताः कलाः ॥ २९ ॥

सायवेन्दुभिर्मासानां षडिः सैकद्विसप्तिका ।
 द्वि चिंमत्सायनस्याऽर्धेः सूर्येणुषां सप्तर्षयः ॥ ११ ॥
 अग्निः प्रजापतिः सोमो ब्रह्मादितिर्बृहस्पतिः ।
 सूर्याश्च पितरश्चैव भग्नसैवार्थमाऽपि च ॥ १२ ॥
 सविता लघाऽथ वायुश्चेन्द्राग्नी मित्र एव च ।
 इन्द्रो निर्वृत्तिरापो वै विश्वे देवास्तथैव च ॥ १३ ॥
 विश्वार्धसर्वो वरुणोऽर्चिर्ब्रह्मास्तथैव च ।
 अथ एकपातया पूषा अश्विनौ यम एव च ॥ १४ ॥
 नक्षत्रदेवता ज्योता रताभिर्यज्ञकर्मणि ।
 यजमानस्य ब्राह्मणेनाम नक्षत्रजं क्षुत्तम् ॥ १५ ॥
 उपाध्यायः च पित्रा च विभ्राया अवधेऽन्यथुक् ।
 क्रूराणि तु भवा स्नातिज्येष्ठा मूलं यमस्य यत् ॥ १६ ॥
 द्युम् द्विषष्टिभागेन चैवं सूर्यास्तपार्वकम् ।
 यत्कृतातुपजायेते मध्येऽन्ते चाऽविभासकौ ॥ १७ ॥
 कक्षा द्वात्रिंशः स्याद् द्वे मुहूर्तस्य नाडिके ।
 द्वि चिंमत्सप्तकाणां तु षट्त्रिंशोऽधिकः भवेत् ॥ १८ ॥
 सप्तमक्षं भयङ्गसोमः सूर्यो द्युम्नि यथोद्भव ।
 उत्तमानि तु पञ्चाङ्गः काष्ठा पञ्चाचरा भवेत् ॥ १९ ॥
 यदुत्तरस्यायनतो जतं स्याच्छेषं तथा दक्षिणतोऽयनस्य ।
 तदेव षष्ट्या दिग्गुणं विभक्तं सहाद्वयं स्याद् दिवसप्रवासम् ॥ २० ॥
 यदर्थं दिनभाजानां सहा पर्वणि पर्वणि ।
 अतुल्यं तु तद्विद्यात्यंशाय सप्त पर्वणाम् ॥ २१ ॥
 इत्युपायसमुद्देशो भूयोऽप्यङ्गः प्रकल्पयेत् ।
 ज्येष्ठरात्रिमताम् अष्टान्भिन्नज्येष्ठं ज्ञानरात्रिना ॥ २२ ॥
 सोमसूर्यक्षिप्रचितं विद्वान्देविदक्षुते ।
 सोमसूर्यक्षिप्रचितं लोकं लोके च संततिम् ॥ २३ ॥

प्रथम्य मिरसा काष्ठाभिवाच्य सरस्वतीम् ।
 काष्ठज्ञानं प्रवक्ष्यामि क्षमधस्य सप्ततमः ॥ १ ॥
 पञ्चात्मसद्व्याख्ये तद्गुणमिति निर्दिशेत् ।
 नवभिस्तुष्टतोऽङ्गः स्याद्गुणमष्टाधिकेन तु ॥ २ ॥
 नाडिके द्वे मुहूर्तसु पञ्चात्मस्य सप्त मापकम् ।
 मापकानुषको द्वेष्टः कुट्टपैर्वर्धते चिभिः ॥ ३ ॥
 नविष्ठाभ्यां गुणाभ्यान्नाग्रान्निष्ठान्निविदिशेत् ।
 सूर्यान्नाग्रान्निष्ठान्निष्ठान् विद्यान्नाग्रसप्ततमम् ॥ ४ ॥
 ऋषीणां नवर्षी चैव पार्श्वमार्षी नवोद्गमीम् ।
 पर्वी च विषवान्मोक्षो द्वादश्या च सप्त भवेत् ॥ ५ ॥

चतुर्दशीपक्षवचसुवा भवेद् यथोदितो दिनमुपैति चन्द्रमाः ।
माचमृच्छाक्रियो युक्ते षडिहायां च चार्विकीम् ॥ ६ ॥

I now shall point out some of Somákara's manifestly mistaken explanations alluded to above (the full text of S. will be found in Prof. Weber's edition). V. 21 he explains as stating the length of a tithi; but then a tithi would consist of fifty-six nádikás only, which duration is much too short (it is of course well known that a tithi in consequence of hrása actually may have that duration; but the knowledge of tithi-vṛddhi and tithi-hrása with the reasons on which they depend, is foreign to the Jyotisha). V. 13. According to Somákara's explanation the words of this verse would imply that the length of the holy time at púrnamásí which may be employed for sacrifices amounts to 138 nádikás in case of the parvan taking place in a chaturaná nakshatra i. e., a nakshatra consisting of four parts. But according to all authorities, and their number is a very great one, that part of the parvan-time which is fit for the offering of the sacrifice, includes only the fifteenth tithi of a paksha and three quarters of the immediately following pratipad, altogether seven quarters of a tithi, while 138 nádikás exceed even two sávana days by eighteen nádikás. V. 14 would, according to Somákara, imply that the last quarter of the fifteenth tithi of a paksha may be used for upavása, i. e., the initiatory rites preceding the performance of the sacrifice; but all teachers are unanimous in assigning to upavása only the three first quarters of panchadaśí (noticed already by Prof. Weber, p. 54). Of v. 20 Somákara gives two wholly different explanations, both equally unsatisfactory and one stultifying the other; the same observation is to be made regarding his interpretation of v. 25. And so throughout the whole commentary. Certainly S. has been unable to throw any light on the most obscure point in the Jyotisha, a point which I regret to say has remained obscure to me also, viz. the true meaning and purport of the anás or parts which are said to belong to the nakshatras and according to the participation in which each individual nakshatra is either dvyaná or tryaná or chaturaná. S. understands these parts as meant to fix the length of that period at each parvan which admits of being occupied by the parvan-sacrifice and its preparations, but as we have seen above, the results to which this assumption leads him flatly contradict whatever is known about that point from other sources of undisputable authority. I for my part doubt if the anás are in any way connected with the time taken up by the new and full moon oblations, all the more as not a single word in the whole text of the Jyotisha directly points to such a conclusion (the only exception occurs in one of the verses, marked above v. 6—which are found in the Rik-recension only; there we read the word

“upavasatha”). Being, however, unable to replace Somākara's explanation by a better one, I should not wish to express more than a doubt.

I now proceed to point out the right meaning of some verses which have not been understood up to the present, preparing my way by shortly recapitulating the fundamental doctrines of the Jyotisha.

The author of the Jyotisha intends to propound in his treatise the doctrine of the cycle consisting of five years. V. 5 :

“They teach (in this treatise) the knowledge of the time of the cycle consisting of five years which begins with the white half of the month Māgha and terminates with the dark half of the month Pausa.”

Compare also v. 1 :

“Prajāpati, the lord of the cycle, him who consists of five years, &c.”

The first question presenting itself, *viz.* the question about the nature of the year which constitutes the fifth part of the yuga, is answered in v. 28 :

“Three hundred and sixty-six days, one year, six seasons, two ayanas (the northern and the southern progress of the sun), twelve months are to be considered as solar ; this taken five times is a cycle.”

The year meant is therefore the tropical solar year (of course I do not wish to intimate thereby that the author of the Jyotisha was able to distinguish between the sidereal solar year and the tropical solar year). I add Garga's description of the same year as quoted by Somākara in his comment on v. 11 of the Jyotisha :

सैर्यं सूर्यायुः संभूतं परिचर्यति भास्करे ।

यावता ज्योतिरां काष्ठां गता मन्वति दक्षिणम् ॥

कालेन सैर्यस्यार्धमयनं तु त्रयोऽर्तवः ।

अतोरर्धं भवेत्सायसिंशद्वाजदिनोऽर्कजः ॥

तस्यार्धमर्कजः पञ्चसत्यापचदशं दिनम् ।

अतः सप्तानां षड्विंशं स्रवः पञ्चदशस्रया ॥

— — षष्टादशवर्तं युगमाकैर्दिनैः कृतम् ।

The above translated verse of the Jyotisha and this passage of Garga clearly refer to the same kind of year. There appears at first sight to be a difference in their way of subdividing the year, Garga making it to consist of 360 days, while the Jyotisha attributes to it 366. But this is only apparent. The day of which Garga speaks is the solar day of Indian astronomy, *i. e.*, simply the three hundred and sixtieth part of a solar year, no account being taken of the natural succession of day and night. Garga had, before he defined the solar measure, described the sāvana measure and remarked that one yuga consists of 1,830 sāvana days ; he could therefore afterwards adopt any subdivision of the solar year without the risk of being misunderstood. The Jyotisha on the other hand not having stated before

how many *sāvāna* days there are in a *yuga*, had, when basing its *yuga* on the solar year, to explain how many natural days there are contained in the latter. We shall see that the *yuga* is divided besides into years of a different kind, namely, three lunar years consisting of twelve lunations each, and two lunar years consisting of thirteen lunations each. This division is that actually made use of in the course of the work, but it is of course only a secondary division originating from the wish of establishing an equation between solar and lunar revolutions. The knowledge of the solar year of 366 days, or of the sun's tropical revolution being accomplished in about 366 days, forms the necessary presupposition not only for the *yuga* of the *Jyotisha* and *Garga* with its two intercalary lunar months, but also for the ancient vedic quinquennial *yuga* with its one intercalary (*sāvāna*) month. I can therefore not agree with Prof. Weber when he supposes (p. 12) this solar year to be an importation from some foreign country. Both *yugas*, the vedic as well as that of the *Jyotisha*, would never have been formed, but for the knowledge of the difference of five years of 360 days and of sixty lunations from the time during which the sun performs five tropical revolutions, and for the resulting wish to make up for the wanting harmony.

To return to the *Jyotisha*. The length of the solar year being defined and five years being set down as one *yuga*, the next question presenting itself is for what reason just this number of years is combined into a cycle.

V. 81, first half :

"There are (in one *yuga*) sixty-one *sāvāna* months, sixty-two lunar months, sixty-seven *nākahatra* months."

I. e. While the sun accomplishes five tropical revolutions, the moon accomplishes sixty-two synodical and sixty-seven periodical revolutions, and the whole period comprises sixty-one *sāvāna* months of 30 natural days each.

I again subjoin the fuller statements of *Garga*; first, regarding the *sāvāna* measure :

अहोरात्रात्मकं सौम्यं मासं च सावनं क्षृतम् ।
 अतश्चेतानि मासानि प्रकृतावीह सावनात् ॥
 ततः सिद्धाअहोरात्राक्षुद्राश्चाष्टयार्कजाः ।
 त्रिंशच्चाष्टादशमतं दिनानां च युगे क्षृतम् ॥
 मासत्रिंशदहोरात्रः पञ्चास्रं सावनं क्षृतम् ।
 अहोरात्रं क्षानां तु चतुर्विंशत्तत्तत्कम् ॥

Regarding the lunar measure :

द्विचययाभ्यां संभूतं चास्रं मासं च चन्द्रतः ।
 क्षृतं क्षुद्रमासानेन सावनेन विभाकरः ॥

अथ दक्षिणवाग्नाति स चाग्ने मास उच्यते ।
 तस्यार्धे पार्वकः पञ्चस्रष्टात्यस्रदशी तिथिः ॥
 प्रमासेन खवानां तु द्वाविंशं मतमुच्यते ।
 सोमस्याष्टादशमती युगे षष्ट्यधिका स्मृता ॥

And about the *nákshatra*-measure :

यावता ज्ञेयं कास्तेन भवति चित्रवाक्यकम् ।
 भुक्त इन्द्रः स चाग्ने मासस्यार्धे पञ्च उच्यते ॥
 चार्ध्यात्यस्रष्टात्यस्रदशं नाचक्षं दिनमुच्यते ।
 प्रमासेन खवानां तु द्वादशं मतमुच्यते ॥
 सप्तसप्तपष्टितमांशेन चास्त्रात्यरो खवः । *
 दशोत्तरं द्वे सप्तके युगमासैर्दिनैः स्मृतम् ॥

The next thing we want is a statement of the manner in which a day is subdivided. v. 38.

(A *nádiká*) consists of ten and a twentieth *kalás*, a *muhúrta* comprises two *nádikás*, a day has thirty (*nádikás*) or six hundred and three *kalás*."

With this we have to combine the statement made in verse 30, that one *kalá* comprises one hundred and twenty-four *káshṭhas* and that made in v. 39, that one *káshṭha* consists of five *aksharas*.

The measure of the *sávana* day, expressed in *kalás*, is given already in v. 38; the length of the *tithi* expressed in the same measure amounts to 593 $\frac{1}{4}$ (1830, the number of *sávana* days in a *yuga* being multiplied by 603, the number of *kalás* of one day, and the product being divided by 1860, the number of *tithis* in one *yuga*). The length of the *nákshatra* day,

* This verse is restored by conjecture only. The MSS. read : नास्त्रासप्तषष्ट्युत्तराजिगंवास्त्रा or : नास्त्रासप्तषष्ट्युत्तराजिगंवास्त्रात्य. Likewise they read in the preceding line : तु द्वाविंशं श. The latter has been emendated into द्वादशं by Prof. Weber already who remarks that द्वाविंशं is proved from calculation to be erroneous. This is quite true, but it does not go far enough, the length of a *nákshatra* day not being 112 *lavas* but 112 + $\frac{1}{4}$ *lavas*. The only thing which we may confidently look for even in the most ancient astronomical and mathematical works of India, is rigorous exactness in calculations of the above kind (a remark which we shall have to keep in eye in our attempts to reconstrue the meaning of the *Jyotisha*). Prof. Weber seems inclined to refer the सप्तपष्टि of our verse to the number of the sidereal months in one *yuga*. These are sixty-seven indeed; but the mentioning of the number of the months, which can easily be deduced from the stated number of the days, is of much smaller importance than the accurate statement of the length of the day. Thus the number of the lunar months also is not expressly stated by Garga. The corruption of the verse in question being very great the above emendation is of course only one of many we might adopt as far as the mere mode of expression is concerned; the sense would always have to be the same.

the thirtieth part of the *nákshatra* month = one periodical revolution of the moon, calculated in a corresponding manner, is 549 *kalás*. Let us now compare with this some of *Somákara's* statements. The first half of the obscure verse 21 : वाः पर्वभादान० he explains as stating the measure of the *tithi* to be fifty-six *nádikás* (or $562 \frac{1}{2}$ *kalás*) and the same sense he finds in the first *páda* of v. 39 : सप्तमं भयुक् सोमः, both explanations being founded on his supposing the number seven to mean seven certain divisions of time, which had been mentioned under the name of *bhánásáh*—parts of a constellation—in verse 15 and were said there to consist of eight parts or according to *Somákara*, eight *nádikás*. That *Somákara's* estimation of the duration of a *tithi* is much too short is manifest, and has been remarked by the editor of the *Jyotisha* already (p. 75) ; it is in contradiction not only with *Garga's* statements, as Prof. Weber notices, but with the elements of the *Jyotisha* itself. It might perhaps be imagined that this estimation refers not to the average *tithi* but a *tithi* which is shortened for some special reason ; but there is no mention made of such a shortening in any of the other verses of the *Jyotisha*. Leaving however v. 21 aside, we are able positively to show *Somákara's* mistake regarding v. 39. The words सप्तमं भयुक् सोमः he explains by स सोमः प्रकृतो भयुक् नक्षत्रवर्तिताः सप्तमं सप्तमं सप्तमं दिनं भयुक् इति वाक्येनः, according to which we should have to translate “the moon together with a *nakshatra* accomplishes a day consisting of seven parts (at 8 *nádikás* each).” Now firstly, the measure of a *tithi* having been fixed, according to *Somákara*, in v. 21 already, it would be utterly useless to repeat this statement here ; secondly, it does not appear why the conjunction of the moon with a *nakshatra* should be mentioned here, the *tithi* having nothing to do with that matter ; thirdly, सप्तमं cannot well mean “consisting of seven parts” but must be explained as “that which is joined with a septad.” The right explanation is doubtless as follows : The periodical revolution of the moon is performed in $30 \times 549 = 16470$ *kalás* (see above) ; 16470 divided by 27, the number of the *nakshatras*, gives us 610 *kalás* as the time during which the moon remains in one *nakshatra*. Now 610 *kalás* exceed by 7 *kalás* the length of a (*sávana*) day which amounts to 603 *kalás*. We have therefore simply to supply a word for day (either from verse 38 Y or from the “*dyúni*” of the second *páda* of 39 ; (I prefer the latter, a different verse preceding v. 39 in the *Rik* recension) and to translate “the moon remains in a *nakshatra* for one day plus seven *kalás*.” This translation is moreover demanded by the words immediately following : सूर्यो सूत्रे नक्षत्रे उक्तमिति (R. नक्षत्रमिति) तु पञ्चाङ्गः which undoubtedly state the length of the time during which the sun remains in one *nakshatra*. The reading of the *Rik* recension is clearly the right one ; for the sun passing through all 27 *nakshatras* in 366 days remains in one *nakshatra*

exactly $13\frac{1}{2}$ days. The reading of Y. does not afford any satisfactory sense; it is interesting only as a proof of the heavy corruptions which the text of the Jyotisha has sustained. Somákara's explanation of "uttamāni" is, owing to the bad state of the MSS., unintelligible; but that it cannot have any value appears from his stating that the sun remains in one nakshatra thirteen days only.

I proceed at once to the verse which follows next in the Yajus recension, not because the matter it treats of is akin to that of verse 39, but because it contains a similar dangerous corruption and again illustrates Somákara's untrustworthiness. The verse runs as follows :

यदुत्तरस्यायनतो गते स्याच्छेषं तथा दक्षिणतोऽयनस्य ।

तदेव षड्वा द्विमुष्ं विभक्तं सहाद्वयं स्याद्विषयप्रमाणम् ॥

Somákara's commentary on this verse, as far as it can be made out, is as follows :

उत्तरायणादारभ्य यद्वर्तं स्यात् यावद्विषयजातमतीतं भवेत् शेषं तथा दक्षिणतोऽयनस्य । एवमेव दक्षिणायने श्रुतं विचारयेत् । तदेव षड्वा द्विमुष्ं कुर्व्यादिति वाक्यशेषः । ततः षड्वा विभक्तं सहाद्वयं स्याद् द्विषयप्रमाणम् । एतदुक्तं भवति उदययने चतुर्विंशतिनाडिका एवकाच (?) द्वाविंशतिर्दिनं भवति । ततो माघे गते विंशत्यु दिवसेषु विंशद्द्विमुष्वाः षट्पर्वणि । ते च वर्षकान्तेषु (?) षट्पर्वटिका भवन्ति । पञ्च माघे (?) पञ्चविंशतिनाडिका ते च द्वादश । एवमेव सहाद्वयं स्याद्विषयप्रमाणम् । एवमेतयैव कालमया हयोर्मासयोरन्ये ततोऽप्यधिके द्वे नाडिके चतुरिंशते । विषयान्वाख्यः । एवं विभुवति विंशद्वाडिका दिनं भवति । उत्तरेष्वेतेनैव मासक्रमेण द्वात्रिंशद्वययेत् ।

The verse clearly contains a rule for finding the relative length of day and night for any nycthemeron during the year. The elements for this calculation are given to us in the well-known verse of the Jyotisha, which fixes the length of the shortest and the longest day of the year (v. 8) :

"The increase of the day and the decrease of the night during the northern progress of the sun is one prastha of water; the reverse is the case during the southern progress; a period of six muhúrtas (is the result) during one progress."

Therefore, the length of a nycthemeron being 30 muhúrtas (see above) the shortest day is twelve muhúrtas, the longest eighteen. Reasoning from these data only and not taking into account that in reality the day does not become longer by an equal portion at all times between the winter solstice and the summer solstice, we have the following simple calculation. The day increasing by six muhúrtas in one ayana = 183 days, it increases in one day by $\frac{6}{183} = \frac{2}{61}$ muhúrtas. Therefore, to find the length of any day between the winter solstice and the summer solstice, take the number of this day reckoning from the winter solstice and multiply it by two, divide the product by sixty-one and add the result to twelve, i. e., to the number of muhúrtas of the shortest day; the same rule applies to the days after the

summer solstice, only the process being presented as additive for all cases the number of the days has not to be reckoned from the past summer solstice, but from the coming winter solstice. From this it appears that we have to read in the second half of the verse तदेकवह्या instead of तदेव वह्या and to translate :

“What is passed of the northern progress and likewise what remains of the southern progress each (*viz.* the number of days in both cases) is to be multiplied by two, divided by sixty-one and added to twelve ; this is the measure of the day.”

I think it unnecessary to enter, after this, on a discussion of Somákara's explanation ; I only remark that here as in other cases he was probably prevented from seeing the right meaning of the rule by its very imperfection.

The estimation of the longest day at eighteen muhúrtas and of the shortest day at twelve muhúrtas, and the simple rule for finding the length of any day during the year appear to have generally prevailed in India, before the influence of Greek science began to make itself felt. We find them preserved in the Puráṇas, at a time when people very likely might have known better ; see, for instance, Wilson's Vishṇu Puráṇa, ed. by F. Hall, Vol. 2, p. 247. Likewise we meet with them in the chief astronomical treatise of the Jains, the Súrappannatti or Súrappajñapti, a summary of whose contents has been given by Prof. A. Weber in the tenth volume of the “Indische Studien”. There (pp. 264 ff.) the successive increase and decrease of the length of the day by $\frac{2}{3}$ muhúrtas is treated at length and explained according to the fundamental principles of the astronomical system of the Jains.

I may add here at once, that an identical rule about the increase and decrease of the day is mentioned in Varáha Mihira's Pancha Siddhántiká as given by the Paitámaha Siddhánta. I subjoin in the following the whole passage referring to this Siddhánta as it is found in the only copy of the Pancha Siddhántiká which is known up to the present time—that one discovered by Dr. Bühler—without attempting to emendate the text which is just in that place particularly incorrect.

रविग्रहिभेः पञ्चयुगं वर्षाणि पितामहोपदिष्टानि ।

अधिसासर्गिग्रहिनैश्चिरवसाजिषट्कार्का ॥ १ ॥

द्युगं शकेन्द्रकाद्यं पञ्चविंशत्यश्वेषवर्षाणाम् ।

युगं सावधिताद्यं कुर्याद्भुयुगं तद्वैदयान् ॥ २ ॥

न्यग्रन्धेषु युगे तिथिर्भेदात् न सावधिताद्यैः ।

दिग्गणनाभिः सप्तमिद्वयं ग्रहिनं धनिद्यायम् ॥ ३ ॥

ग्रान्ते पर्व यदा तदमेन्यथा तिथिः पूर्वा ।

चर्कमेवापि पाता द्युगे पञ्चान्वरं क्रतुभिः ॥ ४ ॥

इतिरनयाद्युत्तरयोः सप्तमं व्रतस्यमपि च साम्यम् ।

द्विगुं व्रतिरसमन्तं द्वादशशीनं दिवसमानम् ॥ १ ॥

इति पितामहविद्वान्ने द्वादशाध्यायः ॥०॥

Although the above passage is so utterly corrupt that it hardly contains one sound word, any body familiar with the text of the Jyotisha Vedānga will not fail to observe that the astronomical book quoted by Varāha Mihira as Pitāmaha Siddhānta must have been either the Jyotisha itself or a work very much like it. The first of the above verses teaches that five years compose a luni-solar cycle and that to thirty months one intercalary month has to be added. In the second verse it is mentioned that the dyugana of the yuga begins with the light half of the month Māgha. In the third verse Dhanishṭhā seems to be named as the first of the nakshatras and the "saptabhir ūnam" possibly refers to the passage of the Jyotisha which has been treated above "sasaptakam bhayuk somah." The first pāda of the fourth verse may have to be read: प्राग्दर्शे पर्वयुद्धा नदीत्तरा and thus we should gain a parallel passage to the second pāda of v. 17 of the Jyotisha: पूर्वार्धे पर्वसुत्तरा although the sense of both passages is obscure to me. On the other hand there is no doubt that the last verse contains the very same rule for calculating the length of a given day, which we have found in the Jyotisha. The posterior part of the first word we probably have to alter into •रयनस्योत्तरतो (or •रयनादुत्तरतो), corresponding to the उत्तरस्यायनतो of the Jyotisha and to connect with व्रत• while सप्तमं has to be changed into सप्तमं; in the second half-verse we have of course to read द्विगुं व्रतिरसमन्तं. We may then translate—abstracting from an emendation of the second part of व्रतस्यमपि which seems to contain some word expressing: day —: what has passed of the northern ayana, taken as positive (or additive; सप्तम्) and in the same way what has passed of the southern ayana, being taken as negative (or subtractive; ऋणम्) is to be multiplied by two and divided by sixty-one; the result is the measure of the day less twelve (i. e., twelve muhūrtas have to be added to the result in order to get the measure of the given day).

Regarding the disputed point whether the rule fixing the length of the shortest and longest days of the year has been borrowed by the Indians from some foreign source, for instance from Babylon, or sprung up independently on Indian soil, I am entirely of the opinion of Prof. Whitney who sees no sufficient reason for supposing the rule to be an imported one. It is true that the rule agrees with the facts only for the extreme north-west corner of India; but it is approximately true for a much greater part of India, and that an ancient rule—which the rule in question doubtless is—agrees best with the actual circumstances existing in the North West of India is after all just what we should expect.

I proceed now to those verses which contain statements about the position of the moon at the different periods of the year. We have at first to consider v. 10.

बहुस्वदा भवोऽयं नि०

This verse contains an enumeration of the nakshatras (or rather of the divinities presiding over the nakshatras) in which the moon stands at the beginning of the ten ayanas of the yuga. The commentator quotes a long passage from Garga which contains the same statements expressed more lucidly and circumstantially, so that no doubt can remain about the real meaning of the verse. The ten nakshatras answering to the divinities enumerated are, according to vs. 32—34 of the Jyotisha : śravishthá, chitrá, árdra, púrva proshthapadá, anurádha, śśleshá, ásvayuj, púrváśhádhá, úttara-phálguní, rohiṇi. The editor of the Jyotisha had, in his remarks on our verse (p. 33) expressed his desire of a competent person (*viz.* an astronomer) examining the statements made in it and ascertaining whether they agree with the actual state of the case. The wished for examination was, on the request of Prof. M. Müller, made by Prof. W. F. Donkin, and his note on the verse is appended to Prof. M. Müller's preface to the fourth volume of the large edition of the Rik-Samhitá. The question was, as it appears, hardly of such a nature as to require the skill of a professional mathematician and astronomer ; at any rate before asking if the statements of the Jyotisha agree with reality, it ought simply to have been asked if they agree with or are deducible from the elements of the Jyotisha ; if this is strictly the case, they will of course participate in the imperfections of these elements and cannot possibly be in perfect harmony with reality. Prof. Donkin naturally proceeded in this manner. Sixty-seven sidereal revolutions of the moon being considered equal to five solar years, one ayana is equal to $6 \frac{1}{5}$ revolutions of the moon, or 6×27 nakshatras plus $\frac{27.7}{10} =$

$18 \frac{7}{10} = 18 \frac{14}{20}$ nakshatras. The moon is therefore at the end of each ayana $18 \frac{14}{20}$ nakshatras in advance of the place she occupied at its beginning, and when examining the list of the twenty-seven nakshatras we find that her places calculated according to this rate of progress agree with the statements made in the Jyotisha and by Garga. As the Jyotisha only speaks of the nakshatras in general without stating in what points of them the moon is supposed to stand, there would seem to remain some space for irregularities in the moon's motion ; but against such a supposition may be brought forward at least one of Garga's express statements, *viz.* that at the beginning of the third dakshináyana sun and moon stand together in the middle of śślesha (बभ्रवश्च निवर्तेत शुक्लस्य प्रवने तिथौ चन्द्रावौऽप्यं शुक्लपक्षां चापौर्णे) ; in the exact middle of that nakshatra the moon can only stand

when the sum of her progress during the five preceding ayanas is equal to $5 \times 18 \frac{1}{2}$ nakshatras. And the fact of the sum of her progress at the end of each period of $2\frac{1}{2}$ years remaining always the same goes of course far to prove the supposed thorough uniformity of her progress; for what should be the inequalities which regularly disappear or destroy each other at the end of the stated period?

We may therefore assume that the author of the Jyotisha was either not acquainted with the irregularities of the course of the moon which are taken into account by the later Indian astronomers, viz. the irregularities produced by the position and the revolution of the line of apsides of the sun and moon, or, at least did not make a practical use of them for his calculations. Keeping this in view, let us now consider a point which was undoubtedly of primary importance in the eyes of a vedic Astronomer, viz. the question in which points of the circle of the nakshatras full moon and new moon are taking place during the whole quinquennial cycle.

The yuga being assumed to contain 67 periodical lunar (nákshatra) months and 62 synodical lunar (chándra) months, one chándra month is equal to $\frac{67}{62} = 1 \frac{5}{62}$ nákshatra months. Consequently, the moon passing in one nákshatra month through 27 nakshatras, passes in one chándra month through $27 + \frac{5 \times 27}{62} = 29 \frac{11}{62}$ nakshatras and in one paksha (lunar half-month) through $14 \frac{11}{124}$ nakshatras. Full moon is therefore always separated from new moon and again new moon from full moon by the last mentioned quantity. On this ground I have drawn up the following list giving the places where all the hundred and twenty-four parvans (62 full moons and 62 new moons) of the yuga take place. It begins of course with the new moon marking the beginning of the yuga, which takes place at the beginning of śravishthá or end of śravana. The first column gives the new moons, the second one the full moons.

- | | |
|--|----------------------------------|
| 1. $\frac{124}{124}$ śravana = $\frac{0}{124}$ śravishthá. | 1. $\frac{73}{124}$ maghá. |
| 2. $\frac{22}{124}$ púrvabhádrap. | 2. $\frac{95}{124}$ uttaraphálg. |
| 3. $\frac{44}{124}$ revatí. | 3. $\frac{117}{124}$ chitrá. |
| 4. $\frac{66}{124}$ bharaní. | 4. $\frac{15}{124}$ anurádhá. |
| 5. $\frac{88}{124}$ rohiní. | 5. $\frac{37}{124}$ mûla. |
| 6. $\frac{110}{124}$ árdrá. | 6. $\frac{59}{124}$ uttaráshádhá |

- | | |
|-------------------------------------|------------------------------------|
| 7. $\frac{8}{124}$ śśleshá. | 7. $\frac{81}{124}$ śravishṭhá. |
| 8. $\frac{30}{124}$ púrvaphálg. | 8. $\frac{103}{124}$ púrvabhádrap. |
| 9. $\frac{52}{124}$ hasta. | 9. $\frac{1}{124}$ ásviní. |
| 10. $\frac{74}{124}$ svatí. | 10. $\frac{23}{124}$ kṛittiká. |
| 11. $\frac{96}{124}$ anurádhá. | 11. $\frac{45}{124}$ mṛigaśiras. |
| 12. $\frac{118}{124}$ mûla. | 12. $\frac{67}{124}$ punarvasu. |
| 13. $\frac{16}{124}$ śravaṇa. | 13. $\frac{89}{124}$ śśleshá. |
| 14. $\frac{38}{124}$ śatabhishaj. | 14. $\frac{111}{124}$ púrvaphálg. |
| 15. $\frac{60}{124}$ uttarabhádrap. | 15. $\frac{9}{124}$ chitrá. |
| 16. $\frac{82}{124}$ ásviní. | 16. $\frac{31}{124}$ viśákhá. |
| 17. $\frac{104}{124}$ kṛittiká. | 17. $\frac{53}{124}$ jyeshṭhá. |
| 18. $\frac{2}{124}$ árdra. | 18. $\frac{75}{124}$ púrvásháḍhá. |
| 19. $\frac{24}{124}$ pushya. | 19. $\frac{97}{124}$ śravaṇa. |
| 20. $\frac{46}{124}$ maghá. | 20. $\frac{119}{124}$ śatabhishaj. |
| 21. $\frac{68}{124}$ uttaraphálg. | 21. $\frac{17}{124}$ revatí. |
| 22. $\frac{90}{124}$ chitrá. | 22. $\frac{39}{124}$ bharaṇí. |
| 23. $\frac{112}{124}$ viśákhá. | 23. $\frac{61}{124}$ rohiṇí. |
| 24. $\frac{10}{124}$ mûla. | 24. $\frac{83}{124}$ árdra. |
| 25. $\frac{82}{124}$ uttarásháḍhá. | 25. $\frac{105}{124}$ pushya. |
| 26. $\frac{54}{124}$ śravishṭhá. | 26. $\frac{3}{124}$ púrvaphálg. |
| 27. $\frac{76}{124}$ púrvabhádr. | 27. $\frac{25}{124}$ hasta. |

28. $\frac{98}{124}$ revatī.	28. $\frac{47}{124}$ svatī.
29. $\frac{120}{124}$ bharapī.	29. $\frac{69}{124}$ anurādhā.
30. $\frac{18}{124}$ mṛigaśīras.	30. $\frac{91}{124}$ mūla.
31. $\frac{40}{124}$ punarvasu.	31. $\frac{113}{124}$ uttarāśādhā.
32. $\frac{62}{124}$ āśleshā.	32. $\frac{11}{124}$ śatabhishaj.
33. $\frac{84}{124}$ pūrvaphal.	33. $\frac{33}{124}$ uttarabhādrap.
34. $\frac{106}{124}$ hasta.	34. $\frac{55}{124}$ āśvinī.
35. $\frac{4}{124}$ viśākhā.	35. $\frac{77}{124}$ kṛittikā.
36. $\frac{26}{124}$ jyeshthā.	36. $\frac{99}{124}$ mṛigaśīras.
37. $\frac{48}{124}$ pūrvāśādhā.	37. $\frac{121}{124}$ punarvasu.
38. $\frac{70}{124}$ śravaṇa.	38. $\frac{19}{124}$ maghā.
39. $\frac{92}{124}$ śatabhishaj.	39. $\frac{41}{124}$ uttaraphālg.
40. $\frac{114}{124}$ uttarabhdr.	40. $\frac{63}{124}$ chitrā.
41. $\frac{12}{124}$ bharapī.	41. $\frac{85}{124}$ viśākhā.
42. $\frac{34}{124}$ rohiṇī.	42. $\frac{107}{124}$ jyeshthā.
43. $\frac{56}{124}$ ārdra.	43. $\frac{5}{124}$ uttarāśādhā.
44. $\frac{78}{124}$ pushya.	44. $\frac{27}{124}$ śravishthā.
45. $\frac{100}{124}$ maghā.	45. $\frac{49}{124}$ pūrvabhādrap.
46. $\frac{122}{124}$ uttaraphālg.	46. $\frac{71}{124}$ revatī.
47. $\frac{20}{124}$ svatī.	47. $\frac{93}{124}$ bharapī.
48. $\frac{42}{124}$ anurādhā.	48. $\frac{115}{124}$ rohiṇī.

49. $\frac{64}{124}$ mūla.	49. $\frac{18}{124}$ punarvasu.
50. $\frac{86}{124}$ uttarāśhāḍhā.	50. $\frac{35}{124}$ pūrvaphālg.
51. $\frac{108}{124}$ śravishṭhā.	51. $\frac{57}{124}$ pūrvaphālg.
52. $\frac{6}{124}$ uttarabhādrap.	52. $\frac{79}{124}$ hasta.
53. $\frac{28}{124}$ āsvinī.	53. $\frac{101}{124}$ svātī.
54. $\frac{50}{124}$ kṛittikā.	54. $\frac{123}{124}$ anurādhā.
55. $\frac{72}{124}$ mṛigaśīras.	55. $\frac{21}{124}$ pūrvāśhāḍhā.
56. $\frac{94}{124}$ punarvasu.	56. $\frac{43}{124}$ śravaṇa.
57. $\frac{116}{124}$ āśleshā.	57. $\frac{65}{124}$ śatabhishaj.
58. $\frac{14}{124}$ uttaraphālg.	58. $\frac{87}{124}$ uttarabhādrap.
59. $\frac{86}{124}$ chitrā.	59. $\frac{109}{124}$ āsvinī.
60. $\frac{58}{124}$ viśākhā.	60. $\frac{7}{124}$ rohini.
61. $\frac{80}{124}$ jyeshṭhā.	61. $\frac{29}{124}$ ārdra.
62. $\frac{102}{124}$ pūrvāśhāḍhā.	62. $\frac{51}{124}$ pushya.

Adding to the last full moon $14 \frac{13}{124}$, we get again $1 \frac{13}{124}$ śravaṇa, the first new moon of the next following yuga.

We must now look about if there can be found in the Jyotisha itself any traces indicating that its author acknowledged a list of the same nature as that given above. Our attention will naturally direct itself to the enigmatical eighteenth verse which according to the commentator contains an enumeration of the nakshatras in which a certain number of full moons take place. The twenty-seven disconnected syllables of which the verse consists are doubtless meant to represent the twenty-seven nakshatras, each syllable being taken either from the name of the nakshatra itself or from the name of the divinity presiding over it. The following is a list of the nakshatras arranged in the order implied in the verse :

- | | |
|-------------------|-------------------|
| 1. āsvinī. | 15. anurādhā. |
| 2. ārdra. | 16. śravaṇa. |
| 3. pūrvaphālg. | 17. revatī. |
| 4. viśākhā. | 18. mṛigaśīras. |
| 5. uttarāśādhā. | 19. maghā. |
| 6. uttarabhādrap. | 20. svatī. |
| 7. rohiṇī. | 21. pūrvāśādhā. |
| 8. āśleṣhā. | 22. pūrvabhādrap. |
| 9. chitrā. | 23. kṛittikā. |
| 10. mūla. | 24. pushya. |
| 11. śatabhishaj. | 25. hasta. |
| 12. bharanī. | 26. jyeshthā. |
| 13. punarvasu. | 27. āravishthā. |
| 14. uttaraphālg. | |

For what purpose now are the twenty-seven nakshatras enumerated in the above order ? Somākara's commentary on the verse is in all manuscripts so corrupt that it is impossible to give it in extenso or indeed even to make out its drift in many places ; it is however apparent what was his view concerning the order of succession of the nakshatras. He supposes that the author of the Jyotisha intended to indicate in what nakshatras the full moons during the quinquennial cycle take place, but, instead of giving the nakshatras for all, only named those of every second full moon. Thus the six first mentioned nakshatras are said to represent six out of the twelve full moons of the first year, the five following ones five of the full moons of the second year, etc. Several of the difficulties arising from this explanation have already been pointed out by the editor of the Jyotisha ; the most important is that the number of the full moons of a yuga is sixty-two or at least, if no account be taken of the two intercalary lunar months, sixty, and that we should therefore expect to see the nakshatras of at least thirty full moons stated. But there are other objections of a graver character. For if we compare the places of the full moons which would result from Somākara's explanation with the places as given in the list printed above, we find that they agree only for a part. The first full moon-nakshatra of Somākara, *viz.* āsvinī (āsvayujau), belonging to the month āsvina agrees with that given in the list (the ninth) ; but the second one does not agree, the full moon of the eleventh month mārḡaśīrsha taking place not, as Somākara says, in ārdra but in mṛigaśīras. In the same way the full moon of Phālguna takes place not in pūrvaphālgunī (bhaga) but in uttaraphālgunī, the full moon of vaiśākhā not in viśākhā but in anurādhā, and so on through the whole list. If somebody should object in favour of Somākara, that the fault of this discrepancy lies with my list, I should answer him that the *onus probandi* lies with him ; the list is in strict accordance with the recog-

nised elements of the Jyotisha and as long as no other elements can be pointed out as having been overlooked by me, it must be considered valid. But in reality the list is not only not invalidated, but on the contrary corroborated by the very verse we are speaking of at present. The following short list will set the matter into a clear light :

The 9th full moon	takes place in	$\frac{1}{124}$	ásviní.
The 18th new moon	" " "	$\frac{2}{124}$	árdrá.
The 26th full moon	" " "	$\frac{3}{124}$	púrvaphálg.
The 35th new moon	" " "	$\frac{4}{124}$	visákhá.
The 43rd full moon	" " "	$\frac{5}{124}$	uttaráshádhá.
The 52nd new moon	" " "	$\frac{6}{124}$	uttarabhádrap.
The 60th full moon	" " "	$\frac{7}{124}$	rohini.
The 7th new moon	" " "	$\frac{8}{124}$	ásleshá.
The 15th full moon	" " "	$\frac{9}{124}$	chitrá.
The 24th new moon	" " "	$\frac{10}{124}$	múla.
The 32nd full moon	" " "	$\frac{11}{124}$	śatabhishaj.
The 41st new moon	" " "	$\frac{12}{124}$	bharaní.
The 49th full moon	" " "	$\frac{13}{124}$	punarvasu.
The 58th new moon	" " "	$\frac{14}{124}$	uttaraphálg.
The 4th full moon	" " "	$\frac{15}{124}$	anurádhá.
The 13th new moon	" " "	$\frac{16}{124}$	śravana.
The 21st full moon	" " "	$\frac{17}{124}$	revatí.
The 30th new moon	" " "	$\frac{18}{124}$	mṛigaśíras.

The 38th full moon takes place in	$\frac{19}{124}$	maghá.
The 47th new moon " " "	$\frac{20}{124}$	svatí.
The 55th full moon, " " "	$\frac{21}{124}$	púrvásháḍhá.
The 2nd new moon " " "	$\frac{22}{124}$	púrvabhádr.
The 10th full moon " " "	$\frac{23}{124}$	kṛittiká.
The 19th new moon " " "	$\frac{24}{124}$	pushya.
The 27th full moon " " "	$\frac{25}{124}$	hasta.
The 36th new moon " " "	$\frac{26}{124}$	jyeshthá.
The 44th full moon " " "	$\frac{27}{124}$	áravishthá.

From comparing this list with the verse of the *Jyotisha*, the purport of the latter becomes manifest at once. The list begins with that nakshatra in the first one hundred and twenty-fourth part of which a parvan takes place, proceeds to that in the second $\frac{1}{124}$ of which the same takes place, and so on up to $\frac{27}{124}$, so that all nakshatras are comprised in the list. If we turn back to the complete list of all hundred and twenty-four parvans given above, we observe that all the numbers form regular progressions; it was therefore not difficult to lay down a simple rule, teaching at what place in a certain nakshatra parvans would take place after the place of the first parvan had been named. If such a rule is really hidden somewhere in the obscure verses of the *Jyotisha*, I am unable to say; possibly it might have been left to the ingeniousness of the student to find out the required law. Nor am I able to explain by what principle the author of the *Jyotisha* was guided in selecting the syllables which represent the names of the twenty-seven nakshatras. Doubtless he had his good reasons for taking sometimes a syllable of the nakshatra's name, and sometimes a syllable of the name of the divinity presiding over the nakshatra, and again for taking either the first or the second or the third, etc., syllables of the names. Somákara's explanation is corrupt and obscure, and seems besides not entitled to much regard since, as shown above, he is utterly wrong regarding the order in which the nakshatras are enumerated. I will only remark that after it had been ascertained in what part of a nakshatra the parvan takes place, the next important point would have been to find out at what time of the day the half month is finished, for thereon depends the fixing of the time for the

darśapūṛṇamāsa sacrifices. Possibly the selection of the syllables is connected with this point; I have, however, not succeeded in discovering the exact relation.

Prof. Weber raises the question (p. 69) if the verse explained above may be used for deciding whether the series of the nakshatras acknowledged by the author of the Jyotisha begins with Kṛittikā or with Āśvinī; the explanation given by me precludes of course the question entirely.

From the preceding considerations it appears that the author of the Jyotisha must have imagined each nakshatra as divided into one hundred and twenty-four parts. A further argument for this division as well as for a sub-division of the one hundred and twenty parts is to be drawn from the divisions of time which are made use of in the Jyotisha. These latter have been stated above; a nycthemeron is divided into thirty muhūrtas, a muhūrta into two nādikās, a nādikā into ten and a twentieth kalās, a kalā into one hundred and twenty-four káshthās, a káshthā into five aksharas. The great variety of sub-divisions of time employed in Indian astronomical works is well known, the only invariable element appears to have been the division of a day into thirty muhūrtas or sixty nādikās. Now, the system of sub-division of the nādikā being left to the choice of the individual astronomers they will naturally have selected those fractions of the nādikā which were to them of the comparatively greatest use in their calculations. What sub-divisions these are depends of course in each individual case on the celestial objects and motions which enter into the astronomer's calculations and on the view he takes of their relative importance. Thus we have seen above from Garga's exposition of the four measures of time that he divided the sávana day into one hundred and twenty-four lavas, consequently the nādikā (although the latter is not mentioned in the quoted extracts) into $2\frac{1}{2}$ lavas. This division enabled him to express the measure of the sávana day, of the tithi and of the solar day without using fractions, the first comprising, as stated, 124 lavas, the second 122, the third 126. And the lava being sub-divided into fifteen parts (लवः पञ्चदशधा the name of this sub-division is not given) made it possible to express the measure of the nādikā without fractions. An analogous example is the division of one angula into thirty-four tilas, which occurs in Baudháyana's Śulvasūtra (see this Journal for 1875) and which enables us to express the relative length of the side and the diagonal of a square without making use of fractions. The same applies to the measures of time used in the Jyotisha. That quite a different value could be attached to the terms "kalā", "káshthā", etc., appears among other instances from the passage of Parásara quoted by Bhaṭṭotpala in his commentary on Varáhamihira's Bṛihat Samhitā, which is referred to by Prof. Weber (p. 105); according to it Parásara divided the nādikā into ten kalās, the kalā into ten káshthās, and the

kāshthā (omitting several intermediate divisions) into eighty nimeshas or aksharas. Other values are given to kalā, kāshthā, etc., in other places.

Now the Jyotisha begins with the apparently very inconvenient division of the nāḍikā into $10 \frac{1}{10}$ kalās. But this division, besides enabling us to express the duration of at least the sāvana and the nākshatra day in whole numbers (603 and 549), allows of our doing the same for the period during which the moon remains in one nakshatra, the length of which period is, as we have seen above, 610 kalās. This is of course of primary importance for a work of the character of the Jyotisha which chiefly treats of the moon's revolution through the circle of the nakshatras. Further we have seen that the nature of the quinquennial yuga necessarily led to the division of each nakshatra into one hundred and twenty-four parts; this division of space suggested in its turn a new division of time, viz. that of the kalā into one hundred and twenty-four kāshthās. The moon passing through one nakshatra in 610 kalās passes through its hundred twenty-fourth part in 610 kāshthās. At the same time the kāshthā helps us to a convenient expression for another period which is of first rate importance in the system of the Jyotisha, viz. that of the duration of a tithi, $593 \frac{1}{4}$ kalās being equal to 593 kalās, 84 kāshthās.

Considerations of a similar nature lead us to understand the use of the sub-division of the kāshthā into five aksharas. After having established divisions of space and time convenient for expressing the motion of the moon, others were wanted whereby to express the relation of her motion to that of the sun. The moon making sixty-seven revolutions while the sun makes five, the sun passes through $\frac{1}{7}$ of a nakshatra while the moon passes through a whole one. Now, in order to find an easy expression for this relation, the simplest method would of course have been to divide each nakshatra into sixty-seven parts; but this was no longer possible, the nakshatras being already, for more cogent reasons, divided into one hundred and twenty-four parts each. It was therefore necessary to look out for a sub-division of the one hundred and twenty-four parts of the nakshatra which would make a provision for the above stated want, and the first practicable sub-division which presented itself was that of each one hundred and twenty-fourth part into five parts or of the whole nakshatra into six hundred and twenty parts. For while the moon passes through sixty-seven out of the six hundred and twenty parts, the sun passes exactly through five of them. This sub-division of space again called for a corresponding sub-division of time, and thus the kāshthā was divided into five aksharas. The moon remains in a whole nakshatra 610 kalās, in $\frac{1}{12}$ of a nakshatra 610 kāshthās, in $\frac{1}{12}$ of a nakshatra 610 aksharas; 8174 kalās or kāshthās or aksharas would be the corresponding periods for the sun. Another important advantage of the division of a nakshatra in 620 parts was that it allowed of expressing in

whole numbers the space passed over by the moon during one tithi, which amounts to 603 of the 620 parts of a nakshatra. And in the same time, *viz.* in the duration of a tithi, the sun advanced just forty-five such parts. I will just venture on mentioning that a reference to these forty-five parts is perhaps contained in v. 26. There some manuscripts read not “navabhir” but “navatim”, and Somákara explains “navatibhir”; if we adopt one of these latter readings, the verse directs us to divide the “súryarksha-bhágán” by ninety and then to multiply the result by two, which is the same thing as dividing them by forty-five. This is, however, only a conjecture, and I am unable to give a satisfactory translation of the verse.

Let us now turn to the verses referring to the *adhimásas*. The *yuga* containing sixty-two lunar months to sixty solar months two of the lunar months had to be treated as excessive (*adhimása*). To this arrangement manifestly refers v. 37, although all its words are not quite clear. The editor of the *Jyotisha* hesitatingly renders the first word by “two less”, pointing out at the same time that Somákara seems to explain “*dvi*” by “*dinam*” (the words of the latter are: द्यूनं द्विद्विमासेन प्रत्येकं दिनं द्वापदेन मासेन हल्लेति); the latter explanation really appears to be the right one. That the word “*dvi*”, strange as it may appear, is used in the sense of “day” in several passages of the *Jyotisha* cannot be doubted (cf. p. 5 of Prof. Weber’s edition), and if we take it in that sense, the verse may be translated as follows: “a day diminished by its sixty-second part is to be deducted from the sun (the solar measure), etc.” A (*sávana*) day of 603 *kalás* diminished by its sixty-second part ($9 \frac{4}{5}$) equals $593 \frac{1}{5}$ *kalás*, which is the length of a tithi, and thirty solar days being equal to thirty-one tithis, the verse apparently states in what manner the difference of solar and lunar time sums itself up. The word “*sapárvanam*” or “*saparvanah*” must therefore express in some manner the period during which the mentioned difference amounts to one tithi; it may perhaps be translated “at each parvan”, parvan denoting either the new moon parvan or the full moon parvan only. (Prof. Weber is inclined to refer the “*dvi*” in *dvyúnam* to the two lavas which constitute the difference between Garga’s lunar day and *sávana* day; but this is impossible for two reasons; firstly, the division of the day into lavas is not made use of in the *Jyotisha*, and secondly, the difference necessitating the establishment of two *adhimásas* is not between lunar time and *sávana* time, but between lunar time and solar time, 1860 tithis being equal to 1800 solar days). The second half of the verse presents no difficulties” produced by which there are formed in addition two excessive months in the middle and at the end (of the *yuga*).” The thing was therefore managed in this way that the thirty-first and the sixty-second lunation of the *yuga* were not counted but combined with the following ones into one month. It is well known that the advanced Indian astro-

mony of a later period effects the agreement between lunar and solar time in a similar way ; basing however on more exact datas regarding the revolutions of the sun and the moon it does of course not pass over every thirty-first lunation.

To the question about the *adhimāsa* another verse of the Jyotisha also seems to refer, *viz.* verse 12, of which Somākara gives a very peculiar explanation, founded on his view of the meaning of the word *pāda*.

The latter he supposes to signify the fourth part of the time which is required for the performance of the *darśapūrṇamāsa* sacrifices and which, according to him, is itself called "parvan" in different places of the Jyotisha ; the duration of this fourth part is thirty-one, *viz.* *nādikās*. The sense of the verse is therefore, according to him, as follows "if the parvan (the lunar half month) is diminished, (the diminution) is in (*i. e.* does not exceed) a *pāda*, *i. e.* the time of thirty-one *nādikās*." By this diminution he seems to understand the difference of *sāvāna* and lunar time. But, as Prof. Weber has already pointed out, a statement of this nature would be perfectly useless, since the difference between the two measures during a lunar half month amounts to $\frac{1}{4}$ of a *sāvāna* day only and therefore of course does not exceed 81 *nādikās*, being in fact less than half that amount. Prof. Weber would therefore prefer to take parvan as meaning the whole lunar month ; but even on this supposition the statement of the verse would be of a strange indefiniteness ; why say that the difference between lunar and *sāvāna* time in the course of one lunar month amounts to less than $\frac{1}{4}$ of a *sāvāna* day when it actually amounts to $\frac{1}{4}$ and when it was very easy to calculate the latter exact amount from the fundamental data of the Jyotisha ? Besides, it appears to me that we have no right at all to supply the word *nādikā* in this verse as well as in many other verses where Somākara makes use of it. It seems to me that the simplest explanation of the verse would be the following "if a parvan is to be deducted (for the sake of establishing harmony between lunar and solar time) it is to be done at a quarter (*viz.* of all parvans) ; and such a quarter comprises thirty-one (*viz.* parvans, the whole yuga containing one hundred and twenty-four parvans)." So that the verse is only another statement of the fact that each sixty-second lunar month is to be left out *i. e.* not to be counted. I pass at once to v. 30, where the word *pāda* again occurs (in the compound *catuspādī*). The verse states the number of the sub-divisions of the yuga according to the different measures of time. The first quarter of the verse is obscure in spite of Somākara offering an explanation. He combines the two first *pādas* and interprets them as follows :

यत्प्राग् यौत्स्यमयमुद्गमयनायुक्तं तद्विषयस्य यमे समसायनानि पञ्चविंशं व्रतमेवेन
चतुर्विंशं वा भवतीति वाक्यमेव । चन्द्रमासापेक्षया प्रतिमासं द्वे द्वे इत्येतत् यतश्चन्द्रमासाः
पञ्चविंशकं भवन्ति ।

That by "ayanāny risheḥ" we have to understand sidereal (nākshatra) half months (so called from analogy to the ayanas of the sun) cannot be doubted; but it is impossible to state their number as being either one hundred and thirty-five or one hundred and thirty-four, since the yuga always contains sixty-seven nākshatra months only. The admission of an alternative between the two numbers would in fact be subversive of the whole system of the Jyotisha. I am not able myself to give a satisfactory explanation of the first páda, but at any rate the second páda must be separated from it and translated: the ayanas of the moon *i. e.* the sidereal half months are one less (*viz.* than one hundred and thirty-five) *i. e.* one hundred and thirty-four. When we come to read after this something about parvans, we naturally expect a statement of their number too, and I think that the third páda means nothing else than "the parvans are a tetrad of pádas", *i. e.* (a páda having been said above to be equal to thirty-one) are one hundred and twenty-four in number; which agrees of course with the datas of the Jyotisha. Prof. Weber takes parvan in this passage as meaning the holy time at each parvan and páda as meaning the fourth part of that time, equal to thirty-one nādikās (in accordance with Somákara's explanation of v. 12) and translates: the parvans have four quarters, *i. e.* last 124 nādikās; but this interpretation is certainly less simple than the one given above and is not even countenanced by the commentator, whose remarks on the passage are: पादविंशत्यु सैकिकेत्युक्तम् । तेषां चतुष्पादी चत्वारः पादाश्चतुर्विंशं व्रतमित्यर्थः । केषां पर्वेषाम् । सर्वेषामाणां । यथादधिकमासाणां सद्य तच्च तच्च द्वापडिमौसास्त्रादेतेषां तच्च समस्तम् ।

I have to add only two short remarks. In v. 5 (of those verses which are found in the Rik-recension only), we must read पौषमासी च पौषशीम् instead of पौषी चपौषशीम्. The verse contains a statement of the dates of the equinoxes during the five years of the yuga, and a calculation of these dates according to the elements of the Jyotisha shows the necessity of the emendation. V. 16 contains the words पौलस्त्येऽङ्गने which Somákara explains by पौलस्त्यस्य ङने. There is, however, no authority for taking the word "Paulastya" to be a name of the moon, while Pulastya is mentioned as father of Agastya in the Vishnupurāṇa. The star Agastya (Canopus) is, as it is well known, frequently mentioned in the earliest Indian astronomical treatises, and, as it is visible in Northern India only during a part of the year, the verse of the Jyotisha seems to state that something—although it is obscure what—is taking place during that part of the year in which Agastya is not visible.

A great part of the Jyotisha remains unexplained; vv. 11, 13—17, 19—23, 25—27, 29, 41 especially are still quite obscure in spite of Somákara's attempts at elucidation. It may be expected that, should the corresponding parts of the Garga-samhitá be recovered, light would fall from

them on the obscurities which baffle us at present. I do not however think that anything new would be added to our knowledge of the elements of the Jyotisha. The latter seem to contain nothing but the doctrine about the yuga consisting of a certain number of months of the different kinds, the statement regarding the coincidence of the yuga's beginning with the winter solstice and the new moon of Māgha, the new moon taking place in the first point of śravishthā, and the rule stating the duration of the longest and shortest days together with the regular increase and decrease of the day during the whole year. All the remainder of the Jyotisha apparently contains nothing but deductions from these elements and is therefore of a secondary interest only.

Translations from the Hamāseh and the Aghānī.—By
C. J. LYALL, C. S.

I.

Qureyṭ son of Uneyf, of the Bel-'Ambar.

Certain men of the Benū Sheybān had fallen upon his herds and carried off thirty camels; whereon he asked help from his kin of the Bel-'Ambar, but they helped him not. Then he betook himself to the men of Māzin, and a company of them went forth with him and drove away a hundred camels of the herds of Sheybān and gave them to him, and guarded him until he came again to his tribe. And he said—

بَنُو اللَّقِيطَةِ مِنْ ذُهْلِ ابْنِ شَيْبَانَا عِنْدَ الْحَفِيطَةِ إِنْ ذُو لُوتَةٍ لَنَا طَارُوا إِلَيْهِ زَرَافَاتٍ وَوُحْدَانَا فِي النَّائِبَاتِ عَلَى مَا قَالَ بُرْهَانَا لَيْسُوا مِنَ الشَّرِّفِي شَيْءٍ وَإِنْ هَانَا وَمِنْ إِسَاءَةِ أَهْلِ السُّرِّ أَحْسَانَا سَوَاهُمْ مِنْ جَمِيعِ النَّاسِ إِنْسَانَا شَدُّوا الْإِغَارَةَ فُرْسَانًا وَرُكْبَانَا	لَوْ كُنْتُ مِنْ مَازِنٍ لَمْ تَسْتَبِجْ أَبْلِي إِذَا لَقَامَ بِنَصْرَى مَعْشَرُ خَشْنِ قَوْمٍ إِذَا الشَّرُّ أَبْدَى نَاجِدِيهِ لَهُمْ لَا يَسْأَلُونَ أَخَاهُمْ حِينَ يَنْدَبُهُمْ لَكِنَّ قَوْمِي وَإِنْ كَانُوا ذَرَى عَدَدٍ يَجْزُونَ مِنْ ظَلَمِ أَهْلِ الظُّلَمِ مَغْفِرَةً كَانَ رَبِّكَ لَمْ يَخْلُقْ لِخَشْيَتِهِ فَلَيْتَ لِي بِهِمْ قَوْمًا إِذَا رُكِبُوا
--	--

Had I been a man of Máxin, there had not plundered my herds
the sons of the Child of the Dust, Duhl son of Sheybán !
There had straightway arisen to help me a heavy-handed kin,
good smiters when help is needed, though the feeble bend to the blow :

**Men who, when Evil bares before them his hindmost teeth,
fly gaily to meet him, in companies or alone.**

They ask not their brother, when he lays before them his wrong
in his trouble, to give them proof of the truth of what he says.

5 But as for my people, though their number be not small,
they are good for nought against evil, however light it be.

They requite with forgiveness the wrong of those that do them wrong,
and the evil deeds of the evil they meet with kindness and love ;

As though thy Lord had created among the tribes of men
themselves alone to fear Him, and never one man more.

Would that I had in their stead a folk who, when they ride forth,
strike swiftly and hard, on horse or on camel borne!

NOTES.

The measure is the second form of the *besit*, and is thus scanned :—

0-0-|00-|--0-|00-|0-0-|00-|--0-|--

This poem is the first of the *Ḥamāseh*, and fitly holds that place: no better epitome of the national character of the ancient Arab could be found than its third verse.

v. 1. The Benû Mâzin and the Benu-l-'Ambar (or Bel-'Ambar) were both sub-tribes of Temim. Duhl son of Sheybân was the family name of a great sub-division of the tribe of Bekr son of Wâ'il.

"The Child of the Dust," *el-laqlaqah*, that is, a foundling: the mother of the tribe of ʿUhl appears to be meant, but the commentators give no very certain information on the point. Another reading is *eah-Shaqlaqah*, the name of the mother of a family in ʿUhl.

v. 8. "Strike swiftly and hard," *sheddu-l'ighārata*: another reading is *shennu-l'ighārata*, "pour down on their enemies from every side." This verse is the *locus classicus* for the use of the preposition *bi* in the sense of "instead of": a sense arising out of its use with verbs of paying, buying, &c., for the price; and that again arises out of one of its original senses, that of the instrument.

II, III, IV, and V, four songs of the Benu-l-Hārith ibn Ka'b.

The Benu-l-Ḥārith ibn Ka'b dwelt in Najrān, a fertile valley of al-Yemen; they were the chiefest of the tribes of Maʿshij (although probably themselves of Maʿaddic origin*), and in the time of the Prophet were the acknowledged leaders of that stock.

* This would appear from a poem in the *Ḥamāseh* (pp. 160-1, Freytag's Edn.), where a man of 'Abs claims the Benu-l-Ḥārith as his brothers; but the author of the *Aghānī*, in the genealogies he gives of Ḥārithis, knows only their traditional descent from Kahlān.

About half the tribe were Christians, and maintained their faith stoutly against the proselytising Jew King of el-Yemen, Ðû-Nuwâs, who in 523 A. D. led an army against the city of Nejrân and besieged it. The story of the Martyrdom of the Christians of the Benu-l-Hârith will be found told by a contemporary writer, Simeon the Syrian bishop of Beth-Arsham, in Vol. I of Assemani's *Bibliotheca Orientalis*, pp. 359 *eqq.*;* their prince is therein called Hâreth bar Kaleb, who with his wife Rûma suffered death for the faith, and has become known in the Church as S. Arethas the son of Caleb; it seems probable that "Hâreth son of Kaleb" is really the tribal name, el-Hârith ibn Ka'b: in Syriac the *'syn* of Ka'b and the *Idm* of Kaleb differ only in size. The sequel of this deed of Ðû-Nuwâs is well known; the rule of the Himyarites in el-Yemen was overthrown by the Abyssinians under Aryât, sent by the king of Æthiopia at the instigation of the Emperor of Constantinople to avenge the slaughter of the Christians of Nejrân. The Christian Church at Nejrân was still flourishing in the time of the Prophet, who in the ninth year of the Hijrah was visited at el-Medîneh by a deputation of forty ecclesiastics (*ahbâr*), headed by a bishop, and twenty laymen from that place. The conversation, which ensued is told in the *Aghânî*, X, 144; in the end the Christians of Nejrân obtained from Moḥammed a treaty securing to them, on the payment of tribute, the free exercise of their religion, and the portion of the tribe which had remained pagan in the same year gave in its adhesion to el-Islâm. The treaty with the Christians was renewed by Abû-Bekr after the death of Moḥammed, but 'Omar, in pursuance of the Prophet's dying injunction that none but Muslims should be left to dwell in Arabia, removed them to Syria, where they received lands in exchange for those they surrendered in Nejrân. (A. H. 13.)

The most noble family of the Christian Hârithis was the house of ed-Dayyân, to which belonged the author of the fourth of the pieces given below. The son of ed-Dayyân was 'Abd-el-Madân, who had three sons, Yezîd, 'Abd-el-Mesîh, and Qeys. Yezîd was one of the most noble and generous Arabs of his day; and 'Abd-el-Mesîh and Qeys were two of the leaders of the deputation which visited Moḥammed in A. H. 9. The three brothers built a church (*bi'at*) or, as some say, set up a great tent made of three hundred skins of red leather (one of the chief products of el-Yemen), at Nejrân, which was called "the Ka'beh of Nejrân"; it was a sanctuary where all who were in need found help and refuge. All three were friends and patrons of Meymûn el-A'shâ, who praises them in his poems, and learned from them the many Christian precepts which occur in his verse.

* The latest contribution to the history of the persecuted Monophysite Christians of Nejrân will be found in the *Zeitsch. d. Deutsch. Morg. Gesellsch.*, Vol. XXXI, p. 360. A Syriac letter of comfort addressed to them by Jacob of Sarûg, exhorting them to patience and faith under their trials, is there given with a translation and commentary by Dr. R. Schröter, who has added a Syriac version of a Greek hymn by Johannes Pœltes, Abbot of Beth Aphthonius, on the subject of the martyrdom of those slain by Ðû-Nuwâs. The latter must have been composed within a year or two of the event; for it was translated from Greek into Syriac by Bishop Paul of Edessa, who died in 527 A. D. From it we learn (1) the name of the Jew-king, who is called *Marrûq*, the same in Syriac as Ðû-Nuwâs in Arabic ("Long-locks"); (2) the number of the slain, something over two hundred; and (3) the name of their teacher, Hâreth.

Dr. Schröter has not referred to the Æthiopic poems in which the constancy of the martyrs of Nejrân is praised.

'Abd-Yaghūth, as his name shews, was of the pagan Ḥārithis: the idol Yaghūth ("the Helper") is mentioned with Ya'ūq and Near in v. 23 of the 71st Sūrah of the Qur'ān: all three were worshipped by the Arabs of el-Yemen. The author of the second and third pieces, Ja'far son of 'Olbeh, was the great-grandson (Aghānī XI, 146) or great-great-grandson (Agh. XV, 73) of 'Abd-Yaghūth. Much uncertainty prevails regarding the date of his death. The Aghānī calls him "a *mukhaḍḍim* of the two Rules," that is, a poet who flourished under both the houses of Umayyeh and el-'Abbās; according to this work (where several differing versions of his story are given) he was slain at Mekkeh in the reign of el-Mansūr Abū Ja'far (A. H. 136—158). But in the commentary on the Ḥamāseh by et-Tebrizī he is said to have been put to death in the Khalīfate of Hishām son of 'Abd-el-Melik the Umawī (A. H. 105—125). The "Day of Saḥbal" was the adventure which led to his death: to avenge an insult put upon him by the Benū 'Oqeyl, he made a raid upon them, and was returning with his booty when he was beset by the 'Oqeylis in the valley of Saḥbal. He fought his way through them and escaped; but having slain one of the 'Oqeylis, that tribe accused him of murder before the Khalīfah's Governor at Mekkeh, who, after vain attempts to save his life, was obliged to deliver him up to his accusers, who put him to death.

The date of the Day of el-Kulāb is fixed by Caussin de Perceval as A. D. 612.

II.

The death-song of 'Abd-Yaghūth, chief of the Benu-l-Ḥārith ibn Ka'b of Nejrān. (Aghānī XV, 75-76).

After the slaughter of their fighting-men by the Governor of Kisrā at el-Mushaqqar, the Benū Temīm withdrew from el-Bahrān to the valley of el-Kulāb, near the great waste called ed-Dahnā, south of el-Yemāmeḥ. Their helpless state there moved the covetousness of the people of el-Yemen, and all the tribes of Maḍḥij gathered together to plunder them. But warning was brought to the people of Temīm, and they arrayed themselves for battle; and the fight lasted the whole day long, until night parted them. And they watched one another through the night, and at dawn went forth again to battle. Then the fury of the men of Temīm prevailed, and those of Maḍḥij were driven in headlong rout; and many a chief was slain, and many a footman taken captive. 'Abd-Yaghūth was the leader of Maḍḥij on that day: he too was taken captive, and 'Ismeh son of Ubeyr of Teym carried him to his house, where they made ready to slay him in requital for the death of en-No'mān son of Jessās, the leader of Temīm, who had fallen in the first day's fight. And they feared lest he should utter satires against them, and make them a by-word among the Arabs; therefore they were about to gag him, when he promised that he would utter no word of reviling against them: so they left his tongue free. Then said he—"O ye sons of Teym, let me die as befits one noble." "And how wouldst thou die?" asked 'Ismeh. "Give me wine to drink, and let me sing my death-song." "So be it," said 'Ismeh; and he plied him with wine, and cut one of his veins, and left him until the blood all flowed forth from his body. And as his life ebbed, 'Ismeh's two sons who stood by began to upbraid him: "Thou didst gather together against us all el-Yemen," said they: "but now behold how God has dealt with thee." Then said 'Abd-Yaghūth—

أَلَا تَلُومَانِي كَفَى اللّٰهُ مَا بَيَّأَ فَمَا لَكُمْ فِي اللّٰهِ تَقَعٌ وَلَا يَأِ
أَلَمْ تَعْلَمَا أَنَّ الْمَلَأَةَ نَفَعَهَا قَلِيلٌ وَمَا لَوْسَى أَخِي مِنْ شِمَالِيَا

فَيَا رَاكِبًا إِنَّمَا عَرَضَتْ فَبَلَّغْنَا	نَدَامَايَ مِنْ نَجْرَانَ أَلَّا تَلَاقِيَا
أَبَا كَرِبَ وَ الْأَيْهَيْنِ كُلَيْهِمَا	وَقَيْمًا بِأَعْلَى حَضْرَمَوْتَ الْيَمَانِيَا
جَزَى اللَّهُ قَوْمِي بِالْكَلَابِ مَلَامَةً	صَرِيحَهُمْ وَالْآخَرِينَ الْمَوَالِيَا
وَلَوْ شِئْتُ نَجَّنِي مِنَ الْخَيْلِ نَهْدَةً	تَرَى خَلْفَهَا الْكُوَ الْجِيَادَ تَوَالِيَا
وَلَكِنِّي أَحْمَى ذِمَارَ أَبِيكُمْ	وَكَانَ الرَّمَاحُ يَخْطُفُنَ الْمُحَامِيَا
وَتَضْحَكُ مِنِّي شَيْخَةً عَبْشَمِيَّةً	كَأَنَّ نَمَّ تَرَا قَبْلِي أَسِيرًا يَمَانِيَا
وَقَدْ عَلِمْتُ عَرْسِي مُلَيْكَةً أَنْتِي	أَنَا اللَّيْتُ مَعْدُورًا عَلَيْهِ وَعَادِيَا
أَقُولُ وَقَدْ شَدُّوا لِسَانِي بِنِسْعَةٍ	أَمَعَشَرَ تَيْمٍ أَطْلَقُوا لِي لِسَانِيَا
أَمَعَشَرَ تَيْمٍ قَدْ مَلَكْتُمْ فَاسْجَحُوا	فَإِنَّ أَخَاكُمْ لَمْ يَكُنْ مِنْ بَوَائِيَا
فَإِنْ تَقْتُلُونِي تَقْتُلُونِي سَيِّدَا	وَأَنْ تَظْلُقُونِي تَحْرُبُونِي بِمَالِيَا
أَحَقًّا عِبَادَ اللَّهِ أَنْ لَسْتُ سَامِعًا	نَشِيدَ الرُّعَاةِ الْمُعْزَبِينَ الْمُتَالِيَا
وَقَدْ كُنْتُ نَحَارَ الْجَزُورِ وَمُحْمَلِ الْمَطِيِّ	وَأَمْدَعُ بَيْنَ الْقَيْتَيْنِ رَدَائِيَا
وَأَنْحَرُ لِلشَّرْبِ الْكَرَامَ مَطِيئِي	بِكَفِّي وَقَدْ أَنْحَرُوا إِلَيَّ الْعَوَالِيَا
وَعَادِيَةَ سَوْمِ الْجَرَادِ وَزَعْنُهَا	لِخَيْلِي كَرَى نَفْسِي عَنْ رَجَالِيَا
كَأَنِّي لَمْ أُرْكَبْ جَوَادًا وَلَمْ أَقُلْ	لِأَيْسَارِ صِدْقِي أَعْظَمُوا ضَوْؤَ نَارِيَا
وَلَمْ أَسْبَأِ الرِّقَ الرُّوِّيَّ وَلَمْ أَقُلْ	

Upbraid me not, ye twain ! shame is it enough for me
to be as I am : no gain in upbraiding to you or me.
Know ye not that in reproach there is little that profits men ?
It was not my wont to blame my brother when I was free.
O rider, if thou lightest on those men who drank with me
in Nejrân aforetime, say—‘ Ye shall never see him more !’
—Abû Kerib and those twin el-Eyhem, the twain of them,
and Qeys of el-Yemen who dwells in the uplands of Ḥaḍramaut.

- 5 May God requite with shame my people for el-Kulâb—
 those of them of pure race, and the others born of slaves !
 Had it been my will, there had borne me far away from their horse
 a swift mare, behind whom the black steeds lag in a slackening
 throng :
- But it was my will to shield the men of your father's house,
 and the spears all missed the man who stood as his fellows' shield.
 The matron of 'Abd-Shems laughed as she saw me led in bonds,
 as though she had seen before no captive of el-Yemen :
- But one knows—Muleykeh my wife—that time was when I stood forth
 a lion in fight, whether men bore against me or I led on.
- 10 I said to them when they bound my tongue with a leathern thong
 —' O kinsmen of Teym, I pray you, leave me my tongue yet free !
 ' O kinsmen of Teym, ye hold me fast : treat me gently then ;
 ' the brother ye lost was not the equal in place of me.
 ' And if ye must slay me, let me die at least as a lord ;
 ' and if ye will let me go, take in ransom all my wealth.'
 Is it truth, ye servants of God—I shall hear no more the voice
 of herdsmen who shout for their camels in the distant grazing-
 grounds ?
- Yea, many a beast did I slay, and many a camel urge
 to her swiftest, and journey steadfast where no man dared to go ;
- 15 And oftentimes I slew for my fellows my camel at the feast,
 and oftentimes I rent my robe in twain for two singing-girls,
 And oftentimes withstood a host like locusts that swept on me
 with my hand alone, when all the lances on me were turned.
 Now am I as though I never had mounted a noble steed,
 or called to my horsemen—' Charge ! give our footmen breathing-
 space !'
- Or bought the full skin of wine for much gold, or shouted loud
 to my comrades stout—' Heap high the blaze of our beacon-fire !'

NOTES.

The metre is the *Tawîl*, second form.

v. 4. Of the persons mentioned in this verse Ibn-el-Athîr (Kâmil, Vol. I, p. 469) says that Abû-Kerib was Biahir son of 'Alqameh son of el-Hârith, while the two el-Eyhem (*Eyhem* means foolish, stupid, and was given as a nickname to many people : two kings of Ghassân bore it) were el-Aswad son of 'Alqameh son of el-Hârith, and el-'Âqîb (*the chief, lord*), whose full name was 'Abd-el-Mesîh son of el-Abyad ; Qeys was Qeys son of Ma'dî-Kerib. Of these the last was chief of the tribe of Kindeh, and was surnamed *el-Ashajj*, "the Scarred" ; he was praised by el-A'shâ. El-'Âqîb and el-Aswad el-Eyhem were two leaders of the deputation from Nejrân to Moḥammad at el-Medîneh in A. H. 9. Of the first I have been able to discover nothing further.

v. 6. This verse is variously given. Ibn-el-Athîr (*l. c.*) reads—

وَلَوْ شِئْتُ نَجَّيْتَنِي مِنَ الْقَوْمِ شَطْبَةً تَرَى خَلْقَهَا الْكُمْتَ الْعِنَاقِ تَوَالِيَا

et-Tebrizî, in his commentary on the *Hamāseh* (p. 298), quotes it thus :

وَلَوْ شِئْتُ نَجَّيْتَنِي مِنَ الْخَيْلِ شَطْبَةً تَرَى خَلْقَهَا الْجَرْدَ الْعِنَاقِ مَتَالِيَا

Caussin de Perceval (*Essai*, ii. 589), apparently following the *Kitāb-el-Iqd*, reads—

وَلَوْ شِئْتُ نَجَّيْتَنِي مِنَ الْخَيْلِ مُهْرَةً تَرَى خَلْقَهَا الْجَرْدَ الْحِصَانِ مَوَالِيَا

The first and second readings in the first hemistich give *shaṭṭab*, a mare light of flesh and active, instead of our *nahḍeh* : the third gives *muhrah*, a young mare ; in the second hemistich, instead of our *el-ḥuwu-el-jiyād*, "the noble black horses," Ibn-el-Athîr reads "the noble ('*itāq*) bays," et-Tebrizî, "the noble short-haired steeds" (*juwā*), and C. de Perceval "the beautiful short-haired steeds." As the last word of the verse *tawḍliyd* (plural of *tāliyh*, "following") is decidedly best ; *mawḍliyd*, C. de P.'s reading, seems to be a word-play on the reading '*itāq*, since it means *slaves* in opposition to *free-born* ('*itāq*) : such a play is foreign to old Arab verse. *El-tāl* is a special word used for the fourth horse in a race where ten run, and thus appropriately describes the place of the pursuers.

v. 7. *Ḍimār* has the same meaning as *ḥaqīqah*, viz., the persons whom it is one's duty to defend. I am somewhat doubtful of the rendering of the second hemistich of this verse. I have taken *yekhtatīfna* as meaning "missed," which is apparently a possible sense ; but it may also mean "carried away, suddenly took possession of," and may refer to his having been taken prisoner while he covered the retreat of his tribe.

v. 8. "Of 'Abd-Shema," that is, descended from 'Abd-Shema, son of Sa'd, son of Zeyd-Menât, son of Temîm.

v. 10. "Teym." This family did not belong to Temîm, but was one of the *Bilāl*, or five confederate tribes, whose fortunes were at this time linked to those of Temîm : the five were Dabbeh, Teym, 'Adî ibn 'Abd-Menât, 'Okî, and Thaur ; they were all descended from Udd, son of Tābikhah son of Ilyās. Teym is probably shortened from Teym-el-Lât, ("servant of el-Lât") a name borne by many of the Arab families, which Moḥammad changed into Teym-allāh ("servant of God").

v. 12. The last words of the second hemistich (*taḥrubbāni bimḍliyd*) may be more literally rendered "despoil me of all my wealth."

v. 13. "Ye servants of God," '*ibāda-llāhi* : there is reason to suspect that this has been altered from '*ibāda-llāti*, "servants of el-Lât," which would be a paraphrase of the name of the tribe he was addressing, Teym-el-Lât. *El-metāl*, plural of *el-matl*, means "the camels having their young ones following them" ; *mo'zibān* is "driving camels to distant pastures."

v. 17. *Rijāl* is here a plural of *rājil*, a foot soldier, not of *rajul*, a man.

v. 18. "Comrades stout," *eyṣāru ʿidqin* : *eyṣār* are companions gathered together for the arrow-gambling called *el-Meyṣir* ; this was played in the winter time, and by men sitting over the fire at night ; the call to heighten the blaze was in order that the fire might be more conspicuous to the night-wanderer seeking for a shelter.

III.

Ja'far son of 'Olbeh, of the fight at Qurra Sahbal.

عَلَيْنَا الْوَلَايَا وَ الْعَدُوُّ الْبِئْسَاسُ	أَنهَى بِقُرَى سَحْبَلٍ حِينَ أَحَلَبَتْ
مُدُورُ رِمَاحٍ أُشْرِعَتْ أَوْ سَلَاسِلُ	فَقَالُوا لَنَا ثَنَتَانِ لَا بَدَّ مِنْهُمَا
تَغَادِرُ صِرْعَى نَوْمِهَا مُتَخَاذِلُ	فَقُلْنَا لَهُمْ تَلَكُمُ إِذَا بَعْدَ كَرَّةٍ
كَمْ الْعَمْرُ بَاقٍ وَالْمَدَى مُتَطَاوِلُ	وَكَمْ نَدْرَانِ جِضْنَا مِنَ الْمَوْتِ جِيضَةً
بِأَيْمَانِنَا بَيْضُ جَلْتَهَا الصِّبَاثِلُ	إِذَا مَا ابْتَدَرْنَا مَارْتًا فَرَجَتْ لَنَا
وَلِي مِنْهُ مَا ضَمَّتْ عَلَيْهِ الْأَنَامِلُ	لَهُمْ مَدْرُ سَيْفِي يَوْمَ بَطْحَاءِ سَحْبَلٍ

Alas for Qurra Sahbal! the day that upon us drave
the crowd of frightened women, and the foemen pressed us sore.
They said to us—'Two things lie before you: now must ye choose—
'the points of the spears couched at you, or, if ye will not, chains.'
We answered them—'Yea, this thing may fall to you after fight,
'when men shall be left on ground and none shall arise again;
'But we know not, if we quail before Death's oncoming,
'how much may be left of life; the goal is too far to see.'

5 When we strode to the strait of battle, there cleared us a space around
the white swords in our right hands which the smiths had fur-
bished fair;
To them fell the edge of my blade on that day of Sahbal dale,
and mine was the share thereof wherever my fingers closed.

NOTES.

The measure is the second form of the *Tawil*.

This poem, if we may trust the account of the adventure to which it relates given in the Aghânî, has been manipulated by Abû Temmâm; as given in the Hamâseh, it suggests an attack by the enemy on the tribe of the poet, a sudden surprise, with terrified women and few men to withstand a threatening foe; but as the tale is told by el-Isfahânî (Agh. XI, 147), Ja'far with two companions went forth to plunder the herds of 'Qeyl, and was beset on his way back by detached parties of that tribe in the valley of Sahbal, whom he overcame and reached home safe. Another version of the poem is given in the Aghânî which contains many more lines than that in the Hamâseh, and some notable differences in those which are common to both; it is not necessary to give here the lines by which the Aghânî exceeds the Hamâseh: but the differences may be briefly stated. v. 1 is in the Aghânî—

عَشِيَّةَ قُرْنِي سَجْبَلٍ إِذْ تَعَطَّتْ عَلَيْنَا السَّرَايَا وَالْعُدُوُّ الْمُبَاسِلُ

This reading (which follows an introductory verse) avoids the difficulty caused by the word *alahfa* ("alas") in the *Hamâsch's* version; the poem is one of exultation: why should it open with "Alas!"? It also, instead of *el-welâdyâ*, "the weak and frightened women," gives *es-sarâdyâ*, "the troops of horse," and instead of the difficult name *Qurra*, reads *garney*, "the two horns" (that is, probably, the two mountain peaks between which the valley of *Sahbal* lay). The verse may be rendered—

"That even when under *Sahbal's* twin peaks upon us drove
the horsemen troop after troop, and the foemen pressed us sore."

v. 2 is exactly the same in the *Aghânî*. So is v. 3, except that in the second hemistich for *naw'uhâ* the *Aghânî* reads *nahquhâ*, a word of the same meaning. v. 4 does not occur at all in the *Aghânî's* version. v. 5 is the same in both as to the second hemistich, but the first in the *Aghânî* is—

إِذَا مَا رُمِدْنَا مَرْمِدًا فَرَجَتْ لَنَا

"Their ambush beset our road, but there cleared us a space around
the white swords in our right hands which the smiths had furbished fair."

v. 6 is the same in the *Aghânî* and the *Hamâsch*.

IV.

The same, in ward at Mekkeh.

هَوَايَ مَعَ الرِّكَبِ الْيَمَانِيِّنِ مُصْعِدُ	جَنِيْبٌ وَجُنَّانِي بِمَكَّةَ مَرْتَقُ
عَجَبْتُ لِمَسْرَاهَا وَأَنِّي تَخَلَّصْتُ	إِلَى وَبَابِ السَّجْنِ دُونِي مُغْلَقُ
أَلَمْتُ فَحَيْتُ ثُمَّ قَامْتُ فَوَدَعْتُ	فَلَمَّا تَوَلَّيْتُ كَادَتْ النَّفْسُ تَزْعَقُ
فَلَا تَحْسَبِي أَنِّي تَخَشَعْتُ بَعْدَكُمْ	لِشَيْءٍ وَلَا أَنِّي مِنَ الْمَوْتِ أَفْرَقُ
وَلَا أَنَّ نَفْسِي يَزِدُّهَا وَعِيدُكُمْ	وَلَا أَذْنِي بِالْمَشْيِ فِي الْقَيْدِ أَخْرَقُ
وَلَكِنْ عَرَّنِي مِنْ هَوَاكِ صَبَابَةٌ	كَمَا كُنْتُ أَلْقَى مِنْكَ إِذْ أَنَا مُطْلَقُ

My longing elims up the steep with the riders of el-Yemen
by their side, while my body lies in Mekkeh a prisoner.
I marvelled as she came darkling to me and entered free,
while the prison's door before me was bolted and surely barred.
She drew near and greeted me: then she rose and bid farewell;
and when she turned, my life wellnigh went forth with her.
Nay, think not that I am bowed by fear away from you,
or that I tremble before the death that stands so nigh,

- 5 Or that my soul quakes at all before your threatenings,
or that my spirit is broken by walking in these chains;
But a longing has smitten my heart born of my love of thee,
as it was in the days aforetime when that I was free.

NOTES.

The measure is the same as in Nos. II and III.

This piece is given with almost the same text in the Aghānī, XI, 149; the latter, however, begins it with the second verse of the Ḥamāseh's version, putting the verse which in it answers to the first last; this is

وَأَمَّا الْهَرَى وَالْوَدُّ مِثْنِي فَطَامِعٌ إِلَيْكَ وَجُفْمَانِي بِمَكَّةَ مُوْتَقٌ

My longing and my love stand gazing with straining eyes
for thee, while my body lies in Mekkeh a prisoner.

The Aghānī also inserts a verse between vv. 4 and 5 of the Ḥamāseh's version; this is, however, clearly intrusive, and breaks the sequence of the thought: it is therefore not quoted here.

V.

'Abd-el-Melik son of 'Abd-er-Rahmān, of the Benu-d-Dayyān.

إِذَا الْمَرْءُ لَمْ يَدْنَسْ مِنَ اللُّومِ عَرَضُهُ
وَأِنْ هَوَلَتْ تَحْمِلُ عَلَى النَّفْسِ هَيْمَهَا
نُعَيِّرُنَا أَنَا قَلِيلٌ عَدِيدُنَا
وَمَا قَلَّ مَنْ كَانَتْ بَقَايَاهُ مِثْلَنَا
وَمَا فَهَرْنَا أَنَا قَلِيلٌ وَجَارُنَا
لَنَا جَبَلٌ يَحْتَلُّهُ مَنْ نُجِيرُهُ
رَسَا أَمْلُهُ تَحْتَ الثَّرَى وَسَمَاهُ
وَأَنَا لَقَوْمٍ مَا نَرَى الْقَتْلَ سُبَّةً
يُقَرِّبُ حُبُّ الْمَوْتِ أَجَالَنَا لَنَا
وَمَا مَاتَ مِنَّا سَيِّدٌ حَنَفَ أَنْفُهُ
تَسِيلُ عَلَى حَدِّ الظُّلُمَاتِ نَفُوسُنَا
فَكُلُّ رِدَاءٍ يَرْتَدِيهِ جَمِيلٌ
فَلَيْسَ إِلَى حُسْنِ التَّنَادِ سَبِيلٌ
فَقُلْتُ لَهَا إِنَّ الْكِرَامَ قَلِيلٌ
شَبَابٌ تَسَامَى لِلْعُلَى وَكُهُولٌ
مَزِيْزٌ وَجَارُ الْأَكْثَرِينَ ذَلِيلٌ
مُهِيفٌ يَرُدُّ الظَّرْفَ وَهُوَ كَلِيلٌ
إِلَى التَّجْمِ فَرَعٌ لَا يُنَالُ طَوِيلٌ
إِذَا مَا رَأَتْهُ عَامِسٌ وَسَأُولٌ
وَتَكْرَهُهُ أَجَالُهُمْ وَتَطُولُ
وَلَا طَلَّ مِنَّا حَيْثُ كَانَ قَذِيلٌ
وَلَيْسَتْ عَلَى حَدِّ الظُّلُمَاتِ تَسِيلٌ

مَفُونَا وَلَمْ نَكْدُرْ وَأَخْلَصَ سِرَّنَا
 عَلَوْنَا إِلَى خَيْرِ الظُّهُورِ وَحَطْنَا
 فَتَحْنُ كَمَاءَ الْمَزْنِ مَا فِي نَصَابِنَا
 وَنُنْكِرُ أَنْ شُنْنَا عَلَى النَّاسِ قَوْلَهُمْ
 إِذَا سَيِّدٌ مَثًّا خَلَا قَامَ سَيِّدٌ
 وَمَا أُخْمِدَتْ نَارُ تَنَا دُونَ طَارِقِ
 وَآيَاتُنَا مَشْهُورَةٌ فِي عَدْرِنَا
 وَأَسْيَانُنَا فِي كُلِّ غَرْبٍ وَمَشْرِيقِ
 مَعْرُودَةٌ إِلَّا تُسَلَّ نَصَالُهَا
 سَلَى إِنْ جِهَلَتْ النَّاسُ عَنَّا وَعَنَهُمْ
 فَإِنَّ بَنِي الدِّيَانِ قُطِبَ لِقَوْمِهِمْ
 إِنْكَ أَطَابْتَ حَمَلْنَا وَفُحُولُ
 لَوَقْتَ إِلَى خَيْرِ الْبُطُونِ نَزُولُ
 كَهَامٌ وَلَا فِينَا يُعَدُّ بِخَيْلِ
 وَلَا يُنْكِرُونَ الْقَوْلَ حِينَ نَقُولُ
 قَوْلُ لَمَّا قَالَ الْكَرَامُ فَعُولُ
 وَلَا ذَمَّنَا فِي النَّازِلِينَ نَزِيلُ
 لَهَا غُرُرٌ مَعْلُومَةٌ وَحُجُولُ
 بِهَا مِنْ قِرَاعِ الدَّارِعِينَ فَلُولُ
 فَتَغْمَدُ حَتَّى يَسْتَبَاحَ قَبِيلُ
 وَكَيْسَ سَوَاءَ عَالِمٌ وَجَهُولُ
 تَدُورُ رَحَاهُمْ حَوْلَهُمْ وَتَجُولُ

When a man stains not his honour by doing a deed of shame,
 whatso be the raiment he wears, fair is it and comely ;
 And if he takes not on his soul the burden of loss and toil,
 there lies not before him any road to praise and glory.
 She cast blame on us that our number was little to count and few :
 I answered her—' Yea : the count of noble men is little.
 ' But not few canst thou call those whose remnants are like to us
 ' —young men who vie with the old in the quest of glory.
 5 ' It hurts us nought that we be few, when our friend by us
 ' is safe, though the friends of most men beside be trampled ;
 ' A mountain we have where dwells he whom we shelter there,
 ' lofty, before whose height the eye falls back blunted :
 ' Deep-based is its root below ground, and overhead there soars
 ' its peak to the stars of heaven whereto no man reaches.
 ' A folk are we who deem it no shame to be slain in fight,
 ' though that be the deeming thereof of Salâl and 'Amir ;
 ' Our love of death brings near to us our days of doom,
 ' but their dooms shrink from death and stand far distant.

- 10 'There dies among us no lord a quiet death in his bed,
 'and never is blood of us poured forth without vengeance.
 'Our souls stream forth in a flood from the edge of the whetted swords:
 'no otherwise than so does our spirit leave its mansion.
 'Pure is our stock, unsullied: fair is it kept and bright
 'by mothers whose bed bears well, and fathers mighty.
 'To the best of the uplands we wend, and when the season comes,
 'we travel adown to the best of fruitful valleys.
 'Like rain of the heaven are we: there is not in all our line
 'one blunt of heart, nor among us is counted a niggard.
- 15 'We say nay whenso we will to the words of other men,
 'but no man to us says nay when we give sentence.
 'When passes a lord of our line, in his stead there rises straight
 'a lord to say the say and do the deeds of the noble.
 'Our beacon is never quenched to the wanderer of the night,
 'nor has ever a guest blamed us where men meet together.
 'Our Days are famous among our foemen, of fair report,
 'branded and blazed with glory like noble horses.
 'Our swords have swept throughout all lands both West and East
 'and gathered many a notch from the steel of hauberk-wearers;
- 20 'Not used are they when drawn to be laid back in their sheaths
 'before that the folk they meet are spoiled and scattered.
 'If thou knowest not, ask men what they think of us and them
 '—not alike are he that knows and he that knows not.
 'The children of ed-Dayyān are the shaft of their people's mill
 '—around them it turns and whirls, while they stand midmost.'

NOTES.

The metre is the third form of the *Tawil*: the first hemistich is the same as in Nos. II, III and IV; but the second is catalectic and is scanned thus:—

— — — | — — — — | — — — | — — —

This poem stands in the *Hamāseh* under the name of es-Semau'al son of 'Ādiyā the Jew, but it is not by him; this is proved by the mention of 'Āmir and Salūl in verse 8, and of the Benu-d-Dayyān in v. 22. The mistake by which it has been attributed to es-Semau'al arose, as pointed out by et-Tebrizī against the passage, from v. 6, where the mountain spoken of, which is really a metaphor for the glory and renown of the tribe, has been thought to be the burg el-Ablaq in Teymā, where es-Semau'al dwelt, and where he sheltered the kin of Imra'el-Qeys the poet against el-Ḥārith son of Abū Shemir king of Ghassān.

Of the real author nothing is known except that he belonged to the noble stock of ed-Dayyān: his name recurs in the *Hamāseh* at p. 400 as the author of a *marthiyeh*,

and he is there called a native of Syria (*Ša'a'mi*) and a metaphysician (*Kelâmi*); I have found no mention of him in the Aghânî, Ibn Khallikân, Ibn Quteybeh, or Hâjî Khalifeh. It seems to me most probable that the piece belongs to the early wars of the Arabs during the spread of el-Islâm over Asia Minor, Armenia and Persia, and I should doubt its being the composition of a mere scholar. The fact that it was attributed to es-Seman'al shows that its authorship is uncertain, and that it cannot be set down to any other with confidence.

v. 5. "Our friend," *jâr*: this word is used for either (but most frequently for the weaker) of the two parties to a covenant of mutual protection (*fiwâr*); it is etymologically identical with the Hebrew *gér* (A. V. "stranger"), and the latter word frequently bears the same meaning: e. g. in Job xxxi. 32, where the LXX rightly render it by *ξένος*, which has the same double sense of host and guest, protector and protected.

v. 6. The mountain here referred to is the glory and great name of the tribe; the same metaphor occurs in a noble passage of the mo'allaqah of el-Hârith son of Hil-liseh (vv. 23—26.)

فَبَقِينَا عَلَى الشَّيْءِ تَقِيْنَا حُصُونًا وَعِزَّةً قَعَسَاءَ
قَبْلَ مَا الْيَوْمُ بَيَّضَتْ بَعِيدُونَ النَّاسَ فِيهَا تَغِيْظُ وَابَاءُ
فَكَانَ الْمُنُونُ تَرْدِي بِنَا أَرْ عَنْ جَوْنَا يَنْجَابُ عَنْهُ الْعَمَاءُ
مُكْفَهَرًا عَلَى الْحَرَادِثِ لَا نَرُ نُورُهُ لِلدَّهْرِ مُؤَيَّدُ صَمَاءُ

And we have stood, spite of their hate, and high towers
and firm-based glory lift us aloft;
Before to-day has it blinded the eyes
of men in which were wrath and denial.
As though the Fates beating against us met
a black mountain cleaving the topmost clouds,
Mighty and strong above the changes of things,
which no shock of the Days can soften or shake.

v. 8. Salfâl was a brother tribe of 'Âmir son of Ša'sa'ah: both were engaged in frequent contests and rivalries with the Benu-l-Hârith ibn Ka'b, and especially with the house of ed-Dayyân; see, for instance, Aghânî X, 145, where a story is told of a contest at 'Okâf between Yezîd son of 'Abd-el-Madân and 'Âmir son of Tufeyl for the hand of the daughter of Umayyeh son of el-Askar el-Kinânî, in which the former was victorious: also another (pp. 146-7) between the same Yezîd and the men of 'Âmir before one of the Ghassanide Kings. One of the battles between the Benu-l-Hârith and the Benû 'Âmir was the Day of es-Selef (Agh. X, 150): another was the Day of Feyf-er-Rîh (Ibn-el-Athîr, I, 474.)

v. 14. "Rain of the heaven", *mâ'u-l-muznî*: literally, "water of a white rain-cloud": the sense is that they are as liberal as rain. *Mâ-es-Semâ*, "Water of the heaven," was a name given among the Arabs to men for their bounty and women for

their beauty. "One blunt of heart," *kahām* : the opposite of *mādi*, cutting, keen, going straight to his end.

v. 18. "Days," *ayyam*, is the word used in Arab legend for battles : one says—"the Day of el-Kulāb," "the Day of Shi'b Jebileh," &c., although the fight may (as it did at el-Kulāb) have lasted longer than one day. The second hemistich cannot be literally rendered into English. *Lahā ghurarun ma'lāmātun wa ḥojālun* means "They (i. e. our days) have wellknown *ghurar* and *ḥojāl*." *Ghurar* is the plural of *ghurrah*, a white blaze on the forehead of a horse ; and *ḥojāl* is the plural of *ḥajl*, the original meaning of which is an anklet : then, of a horse, a white ring on the leg in the place of an anklet ; as horses bearing such marks are conspicuous among a troop, so are the Days of his tribe glorious among days. So says 'Amr son of Kulthūm, using the same metaphor (Mo'all. 25.)—

وَ أَيَّامٍ لَّنَا غُرٌّ طَوَالٍ عَصَيْنَا أَلْمَلِكَ فِيهَا أَنْ نَدِينَا

"Many the Days are ours, long, blazed with glory,
when we withstood the King and would not serve him."

VI.

Beshāmeh son of Ḥazn of Nahshal.

أَنَا مُحْيِيكَ يَا سَلَمَى فَحَيِّدْنَا
وَأَنْ دَعَوْتَ إِلَى جُلِيٍّ وَمَكْرَمَةٍ
أَنَا بَنِي تَهْشَلٍ لَا نَدْعِي لِأَبٍ
إِنْ تُبَدِّرْ غَايَةَ يَوْمًا لِمَكْرَمَةٍ
وَلَيْمَسْ يَهْلِكَ مِنَّا سَيِّدٌ أَبَدًا
إِنَّا لَنُرْخِصُ يَوْمَ الرِّوْعِ أَنْفُسَنَا
بَيْضُ مَفَارِقُنَا تَغْلِي مَرَاجِلُنَا
إِنِّي لَمِنْ مَعْشَرٍ أَفْنَى أَرَأَيْتَهُمْ
لَوْ كَانُوا فِي الْأَلْفِ مِنَّا وَاحِدٌ فَدَعَا
إِذَا الْكِمَاةُ تَنَحَّوْا أَنْ يُصِيبَهُمْ
وَلَا تَرَاهُمْ وَإِنْ جَلَّتْ مُصِيبَتُهُمْ
وَنَرَكَبُ الْكُرَى أَحْيَانًا فَيَفْرِجُهُ

وَأِنْ سَقَيْتَ كِرَامَ النَّاسِ فَاسْقِينَا
يَوْمًا سَرَاةَ كِرَامِ النَّاسِ فَادْعِينَا
عَدُوَّ وَلَا هُوَ بِالْأَبْنَاءِ يُشْرِينَا
تَلَقَى السَّوَابِقُ مِنَّا وَالْمُصْلِينَا
إِلَّا أَفْتَلَيْنَا غَلَامًا سَيِّدًا فِينَا
وَلَوْ نَسَامُ بِهِ فِي الْأَمْرِ أُغْلِينَا
نَاسُوا بِأَمْوَالِكِ أَنْتَارَ أَبْدِينَا
قِيلَ الْكِمَاةُ أَوْ أَبْنَى الْمُحَامِرُونَ
مَنْ فَارَسُ خَالِهِمْ إِيَّاهُ يَغْنُونَا
حَدُّ الطَّبَاةِ وَصَلْنَاهَا بِأَيْدِينَا
مَعَ الْبَكَاةِ عَلَى مَنْ مَاتَ يَبْكُونَا
عَنَّا الْحِفَاظُ وَأَسْيَابُ ثَوَائِنَا

We give thee greeting, O Selmâ : do thou give us greeting back !
and if thou givest the cup to the noblest, reach it to us.

And if thou callest one day to a mighty and valiant deed
the chiefest of noble men, let thy call go forth to us.

Sons of Nahshal are we : no father we claim but him,
nor would he sell us for any other sons.

When a goal of glory is set and the runners rush forth thereto,
of us shalt thou see in the race the foremost and the next.

5 And never there comes to die a mighty man of our line
but we wean among us a boy to be mighty in his stead.

Cheap do we hold our lives when the day of dread befalls,
but if we should set them for sale in peace, they would cost men
[dear.

White are our foreheads and worn : for ever our cauldrons boil :
we heal with our rich store the wounds our hands have made.

I come of a house whose elders have fallen one by one
as they sprang to the cry of the fighters—' Where are the helpers
[now ?'

If there should be among a thousand but one of us,
and men should call—' Ho ! a knight !' he would think that they
[meant him.

10 When the fighters blench and quail before the deadly stroke
of the sword-edge, we leap forth and catch it in our hands.
Never shalt thou see them, though their loss be great and sore,
weeping among the weepers over him that is dead !
Many a time we bestride the steed of peril and death,
but our valour bears us back safe, and the swords that help us well.

NOTES.

The metre of this piece is the same as that of No. I.

The tribe of Nahshal was a sept of Temim, of the division of Dârim. This poem is also attributed to a poet (some say the elder Muraqqish, but most mention no name) of the Benû Qeys ibn Tha'lebeh, a sub-tribe of Bekr ibn Wâ'il : those who follow this theory read in v. 2, instead of *innâ bent Nahshalin*, *innâ bent Mâhikin*, Mâlik of Qeys, the head of the family to which Tarafah the poet belonged, being meant.

v. 4. The usual number of horses run in a race among the pagan Arabs was ten ; the one that came in first was called *es-sâbiq*, "the out-stripper," or *el-mujallî*, "he who makes [his owner] conspicuous": the second, *el-mupallî*, "he whose head is at the tail (*sâla*) of the foremost": the third, *el-musallî*, "he who renders [his owner] content": the fourth, *el-idlî*, "the follower": the fifth, *el-murtâh*, "the agile": the sixth, *el-'âfîf*, "he who bends his neck": the seventh, *el-mu'ammal*, "he from whom much had been hoped": the eighth *el-jaftî* "the fortunate" (apparently by an euphemism): the ninth, *el-lafîm*, "the cuffed," because he is driven away with blows from the paddock ; and the tenth, *es-sukuyt*, "the silent," because he is covered with confusion.

"The race for glory" is a metaphor often used by the old poets: thus Zuhayr (Ahwardt, *Díwān*, p. 80) says—

إِذَا ابْتَدَرَتْ قَيْسُ بْنُ عَيْلَانَ غَايَةً مِنْ الْمَجْدِ مَنْ يَسْبِقُ إِلَيْهَا يَسْرِدُ

"When the men of Qeys son of Eylán race together for a goal of glory, he that reaches it first is their chosen Lord."

v. 7. "White are our foreheads," *blāqum mafdriqum*: this is variously interpreted; it is said that it may either mean that their heads are crowned with glory as with light, or that they have become bald by constantly wearing the helmet: the latter explanation seems best. The boiling of the cauldrons is also explained in two ways; it is said that it is a metaphor for the heat and fury of war: but the better and simpler interpretation refers it to their ever open hospitality. "We heal with our 'rich store': that is, "when any one is slain by us we pay from our herds the price of his blood."

v. 9. This resembles a line of Tarafah's (*Mo'all.* 42)—

إِذَا الْقَوْمُ قَالُوا مَنْ فَنَى خِلْتُ أَنَّنِي عُنَيْتُ فَلَمْ أَكْسَلْ وَلَمْ أَنْبَلِدْ

"When my kinsmen cried 'Who is the man for the deed?' I deemed that I was he they meant: and I lagged not nor was I infirm of heart."

VII.

لَقَنِيْلًا دَمُهُ مَا يَطْلُ	لِنْ بِالشَّعْبِ الَّذِي دُونَ سَلْعٍ
أَنَا بِالْعَبْوِ لَهُ مُسْتَقْلٌ	خَلْفَ الْعَبْءِ عَلَى رَوْحِي
مَصِعَ عَقْدَنَهُ مَا تُحَلُّ	وَرَوَّاءَ النَّارِ مَنَّى ابْنِ أُخْتِ
رَقَ أَفْعَى يَنْفَعُ السَّمَّ صُلٌّ	مُطَرِّقُ يَرْشَحُ سَمًا كَمَا أَطُ
جَلَّ حَتَّى دَقَّ فِيهِ الْأَجَلُ	خَبِرَ مَا نَابَنَا مُصْمَلٌ
بَابِي جَارُهُ مَا يُدَلُّ	بَزَنِي الدَّمْعُ وَكَانَ غَشُومًا
ذَكَتِ الشَّعْرَى فَبَرْدٌ وَظِلٌّ	شَامِسُ نِي الْقَرْحَى إِذَا مَا
وَنَدَى الْكَلْبَيْنِ شَهْمٌ مُدَلُّ	يَابِسُ الْجَنْبَيْنِ مِنْ غَيْرِ بَرَسٍ
حَلَّ حَلَّ الْحَزْمِ حَيْثُ يَحُلُّ	ظَاغِنُ بِالْحَزْمِ حَتَّى إِذَا مَا
وَإِذَا يَسْطُو فَلَيْتُ أَبَلُّ	غَيْتُ مَزْنٍ غَامِرٌ حَيْثُ يَجْدِي
وَإِذَا يَغْزُو فَسَمِعَ أَرْلُ	مُسْبِلُ نِي الْحَيِّ أَحْوَى رَنْلُ

وَكَلَّا الطَّعْمِينَ قَدْ ذَاقُ كُلُّ	وَلَهُ طَعْمَانِ أَرِي وَهَرِي
بِرَكْبِ الْهَوْلِ وَحِيدًا وَلَا بَصَ—	حَبَهُ إِلَّا الْيَمَانِي الْأَنْفَلُ
لَيْلَهُمْ حَتَّى إِذَا انْجَابَ حُلُوهَا	وَقَتَرُ هَجَرُوا ثُمَّ أَسْرُوا
كَسْنَا الْبَرْقِ إِذَا مَا يُسَلُّ	كُلُّ مَاضٍ قَدْ تَرَدِّي بِمَاضٍ
هُومُوا رَعْنَهُمْ فَاشْمَعُوا	فَاحْتَسُوا أَنْفَاسَ نَوْمٍ فَلَمَّا
يَنْجِي مِلَّ خَيْبٍ إِلَّا الْأَقْلُ	فَادْرَكْنَا الذَّارَ مِنْهُمْ وَكَلَّا
لَبِئَا كَانَ هُدَيْلٌ يَقُلُّ	فَلَنْتُ فَلَنْتُ هُدَيْلُ شَبَاهُ
جَعِجَ يَنْقُبُ فِيهِ الْأَظْلُ	وَبِئَا أَبْرَكَهَا فِي مَنَاجِ
مِنْهُ بَعْدَ الْقَتْلِ نَهَبٌ وَشَلُّ	وَبِئَا صَبَّحَهَا فِي ذَرَاهَا
لَا يَمَلُّ الشَّرَّ حَتَّى يَمْلُوا	صَلَيْتُ مَنِّي هُدَيْلُ بِخَرْقٍ
نَهَلَتْ كَانَ لَهَا مِنْهُ عُلُّ	يُنْهَلُ الصَّعْدَةُ حَتَّى إِذَا مَا
وَبِلَايٍ مَا أَلَمَّتْ فَحُلُّ	حَلَّتِ الْخُمْرُ وَكَانَتْ حَرَامًا
لِنْ جَسْمِي بَعْدَ خَالِي لَحْلُ	فَاسْقِنِيهَا يَا سَوَادَ بَنِ عَمْرُو
غَبَاهُ خَزَى وَعَارٌ وَذُلُّ	فَسَقِينَا كَأْسَ حَنْفٍ هُدَيْلُ
وَتَرَى الدُّئْبَ لَهَا يَسْتَهْلُ	تَضَحُّكَ الصَّبِيعُ لِقَتْلِي هُدَيْلُ
تَتَخَطَّاهُمْ فَمَا تَسْتَقِلُّ	وَ عَدَاتُ الطَّيْرِ تَهْمُو بِطَانَا

In the cleft of the rocks below Sal' is lying
 one slain whose blood drips not without vengeance.
 He left the burden to me and departed,
 and I take up the load lightly and bear it—
 A heritage of bloodshed to me the son of
 his sister, one dauntless—his knot none looses,
 Downcast of eyes, dripping poison, like as
 the hooded asp that spits venom, the adder.

- 5 Fearful the tidings that reach us, heavy—
 the heaviest of burdens thereby is nothing !
 Fate has cut off from me, Fate the tyrant,
 one mighty whose friend none dared to be little :
 A sunshine in wintertide, until when
 the Dogstar burned, he was coolness and shadow :
 Lean-sided and thin, but not from lacking :
 liberal-handed, keen-hearted, haughty ;
 He journeyed with Wariness, and where he halted,
 there Wariness halted herself his comrade :
- 10 A rushing rain-flood when he gave guerdons :
 when he sprang to the onset, a mighty lion ;
 In the midst of his kin flowed his long black hair, and
 his skirts trailed : in war a wolf's whelp with lean flanks ;
 Two savours had he, of honey and gall : and
 one or the other all men have tasted ;
 He rode Fear alone without a fellow
 but only his deep-notched blade of el-Yemen.
 Many the warriors, noon-journeying, who, when
 night fell, journeyed on, and halted at dawning—
- 15 Keen each one of them, girt with a keen blade
 that when one drew it flashed forth like the lightning—
 They were tasting of sleep by sips, when as
 they nodded, thou didst fright them, and they were scat-
 Vengeance we did on them : there escaped us [tered !
 of the two houses none but the fewest.
 And if Hučeyl broke the edge of his sword-blade—
 many the notch that Hučeyl gained from him !
 Many the time that he made them kneel down on
 jagged rocks where the hoof is worn with running :
- 20 Many the morning he fell on their shelter,
 and after slaughter came plunder and spoiling.
 Hučeyl has been burned by me, one valiant
 whom Evil tires not though they be wearied—
 Whose spear drinks deep the first draught, and thereon
 drinks deep again of the blood of foemen,
 Forbidden was wine, but now is it lawful :
 hard was the toil that made it lawful !
 Reach me the cup, O Sawād son of 'Amru :
 my body is spent with gaining my vengeance.
- 25 To Hučeyl we gave to drink Death's goblet,
 whose dregs are disgrace and shame and dishonour.

The alliteration in v. 9, where out of ten words seven contain the letter *Ṭ* :

The alliteration of *ghaythu* and *ghāmīrun* in v. 10, and the rhyming antithesis of *ghayth* and *loyth* (besides *hayth* in the same verse) :

The very unusual *distributive* sense of *kild* in v. 12 :

The use of *injāba* in v. 14 for the dawn : it appears to be used in classical Arabic only for the clearing away of clouds ;

The play on the word *maḍīn* in v. 16, where it means (1) a warrior who goes straight to his end, and (2) a sword that cuts through all obstacles.

None of these taken by itself would perhaps be conclusive ; alliteration is not unknown in the ancient poetry, but it is not approved ; and instances of word-play might also be found. But taken together they constitute what is called *tekelluf* (which may be rendered *artificiality*), which is foreign to the age to which the poem would belong if it were really by Ta'abbata Sherrā.

But whether an imitation or a genuine old poem, there can be no doubt that the piece breathes the true spirit of the pagan Arab. Albert Schultens says of it—"Nobile hoc carmen . . . monumentum est illustre laudationum quibus Fortium fortia facta concelebrari solebant. Magnis splendet ornamentis ac luminibus, quæ gentis genium graphice pingunt." Goethe, in the Appendix to his *West-Oestlicher Diwan* (where he gives a translation of it, rendered from Schultens' Latin, as the only specimen of old Arab poetry which he adduces), writes — "Die Grösse des Characters, der Ernst, die rechtmässige Grausamkeit des Handelns, sind hier eigentlich das Mark der Poesie . . . Höchst merkwürdig erscheint uns bei diesem Gedicht, dass die reine Prosa der Handlung durch Transposition der einzelnen Ereignisse poetisch wird. Dadurch, und dass das Gedicht fast alles äussern Schmucks ermangelt, wird der Ernst desselben erhöht, und wer sich recht hinein lies't muss das Geschehene, von Anfang bis zu Ende, nach und nach vor der Einbildungskraft aufgebaut erblicken."

vv. 1 to 4 tell of the slaying, and set before us the avenger : vv. 5 to 13 praise the slain man, his mighty deeds and great heart : vv. 14 to 17 describe the onslaught which led in the end to his fall : vv. 18 to 20, the many deeds of daring which Huḍeyl had to avenge on him ; vv. 21 to 27, the vengeance taken by him into whose mouth the poem is put.

v. 1. "Drips not without vengeance," *mā yufallu* : literally, "is not poured forth like the dew or fine rain."

v. 3. "A heritage of bloodshed to me the son of his sister", *wa ward'a-th-tha'ri minni-bnu ukhtin* : literally, "and behind the vengeance" (*i. e.*, to take it up—a continuation of the thought of verse 2) [there is] "a sister's son in me." This verse has been misunderstood by Schultens and Rückert : the former renders it—"Post me talioni imminet sororis filius," and the latter—"Und ein Schwwestersohn zur Rache tritt mir nach." Goethe, seeing with a fine discernment that the avenger who speaks is *himself* the sister's son of the dead, (compare verse 24—*inna jismī ba'da Khālī lakhalī*), makes verses 3 and 4 the reported utterance of the dying man—

"Erbe meiner Rache
Ist der Schwwestersohn,
Der Streitbare,
Der Unversöhnliche," *u. s. w.*

Minni is here an example of the explicative *min* (*li-l-bayān*).

"His knot none looses," *'oqdatuhu lā toḥallu*, said of a man whose fury in battle is

irresistible: the dictionaries give *taḥallelet* 'oqadūhu as meaning "his anger was appeased."

v. 4. The comparison of the warrior to a deadly serpent in this verse recalls the name of the family in Teglīb to which 'Amr son of Kulthūm belonged—the *Arāqim*—"the spotted serpents."

v. 5. "The heaviest of burdens thereby is nothing": literally—"it is great (i. e. terrible) so that the greatest therein becomes little"; the criticism of the earlier commentators on this phrase has been mentioned above.

v. 6. "Whose friend," *jdruhu*: see the note to v. 5 of No. V.

v. 7. "A sunshine," *shamis*: literally, "a sunny day."

v. 8. "Lean-sided": leanness is a subject of praise in a hero because it denotes the hardships he has undergone, and also his generosity in giving to others to eat while he keeps nought for himself.

v. 11. The first hemistich of this verse can be taken in two ways: either *musibūm* may be rendered absolutely, "letting hang down," i. e., his garments: and *ahwad* may be taken of his complexion, "swarthy"; or, as I have rendered it, *ahwad* may be the accusative after *musibūm*, "letting hang down his long black [hair]." "His skirts trailed": in days of peace and quiet the Arabs allowed their *isdr* or waist-wrapper to trail on the ground: in war they girt it tight about their loins. Zuheyr says, describing a luxurious people (Ahlwardt, *Six Poets*, p. 77):—

تَعْلُ بِهٖ جُلُودُهُمْ وَ مَاءُ	لَهُمْ رَاحٌ وَ رَازِقٌ وَ مِسْكٌ
حُمَيَّا الْكَلْبُ فِيهِمْ وَ الْغَنَاءُ	يَجْرُونَ الْبُرُودَ وَ قَدْ تَمَشَّتْ

"By them is wine, and a strainer, and musk thereby
wherewith their skins are perfumed, and water:
They trail their skirts of *burā*, and in them glows
the vehemence of the cup and the ecstasy of song."

(Water, to mix with the wine: so wine was commonly drunk by the Arabs: see Tarafeh, Mo'all. 59, and 'Amr Kulth. Mo'all. 2).

"A wolf's whelp," *sim*, a hybrid between the wolf and the hyena, with the fierceness of both.

v. 12. "Gall", *sharyun*, the colocynth or bitter gourd.

v. 14. The mode of journeying in the Desert here described will be familiar to all readers of Palgrave's "Central and Eastern Arabia."

vv. 16, 17. In et-Tebrizf's edition of the Ḥamāseh these verses stand in the reverse order: the sequence in which I have given them is that in which they are placed by Schultens, and seems the natural one.

"They were tasting of sleep by sips," *ihlasau anfda naumin*: i. e., sleep was overcoming them little by little.

v. 18. "Broke the edge of his sword blade," *fellet shabdhu*: that is, apparently, overthrew him.

v. 21. "Huḡeyl has been burned," *ḡaliyet*, i. e., scathed. So al-Ḥārith son of 'Obād, when he was unwillingly compelled to take part in the contest by the slaying of his son Bujeyr by Muhelhil, said of the War of Basūs—

لَمْ أَكُنْ مِنْ جُنَاتِهَا عِلْمَ اللَّهِ وَإِنِّي بِحَرِّهَا الْيَوْمَ صَالٍ

"I was not of those whose wrong wrought it, God knows!
Yet to-day must I be burned in its blaze."

v. 22. "He drank deep at the first draught" (*nehila*) and "he drank deep a second draught" (*alla*), both words used originally of camels, are in constant use in Arab poetry to describe the thrust and thrust again of spears.

v. 23. Wine was forbidden to him, because he had sworn not to drink it until he attained to his vengeance.

v. 25. This verse is omitted in Freytag's edn. of et-Tebrizī's *Hamāsch*: I have restored it from Schultens' text, because it appears to arise naturally out of the idea of the preceding verse.

v. 27. "The vultures," *'itdu-ḥ-ḥeyri*: literally, "the noble of birds," a term reserved for birds of prey. "Flap their wings," *taḥḥḥ*: this is the reading of Schultens, and is also given by et-Tebrizī in the commentary, though he admits *teghāḥ* into the text; the former reading seems to me to give much greater vividness to the horrible picture than the latter, which is a mere auxiliary verb.

VIII.

Ishāq son of Khalaf.

لَوْلَا أُمَيْمَةٌ لَمْ أَجْزَعْ مِنَ الْعَدَمِ وَلَمْ أَقْسِ الدَّجَى فِي حِنْدَسِ الظُّلَمِ
وَزَادَنِي رَغْبَةً فِي الْعَيْشِ مَعْرِفَتِي ذُلَّ الْيَتِيمَةِ يَجْفُوهَا ذُرُّ الرَّحِمِ
أَحَازِرُ الْفَقْرَ يَوْمًا أَنْ يُلْسِمَ بِهَا فِيهِنِكَ السِّتْرَ عَنْ لَحْمٍ عَلَى وَصْمِ
تَهْوِي حَيَاتِي وَأَهْوَى مَوْتَهَا شَفَقًا وَالْمَوْتُ أَكْرَمُ نَزَالٍ عَلَى الْحَرَمِ
أَخْشَى فِظَاطَةً عَمَّ أَوْ جَفَاءَ أَخٍ وَكُذْتُ أَبْقَى عَلَيْهَا مِنْ أَدَى الْكَلِمِ

If no Umeymeh were there, no Want would trouble my soul—
no labour call me to toil for bread through pitchiest night;
What moves my longing to live is but that well do I know
how low the fatherless lies,—how hard the kindness of kin.
I quake before loss of wealth lest lacking fall upon her,
and leave her shieldless and bare as flesh set forth on a board.
My life she prays for, and I from mere love pray for her death—
yea, death, the gentlest and kindest guest to visit a maid.
5 I fear an uncle's rebuke, a brother's harshness for her;
my chiefest end was to spare her heart the grief of a word.

NOTES.

The metre is the first form of the *bestf*, in which the last foot is the same in the second hemistich as in the first; an attempt has been made to imitate it in the translation. The grammars give $\cup - \cup$ — as permissible for the third foot, although on an examination of a large number of pieces of this measure in the Ḥamāseh I have found no example of a short first syllable; instances, however, occur elsewhere; see en-Nābighah, v. 34 and 49, and xi. 3. Zuheyr, ix. 18, 21, 22. In the English, owing to the want of clear distinction between syllables long in themselves (apart from the accent) and short, it has not been found possible always to give a long syllable in this place.

Of the author of these lines I have been able to ascertain nothing. The fragment is, as shewn by the rhyme in the first hemistich, the beginning of a *qaṣīdah*; four more lines of the same measure and rhyme are given as a continuation of the piece in the Appendix to the Calcutta Edn. of the Ḥamāseh, p. 221: but they are of inferior merit to those selected by Abū Temmām. By his name (Ishāq) the author should be an Islāmī; the only authentic instance of a biblical name born by an Arab (not a Jew) before el-Islām is that of the great-great-grandfather of 'Adī son of Zeyd el-'Ibādī, who was called Ayyūb (Job). (See Aghānī ii. 18, and Abu-l-'Alā, quoted in the Ḥamāseh, p. 177). The sentiment of v. 4 is, however, rather pagan than Islamic.

v. 3. "Meat on a butcher's board" is a proverbial expression for that which is utterly defenceless and helpless.

v. 4. The scholiast compares the proverbs (both current in the Ignorance) *ni'ma-l-khatanu-l-qabru*, "An excellent son-in-law is the Grave," and *defnu-l-benāt mina-l-makrumāt*, "To bury daughters is an act of mercy"; the reference in the latter is to the practice of burying female children alive immediately after birth, which was still prevalent (though not widely spread) among the pagan Arabs at the time of the Prophet's mission. The lot of women among the Arabs of the Ignorance was a hard one; and it is most probable that the practice in question was perpetuated, if it did not begin, in the desire to save the family the shame of seeing its women ill-used or otherwise disgraced. This is to be inferred from the account given in the Aghānī (xii. 150) of the reason why Qeys son of 'Āsim, a lord of the tribe of Temīm, adopted it. To this man was due the revival of the custom in the Prophet's time after it had almost died out; a terrible tale is told of his burial alive of the only one of his daughters who was saved at birth and brought up in another family unknown to him.

v. 5. The use of the imperfect (*kuntu ubqf*) in the second hemistich of this verse is worth noticing. The speaker looks forward to the time when his daughter will be left fatherless, and find no love such as that which she found in him.

IX.

Ḥiṭṭān son of el-Mo'allā.

أَنْزَلَنِي الدَّهْرُ عَلَى حُكْمِهِ مِنْ شَامِخٍ عَلِيٍّ إِلَى خَفِضٍ
وَعَالِيٍّ الدَّهْرُ بِوَسْرِ الْعَنِي فَلَيْسَ لِي مَلٌّ سِوَى عِرْضِي
أَبْكَايِي الدَّهْرُ رِيًّا رُبَّمَا أَضْحَكُنِي الدَّهْرُ بِمَا بَرِضِي
لَوْلَا بَنَاتُكَ كَرَّعِبِ الْقَطَا رِدْدَنَّ مِنْ بَعْضٍ إِلَى بَعْضٍ

لَكَ لِي مُضْطَرَبٌ وَاسِعٌ فِي الْأَرْضِ ذَاتِ الطُّولِ وَالْعَرْضِ
وَأَنَا أَرْلَدُنَا بَيْنَنَا أَكْبَادُنَا تَمْشِي عَلَى الْأَرْضِ
كُوْهَبَتِ الرِّيحُ عَلَى بَعْضِهِمْ لَمَنْذَعَتْ عَيْنِي مِنْ الْغَضِ

Fortune has brought me down (her wonted way)
from station great and high to low estate ;
Fortune has rent away my plenteous store :
of all my wealth honour alone is left ;
Fortune has turned my joy to tears : how oft
did Fortune make me laugh with what she gave !
But for these girls, the Qaṭa's downy brood,
unkindly thrust from door to door as hard—
5 Far would I roam and wide to seek my bread
in Earth that has no lack of breadth and length ;
Nay, but our children in our midst, what else
but our hearts are they walking on the ground ?
If but the wind blow harsh on one of them,
mine eye says no to slumber all night long.

NOTES.

The metre is the third form of the *Sari'*, and consists of two diambbs (each commutable to — — ◡ — and — ◡ —) followed by a cretic (— ◡ —); in the second hemistich, which is catalectic, the cretic becomes a spondee :—

— ◡ — ◡ — | — ◡ — ◡ — | — ◡ — || — ◡ — ◡ — | — ◡ — ◡ — | — —

Of the poet I have ascertained nothing.

v. 4. The *Qaṭa* is the sand-grouse; it is most probably identical with the Hebrew *Qd'ath* (A. V. "pelican").

The second hemistich of this verse has strangely perplexed the commentators. The following is a translation of et-Tehrîzî's note upon it. "*Rudîna min ba'qîn ilâ ba'qî* means—'They were gathered together to me in a brief space of time, one born of a second wife after another born of the first, one by the side of another.' Another reading is *rededna min ba'qîn ilâ ba'qî*, with the active form of the verb and the personal pronoun joined to the second *ba'qî*; the meaning of this would be 'they have bowed me and bent one part of my back towards another.' Or, if we adopt the first reading, the line may mean that these daughters of his had been wedded, and were turned away together with their little girls; *mardûdeh* is used in the sense of a divorced woman, and *ilâ* is sometimes equivalent to *ma'* (together with): you say *hâḥâ ilâ ḥâḥâ* ('this with that') meaning *ma'a ḥâḥâ*; taking it in this way, *min ba'qîn ilâ ba'qî* will be in the place of the accusative of condition to *rudîna*, i. e., they have been divorced together

with their children.' Or you may read *rudidna* as before, and *min ba'dī ilā ba'dī*, giving both the *ba'ds* the affixed pronoun; the sense would then be 'They were in my loins, and when I begot them they entered (were turned) into my heart, which burns by reason of them through excess of affection.' Another reading is *jumi'na min ba'dīn ilā ba'dī* [the sense of which would be the same as the first explanation given by et-Tebrizi]. Abū Hilāl says: '*rudidna min ba'dīn ilā ba'dī* is a sentence which hides but little meaning: perhaps he intended to say that they were born from different mothers, and were thrust from one to the other: but he did not express himself plainly.' "

So far et-Tebrizi; it appears to me that the difficulty (which consists in the use of the past, *rudidna*, for the future which the poet contemplates for his daughters, and which has led the commentators to try to explain that verb as referring to something already past) may be solved by supposing that the speaker puts his anticipation in the form of an event already come to pass. Such a construction is the common one for optatives, (*jezdhu-llāh*, &c.,) and is so used in places where there can be no question of the theological explanation which refers it to the foreknowledge of God, to whom future is as past; see *e. g.*, *Hamāseh*, p. 67.—

بَقِيْتُ دَفْرِي وَانْحَرَفْتُ عَنِ الْعَالِي وَلَقِيتُ أَضْيَائِي بِوَجْهِ عُبُوسٍ

Then, again, there are many instances in which what is spoken of as a past event is explained as a future one, *e. g.*, in *Ham.*, p. 172.—

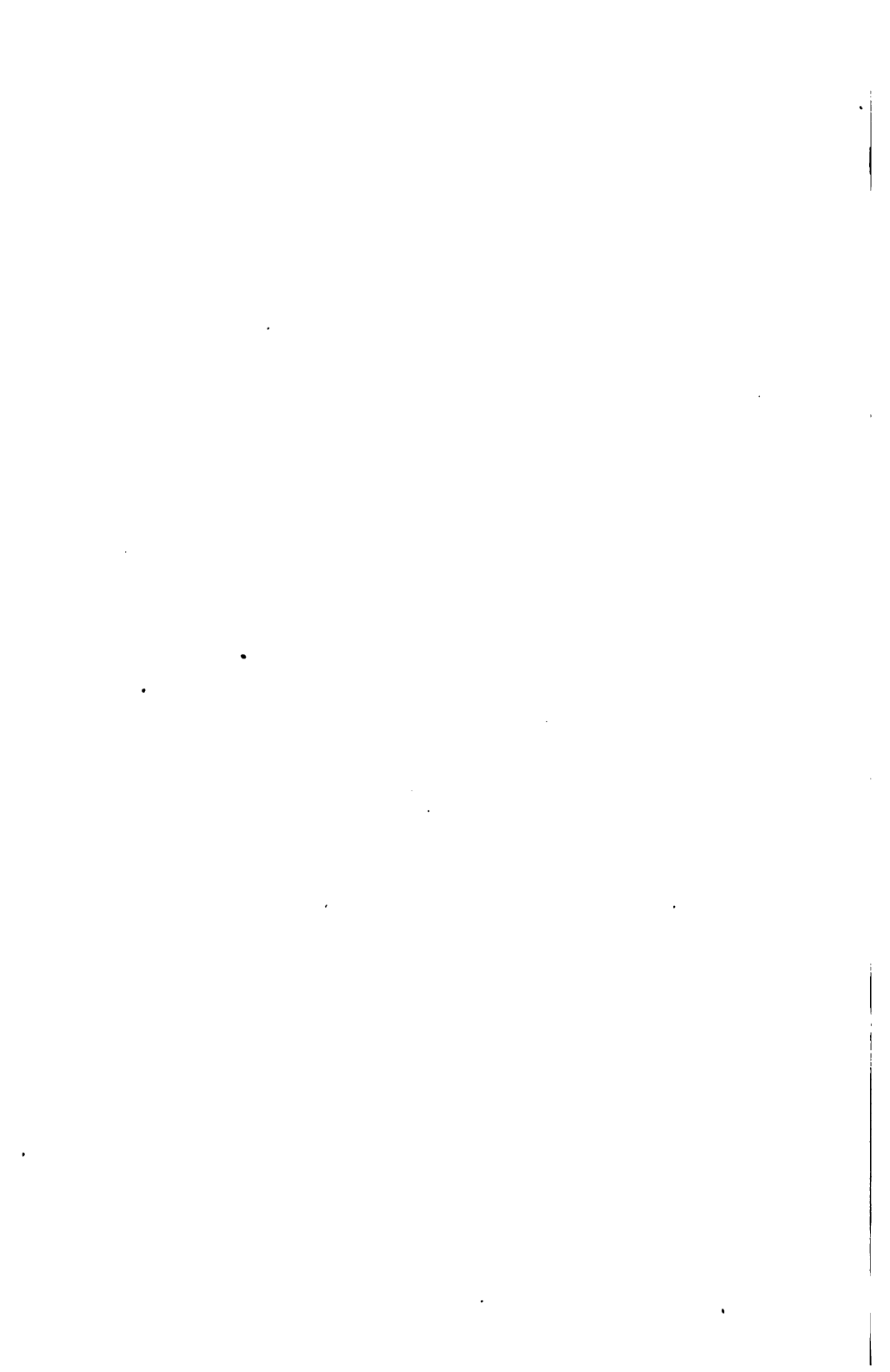
إِنِّي فِي أَرْضِ فَارِسٍ مُوْتَقٍ أَحْوَالًا

where the commentary (perhaps needlessly) understands that the poet, in his foreknowledge of what awaits him, speaks of it as already come to pass. So also in *Ham.*, p. 252, Jahdar son of Dubey'ah says—

قَدْ يَتِمَّتْ بِنْتِي وَأَمَتْ كُنْتِي

plainly referring to a bereavement and widowing which are to be after his death in the fight before engaging in which he utters the verses. These instances seem amply to justify us in understanding the words in their natural sense—"pushed (or thrust) from one to another without help or kindness"; nothing could be more far-fetched than all the explanations given by et-Tebrizi.





INDEX

TO

JOURNAL, ASIATIC SOCIETY OF BENGAL, PART I,

FOR

1877.

'ABD, son of Julandá. of 'Omán, 50
'Abd-el-Melik, son of 'Abd-er-Rahím, an Arabian poet, 446
'Abdur Rahmán Khán, of Kotsimul, 167
Aborigines :—Bedhyas, 220; Bhars, 25, 26, 36, 227; Bhíla, 228; Binds, 25; Cherús, 25; Dákas, Daityas, Dasyas, 36; Gonds, 228, 232, 234; Khamáras, 22; Kharwáras, 17, 21ⁿ, 25; Kois, 183; Kols, 183, 228; Kurmis, 235; Lodhís, 231; Masáhars, 22; Manipuris, 36; Nágas, 38; Suriyás, 25; Yanadis, 184; Zatt, or gypsies, in Arabia, 57;—profess Buddhism, 231
Abú Bekr el-Bisrí, 50
Abú Mohriz ibn Hayyán, 455
Abúthabi, in 'Omán, 52
Acacia Arabica, 47;—*vera* 47
Aethiopia, 439
Agastya, or Canopus, 436
Agham writing, 8
Agháni, *vide* Kitáb-el-Agháni
Agni-varpa, 39
Agra Sila, Vindhya's guru, 16
agriculture, in 'Omán, 64
Ajaipál, of Ajmír, 231
Ajmír, 230, 231
'Akabat kumáshí, in 'Omán, 42
Akbarpúr, in Bihár, 22
Alhá, the Chandel hero, 233
'Ali Naqi Khán, 167
Alláhábád, 231
alum, mine of, 23
'Amálekitas, 50
Amarakantak, sacred pool of, 20
Amedabata, the *munia* bird, 24
Amr, son of Ma'dí-kerib, 169
Amú River, 333; *vide* Oxus
Anatolian Folk-lore, 14
Ancient Sculpturings on rocks in Kamáop, 1

Arabia, 41, 62, 90, 437, 459
Arah, 29
Arar-Brahmana, 164
Asaf 'Alí Khán, Mír of Shighnán, 97
Asám, or Tekhau, 38
astronomy, Hindú, 411
augury, in Arabia, 82
'Auhí, in 'Omán, 41
'Awámir Bedouins, 44
el-Azd, of 'Omán, 50

BADAKHSHAN, 98
bageri, a bird, 24
Bajjnáth, in Kamáop, 1
Balkh, 333ⁿ.
Bangalor, 14
Bangbará Khán, 164
Barani, goddess, 16
Barba, a place south of Dihlí, 166
Barkharí, *vide* Bharkarí
bater, a quail, 24
el-Bátineh, in 'Omán, 48
Bedhyas, a tribe of gypsies, 220
Bení-l-'Ambar, 438;—d-Dayyán, 446;—Gheith, 42;—Háarith ibn Ka'b, 438, 449;—Ja'far ibn Kiláb, 75;—Ka'b, 46;—Mázin, 438;—Nahl, 67;—'Oqeyl, 440, 444;—Salúl, 75;—Sheybán, 437;—Temím, 440;—Thaqíf, 80
el-Bereymí, in 'Omán, 41
Beshámeh, son of Hazn, an Arabian poet, 450
Bhagahanpúr, 28ⁿ.
Bhanraurá kherá, 228
Bhar, Rájá, of Mahobá, 231
Bhars, 25, 227, 233; *vide* Aborigines
Bharwára, 228, 231
Bharsawán, 228
Bharkharí, in Bundelkhand, 228
Bharuá, 228
Bhaváni, 17

Bhava Gupta, 149
 Bhils, 233; *vide* Aborigines
 Bhima Deva, 161
 Bhubná Fort, 26
 Bhubun, 34
 bhúms, twelve, of Bengal, 166n.
 Bhúmi-mális, a caste, 186
 Bidranáth, shrine of, 1
 Bihár, district of, 21
 Bijjaigarh, fort of, 26
 Binds, a tribe, 25
 Birabhuvan Deva, of Orissa, 151
 Blochmann, H., an unpublished ghazal
 by Háfiz, 237
bogolu, a bird, 24
bombax heptaphylla, 165
 botany, of Bihár, 21;—of 'Omán, 47;—
 of Arabia, 77
 Brahma Muktávali, by Isvari Datt Pañ-
 dit, 28n.
 Brahma Sampradáya, 133
 Brahmanism, in Orissa, 153
Buchanania latifolia, 21
 Buddhism, 185, 231
 Buddhist ruins in Kamáon, 3
 Buldán-el-'Awámir, 53
 Bundelá Rájpúta, 231
 Bundelkhand, 25, 227
 Burhi Deo, a Rangpur deity, 188
 Burj-el-Shikeyri, in 'Omán, 42
 Burma, 38
Butea frondosa, 21

CAMELS, of 'Omán, 47; 78, 92, 95,
 169, 173
 Campbell, Mr., on rock markings, 15
 Canopus, in Sanskrit Agastya, 436
 castes, Hindú 186, 231
chakrabák, the Brahmaní goose, 25
 Chanár Fort, 16
 Chánd, founder of Chyápur, 36
 Chandálas, a caste, 186
 Chandan, Sayyid, tomb of, 28
 Chandel Rájpúta, 229
 Chandeshwar temple, in Kamáon, 2
 Chandrá, a village in Orissa, 160
 Chandrasekhara Bánurjī, The Kaimúr
 Range, 16
 Charairongba, 36
 Charanádri, or Fort Chanár, 16
 Chaudwár, in Orissa, 150, 151
 Chavana Muni, 20n.
 Cheran, in Bihár, 25
 Cherús, the tribe, 17, 25, 26
chitti, a sort of hemp, 22
 Christianity, 184;—early, in Arabia, 439
 Chyápur, 26, 27, 28n.
 Ćiva Gupta, 174
 Copper-plate Grant from Cuttack, 149;
 —from Sambalpur, 173

crosses, Christian, 173, 184
 cupmarks, on rocks, 1, 3

DAITYAS, Dákas, races of, 36
 Dalil Khán, Súbadár, 231
 Damant, G. H., on the old Manipuri
 Character, 36
 Damsetjerd, a Persian colony in 'Omán, 50
 Dámunyá, village of, near Bardwán, 164
 Darwáz, in Central Asia, 97
 Dasa-ratha, 39
 Dásas, caste of, 186
 Dasyus, tribe of, 36
 day and year, in Hindú astronomy, 419
 Deakuli, in Bihár, 20n.
 Devaki, 211
 el-Dháhirah, in 'Omán, 41, 48
 Dhank, in 'Omán, 44
 Dharti, or earth god, 17
 drunkenness, 79, 94
 Dunagiri, in Kamáon, 5
 Durgávati river, 19, 22
 Dushyanta, 39
 Dwárá-Háth, in Kamáon, 1, 2, 3, 7

FATES, in Arabian mythology, 169
 Felej el-Súk, in 'Omán, 41, 50
 female infanticide, in Arabia, 459
 Ferghána, 455
 fire, how artificially produced, 46, 184n.
 Fryer, G. E., Páli Studies, No. 2. The
 Vuttodaya, or Exposition of metre, 369

GARDAI KHÁN, son of Khánazád
 Khán, 167
 Gargasamhita, 436
 Gayá, town of, 16;—the old Kíta-des, 20
 geology of 'Omán, 48
 Ghalchah Dialect, 97
 Gharib-Nawáz, 37
 Gharwár, Rájpúta, 26
 Gházi Khán, 167
 el-Ghorák, in 'Omán, 42
 Ghosha family, origin of, 175
 el-Ghozz, in 'Omán, 50
 Gipsies, or Zatt, in Arabia, 57; 220
 Glasfurd, C. L. R. Col., Report of the
 Upper Godavery District 179
 Goálá dynasty, 8
 Gokula, city of, 17, 211
 Gond, *vide* Aborigines;—deities, 232n.
 Gorakh Náth, song of, 198
go-sálik, a bird, 24
 Gour Dás Bysack, on Khánjá Khán Garh
 in the District of Bardwán, 164
 Grierson, G. A., are Kálidása's Heroes Mo-
 nogamists? 39;—on the Rangpur dia-
 lect, 186

Gupta, sacred cave of, 19
Gupta dynasty, 149, 174

HAFIZ, an unpublished ghazal by, 237
Hail, in 'Omán, 43
el-Hajar, in 'Omán, 48
halud-guri, or yellow wren, 24
Hamāseh, translations from the, 168, 437
Hamīr Deo Karchuli, founds Hamīrpur, 230
Hamīrpur, Bundelkhand, 227; town of —, when founded, 230
Hanamconda, 179
Harihārpur, in Orissa, 150
Harsha Brahma, shrine of, 27
el-Hāsa, in 'Omán, 45
Hatakesvara Deva, 151
Hijáz, 47
Hiranyagarbha, adoration, 193
el-Hīreh, 63
honey, 22
horse races, in Arabia, 451
Hudum Deo, a Rangpur deity, 188
Hūreh Bargheh, or Sohār Peak, 51

I**BN** Mojāwir, the historian, 50
idols, Arabian, 440
Ikhtiyār Khān, tomb of, 27*n*.
infanticide, female, in Arabia, 459
Inscriptions, from the shrine of Tutālā Bhavāni, 32, 34;—from Cuttack, 149;—from Sambalpur, 173;—from Bundelkhand, 232
iron, of the Kaimūr Range, 22
Ishāq, son of Khalaf, an Arabian poet, 458
Islām, progress in Kāshghar, 335
Islām Shāh, 230
Islāmpur, in Hamīrpur, 230
Ismā'īl Ghāzī, of Bengal, 137

J**A'FAR**, son of 'Olbeh, an Arabian poet, 444
Jain temples, 29, 232
Jala, a village, near Bangalor, 14
Jalālpur, in Hamīrpur, 228
Jamadagni, father of Parasurāma, 20
Janamejaya, 149, 171
Jaya Chand, Mahārājā, of Kanauj, 26
Jebel Akhdhar, 47, 48
Jebel Hafit, 44
Jebel Gharābeh, 47
Jeifar, son of Julandā, 50
Jibh Devī, in the Kaimūr Range, 35
el-Jow, in 'Omán, 52
Julandā-bin-Karkar, 49
Jyotisha-Vedāngu, 411

K**ACHAR**, 37
Kachwāha Rājputa, 34*n*.
Kaderkho valley, 20
Kaimūr Range, the, 16
Kaira Des, 16
Kairo Mālī, corrupted to Kaimūr, 16
Kairyā Ghāt, near Rohtās, 23
Kālidāsa, monogamy of the heroes of, questioned, 39, 160
Kālinjar, 231*n*.
Kamāon, ancient sculpturings in, 1
Kān, in 'Omán, 42
kaneri, a sort of yam, 21
Kaṣa Rājā, tyrant of Mathurā, 16, 212
Kaperlaguru, in the Nizām's dominions, 180
Karamnāsā river, 19
Karatoyā river, 186
Kāsim Khān, 32
Kāshghar, kings of, 326, 334
Kaṭar, in 'Omán, 46
Kāvārī river, 184
Késarī dynasty of Orissa, 150
Khalaf-el-Ahmar, 455
Khānjā Khān Garh, note on, 164
Khajurāho, 229
Khamār tribe, 22
Khānazād Khān, son of Bangbarā Khān, 164
Kharwāra, a tribe, 17, 21*n*., 25
Khatmet el-Shikla, village of, 46
Khotan, 342, 347.
el-Khoweyrej, in 'Omán, 43
Khurdā, in Orissa, 152
el-Khurūs, in 'Omán, 46
King, W., notice of a pre-historic burial place with Cruciform Monoliths, near Mungapet in the Nizām's Dominions, 179
Kirmān, 50
kistvaens, in Kamāon, 7
Kīta-des, old name of Gayā, 20
Kitāb-el-Aghānī, 61, 437
Koch Bihār, 186
Koia, tribe of, 183
kokilā, or cuckoo, 24
Kols of Bustar, 183
Korumbar rings, 180
Kosalā, name of a part of Orissa, 150
Koṭ Simulgraph, 164
Koṭā Ghāt, 28
Krauncha, or Koch Bihār, 186, 187
Krishna, the birth of, 211
el-Kūfeh, 62, 69, 79, 83, 455
L**ĀNGLOL**, a Manipuri MS., 37
Larka Kols, 183
lavender, wild, for making mats, 47
leather, of Yemen, 439; *vide* tanning
Lebid, the Arabian poet, 62, 77

Leonard, G. S., the Mythic History of the God Viráj, 126; — Further proofs of the Polygamy of Kálidása's Heroes, 160

lingam worship, 4; *vide* Mahádeo

Lohityá river, 186

Lolloitha, a Nágá tribe, 38

lunar mansions, 429

lunations, 426

Lyall, C. J., the Mu'allaqah of Lebíd, 61;

— Three Translations from the Hamáseh,

168; — Translations from the Hamáseh and the Aghání, 437

MADDAN, the Kharwár Rájá, 21

Mádhava Achárya, 133

Maghal Bachá, in Rangpur, 187

Maghal hát, in Rangpur, 187

Mahádeo, or lingam, 4, 15, 235; — temple in Kamáon, 1

el-Mahdhah, in 'Omán, 44, 45

Mahobá, in Bundelkhand, 229, 231, 232

Maibees, a guild of priests, 37

Málavikágnimitra, ascribed to Kálidása, 40

Mán Siñha, Rájá, of Amber, 164

Mánik Chandra, a legendary king of Rangpur, 186; — Rájárgán, an epic, 187

Manipuris, 36; — their writing, 36, 37

Maniyá Deo, a Bhar deity, 233

Maṛada, in Orissa, 150

maranneh, a narcotic plant, 47

marriage ceremonies, 211

Masai, quarries at, 22

Masáhar, tribe of, 22

mats, made of wild lavender, 47

Maudhá, in Bundelkhand, 228, 230

Meiyánggnamba, a Manipuri historical work, 37

Miles, S. B., on the Route between So-hár and el-Bereymí in 'Omán, with a note on the Zaṭṭ or Gipsies in Arabia, 41

Mileyyench, in 'Omán, 42, 47

Mimosa, 24; — *flava*, 171

Mina, two places in Arabia, 90

Mírzápur, 26

Mo'allaqah, of Lebíd, 62

Moggallána, the Ceylon grammarian, 369

el-Mokábil, a tribe in 'Omán, 48

Monoliths near Mungapet, 179

months, lunar, of the Hindús, 425

Mukanda Rám Chakravarti Kavi Kankara, author of the Chandi, 164

Mukhadrim, or early Islamic writers, 62, 440

Mulheran, notices of cromlechs, quoted, 185

Munda, a Daitya, 36

Mundesvara, 17; — hill, 34; — shrine of, 34, 35

Mungapet, in Haidarábád, monoliths near, 179

munia, the bird, 24

myrabalan, 21

EN-NABIGHAH, the Arabian poet, 73, 83

Nágpúr, Central Provinces, 7

Náib Muhammad 'Alam, Governor of Afghán Turkestan, 97

nakshatras, or lunar mansions, 429

Naráyana, rock cut image of, 32

Narkandá, Central Provinces, 7

Narmadá river, 20

Nejrán, 439, 441, 442

Nesr, an Arabian idol, 440

Nílá's song of the year, 224

Nilgiri hills, 13

Nirmala Deva, of Orissa, 151

en-No'mán, king of Híreh, 63, 73

ODRA, a part of Orissa, 152
olibanum, 22

'Omán, citadel of, 48; geography of—, 41

Orissa, under the Guptas, 150, 177

owls, the spirits of dead men, 81

Oxus River, 98; *vide* Amú.

PAKUNGBA, tutelary deity of Manipur, 38

Palámau, 25, 29

Palásas, ancient name of Bihár District, 21

Páli prosody, 369 [pur, 37]

Pamhaiba *alias* Gharib-nawáz, of Manipur, 97, 98

Pamir, 97, 98

Pampápur, 26

Paṇḍasiara Mane, 14

Paṇḍavara Gudi, 14

paṇḍuka, a bird, 25

Paṇḍukoli, a mountain in Kamáon, 5

Paṇḍu-kuris, 13

Pándús, Pándava brothers, 6

Panjah, name of Oxus source, 98

Panwári Jaitpur, 228

Parihár Rájputs, 26

Parmál, of Mahobá, 233

Patná, in Orissa, 173

pearls, 93

Persians, hold 'Omán, 50, 51

phallus worship, *vide* lingam

Phillips, M., Rev., on tumuli, 13

plantain trees, used at marriages, 211

Poerai, a name of the Manipuris, 38

Polygamy of Kálidása's Heroes, 39, 160

Popham, Col., reduces Fort Bijaigarh, 26

Pratápachandra Ghosha, note on, and translation of, three Copper-plate Inscriptions from Sambalpur, 173

Pratāpa Dhaval Ail, of Rohtās, 33

Prosody, Pāli, 369

Pun Pun River, 20*n*.

Puran, in Orissa, 150

QARA-QURDUM, 334, 340

qata, the sand-grouse, 460*n*.

quails, 24

Quatrains of 'Umar Khayyām 158

Qurdum Qāq, 340*n*.

Qureyt, son of Unayf, an Arabian poet, 437

R
el-RABY, in 'Omān, 43

Rājā-putras, and Rājā-vamsyas, in Rangpūr, 186

Rāj Bhara, 26, 227

Rājputas, Bundelās, 231; Chandels, 233; Gharwāra, 26; Kachwāhas, 34*n*.; Parihāra, 26

Rākhas-gudium, or the village of demons, 180

Rāngar, castle of, 26

Rāmmohan Roy, 133

Rangalāla Bānurjī, on a Copper-plate Grant found in the Cuttack Collectorate, 149

Rangpūr, dialect of, 186

Rānikhet, in Kamāop, 1

Rās Mosandim, in 'Omān, 48

Rās Sellān, 51

rasad, or mata, 47

Rāth, in Hamīrpur, 228, 235

ramnus, 47

el-Riādh, in Arabia, 45

Rivett-Carnac, H., rough notes on some Ancient Sculpturings on rocks in Kamāop, similar to those found on monoliths and rocks in Europe, 1

Ro-bhāt Brahmana, 211

Rohtās (Bihār), or Ruhidās, 26, 34

Roshān, district of, 97

Ruūs-el-Jebāl, 48

S
SAHARA, a Khamār clan, 22

Sahasrām, town of, 28

Sahlāh, in 'Omān, 41

Salem, 13

sāl-gind, or olibanum, 22

Sālibāhan, Rājā, 28

Salimābād, in Bardwān, 164

Salkau, a Manipuri MS., 37

samar, or Acacia vera, 47

Sambalpur, 173, 184

Sameeshwar, in Kamāop, 6

Samsokgnamba, a Manipuri history, 37

Saṅgharakkhita Thera, the Ceylon grammarian, 369

Saṅkarāchārya, 133

Sarā, a tributary of the Durgāvati river, 22

Sārdūl Charitra, a chronicle, 230

sāri, a bird, 24

satia, or widow sacrifices, 231, 235

screw-pines, 47

seasons, in Arabia, 90, 92

Schlāt, in 'Omān, 42

Seljuqs, of Kirmān, 50

Shāh Ismā'īl Ghāzī, 187

Shaw, R. B., On the Shighnī (Ghalchah)

Dialect, 97;—a Grammar of the Language of Eastern Turkistān, 242

Shems, son of Malik, 168

Sher Khān (Shāh), 26, 27

Shergarh, fort of, 26

Shighnān, district of, 97

Shighnī (Ghalchah) Dialect, 97

Shikeyrī, in 'Omān, 42

shirkeh, a grass in 'Omān, 47

Showāmia, a tribe in 'Omān, 43, 55

Silabhanjapati, in Orissa, 153

Simpson's Archaic work on sculpturings &c., quoted, 1

singing girls, in Arabia, 58, 94

Sirāmpur, fort of, 26

Siva Gupta, 174

Sivitiam, 133

Smith, Vincent A., Notes on the Bhars and other early Inhabitants of Bundelkhand, 227

Soḥār, in 'Omān, 41, 50

Somākara, a Hindū astronomer, 412

Son river, 16, 22

Sonārāy Thākur, song of, 200

Soweyhereh, in 'Omān, 51

spears, Arabian, 93

spoons, for holy water, 13

Srīvalla, village of, in Orissa, 153

Stone circles, 1, 7, 235

stone, Vindhyan, 23

Suglākhō, 20

sulphate of iron, 22

Sumerpur, or Bharuā, in Hamīrpur, 228

sun, 169

sun and moon, or Mahādeo and yonī, 6, 235

superstitions, regarding owls, 81, 82; regarding tigers, 198; 169, 221

Suriyās, a tribe, 25

Sybir, in Orissa, 150

T
TAABBATA Sherrā, the Arabian poet, 168, 455, 456

Tafazzul Husain Khān, 167

Tākhelgnamba, a Manipuri history, 37

tanning, 171

Tārā Chandī, 17; pass of—, 28; shrine of—, 29

tattooing, in Arabia, 91

Tekhou, or Asām, 38

Terminalia Belerica, 21;—*alata tomentosa*, 21
 Thibaut, G., on the Jyotisha-Vedāṅga, 411
thlaopi, a plant, 77
 Tiger-God, 198
tila, a kite, 24
 Tilauthú, in Bihár, 19, 28
 Tiparah, 37
titir, a bird, 24
tiyá, a bird, 24
 Tongtoi, king of Burma, 38
 Tribhuvan Deva, of Orissa, 151
 Trikalīngādhipati, title of Gupta kings, 149, 177
 Tripurá, 17;—shrine of, 33
 Turkí, Eastern, structure and grammar of, 242
 Tuttalá Bhaváni, shrine of, 30; waterfall of—31; Inscriptions from—, 32, 34;—kunq, 19

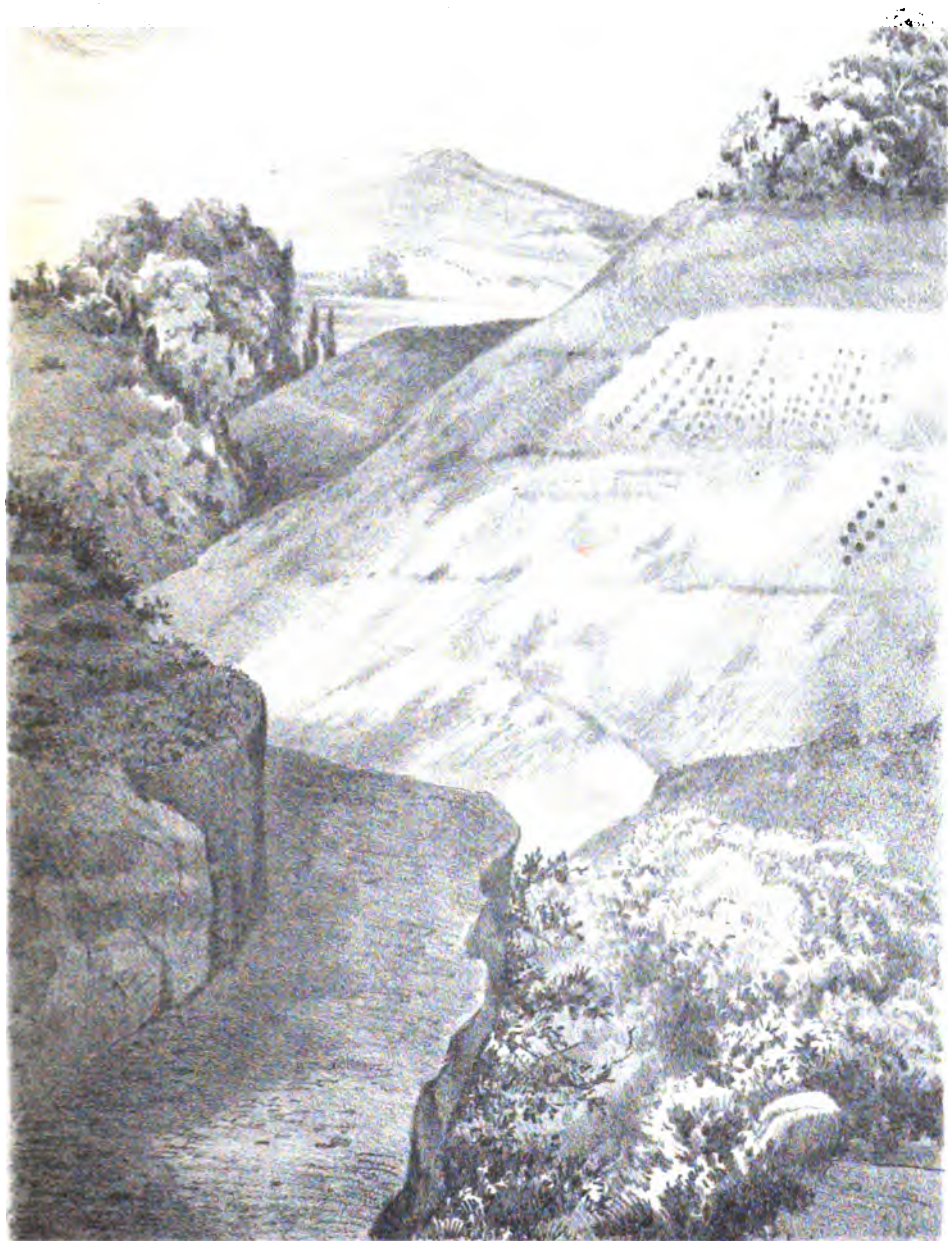
UGRASENA, 211
 Uighur language, 243
 Ujatliqs, of Káshghar, 346
 'Umar Khayyám, Quatrains of, 158

VAKAVEDDA, village of, 173
 Valikhanoff, 243
 Vasudeva family of, 16, 211
 Vindhyaśhini (Barani) temple, 16

Vindhyeśvari, 17
 Vindhya Range, 16
 Viráj, Mythic History of, 126
 Vuttodaya, a Páli work on prosody, 369

WADY Jazze, 41
 Wádí-el-Abeyleh, 43
 Wádí 'Ain, 43
 Wádí-el-Aweyneh, 48
 Wádí-el-Súfán, 42
 Wádí Wásit, 43
 Wahhábís, sect of, 42, 45, 55
 waterfalls, in the Kaimúr Range, 31
 Whalley, P., Metrical Translations from the Quatrains of 'Umar Khayyám, 158
 widows, in Arabia, 95
 woman, in Kálidáśa's plays, 39; 221;—in Central Asia, 323, 330n., 334;—in Arabia, 58, 91, 459

YAGHUTH, and Ya'úq, Arabian idols, 440
 Yajáti, 149
 Yanadis, of Striharicotta, tribe of, 184
 Yarkand River, 340n.
 Yasodá, 16, 213
 year and day, in Hindú astronomy, 419
 Yemen, kings of, 439; leather of—, 439
yoni and mahádeo, 4, 6; *vide* Mahadeo.
ZATT, or Gipsies, in Arabia, 41, 57
zerra, a bird, 24

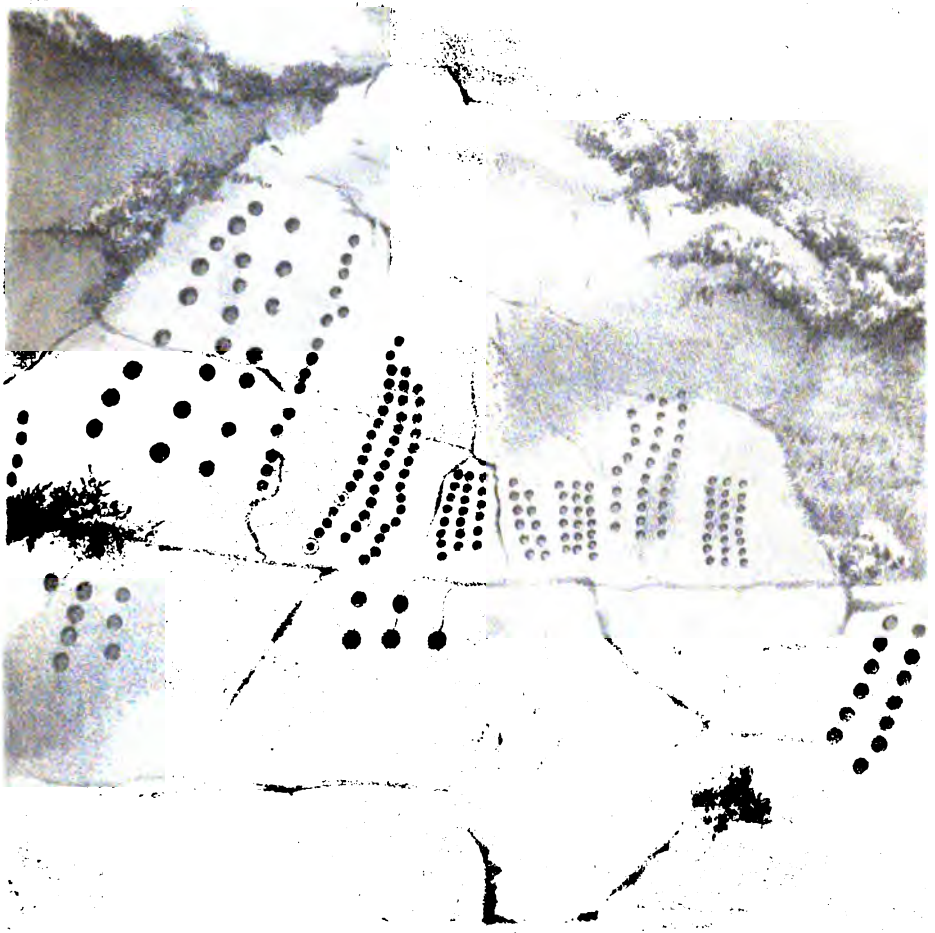


H Rivett-Carnac, del.

J. Schaumburg, Lith.

VIEW OF THE GORGE NEAR CHANDESHWAR, KAMÁON,
WITH SOME OF THE CUP-MARKS.





H. Rivett-Carnac del.

J. Schaumburg Lith.

ANCIENT ROCK SCULPTURINGS IN KAMAON.

The rock is at an angle of about 45°. The large markings are a little more than 3 in. in diameter and 4 in. in depth, but they are weatherworn, and not so distinct as in the sketch.

v

THE CENTRAL PROVINCES.

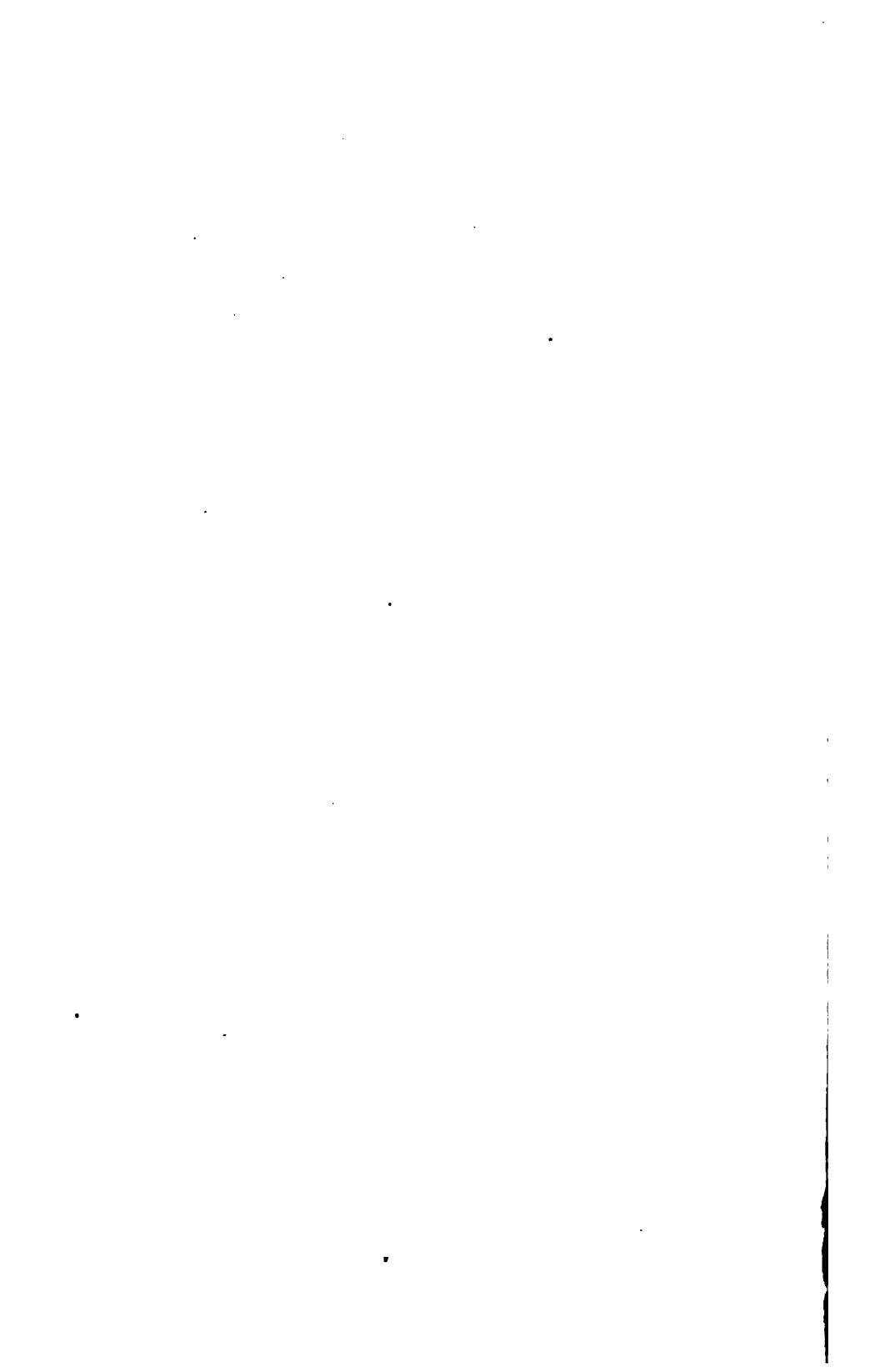
row IV: l, m, n, o,

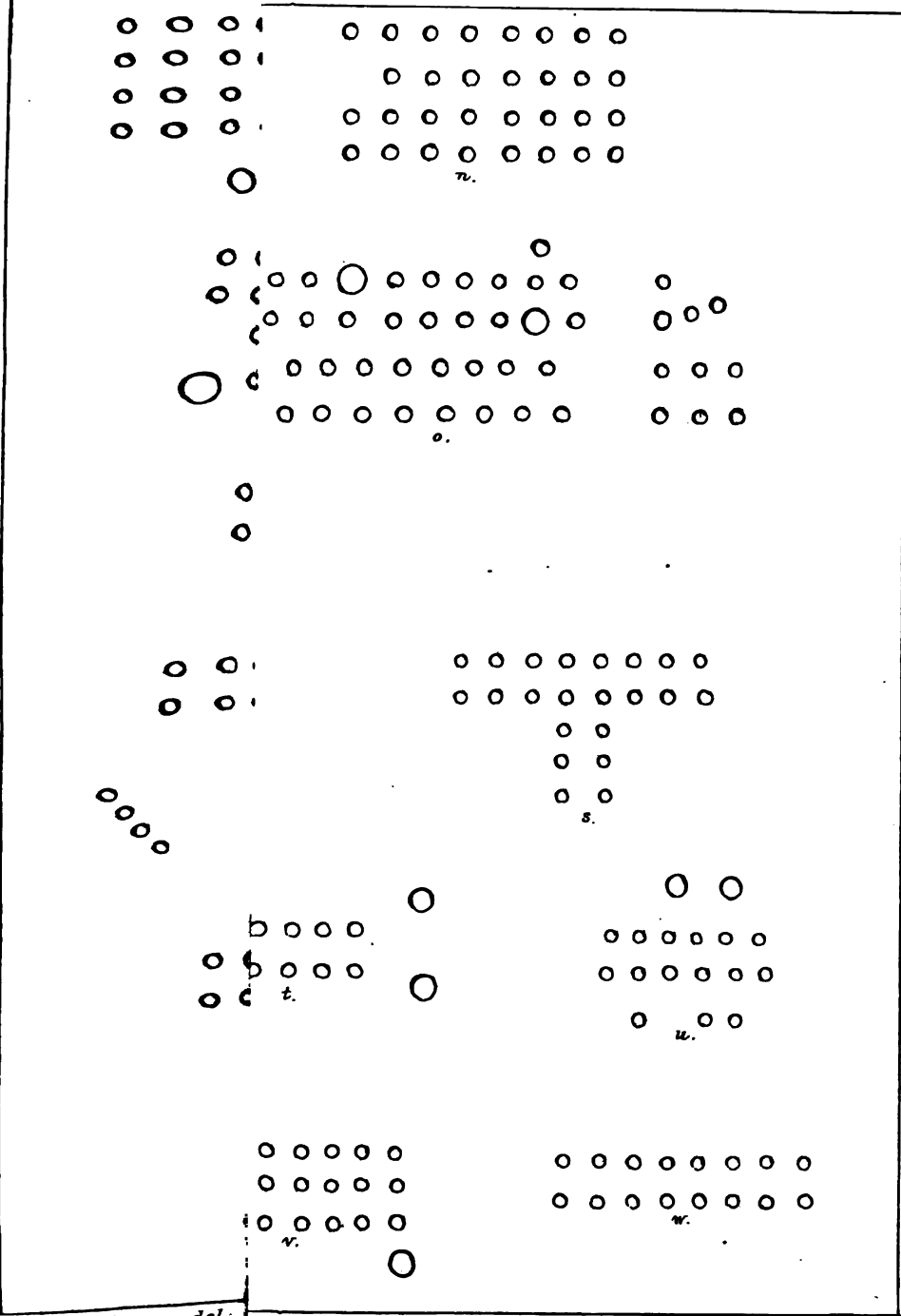


H. Russell

THE CENTRAL PROVINCES.

row IV; 2, m, n, o,

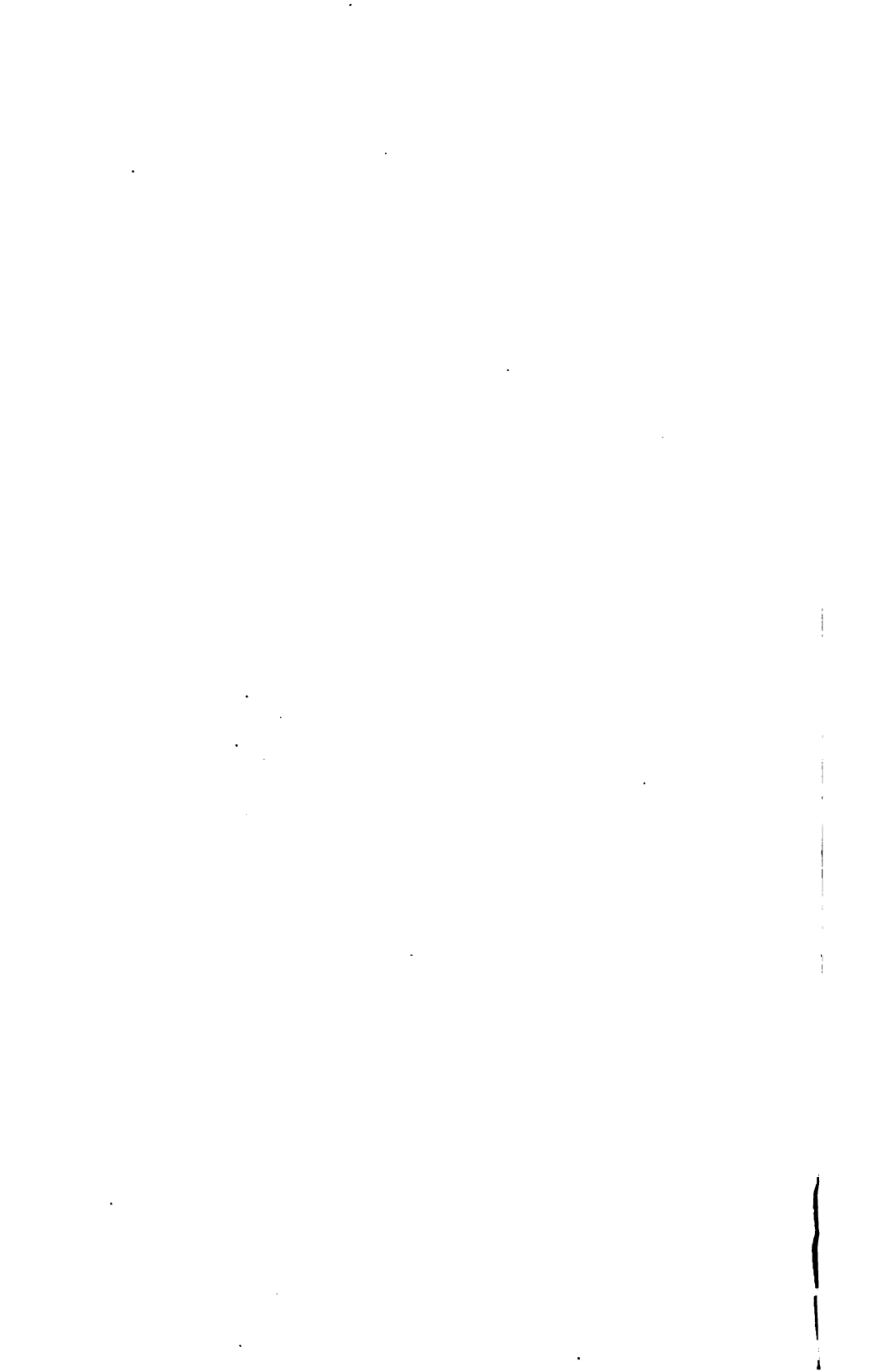




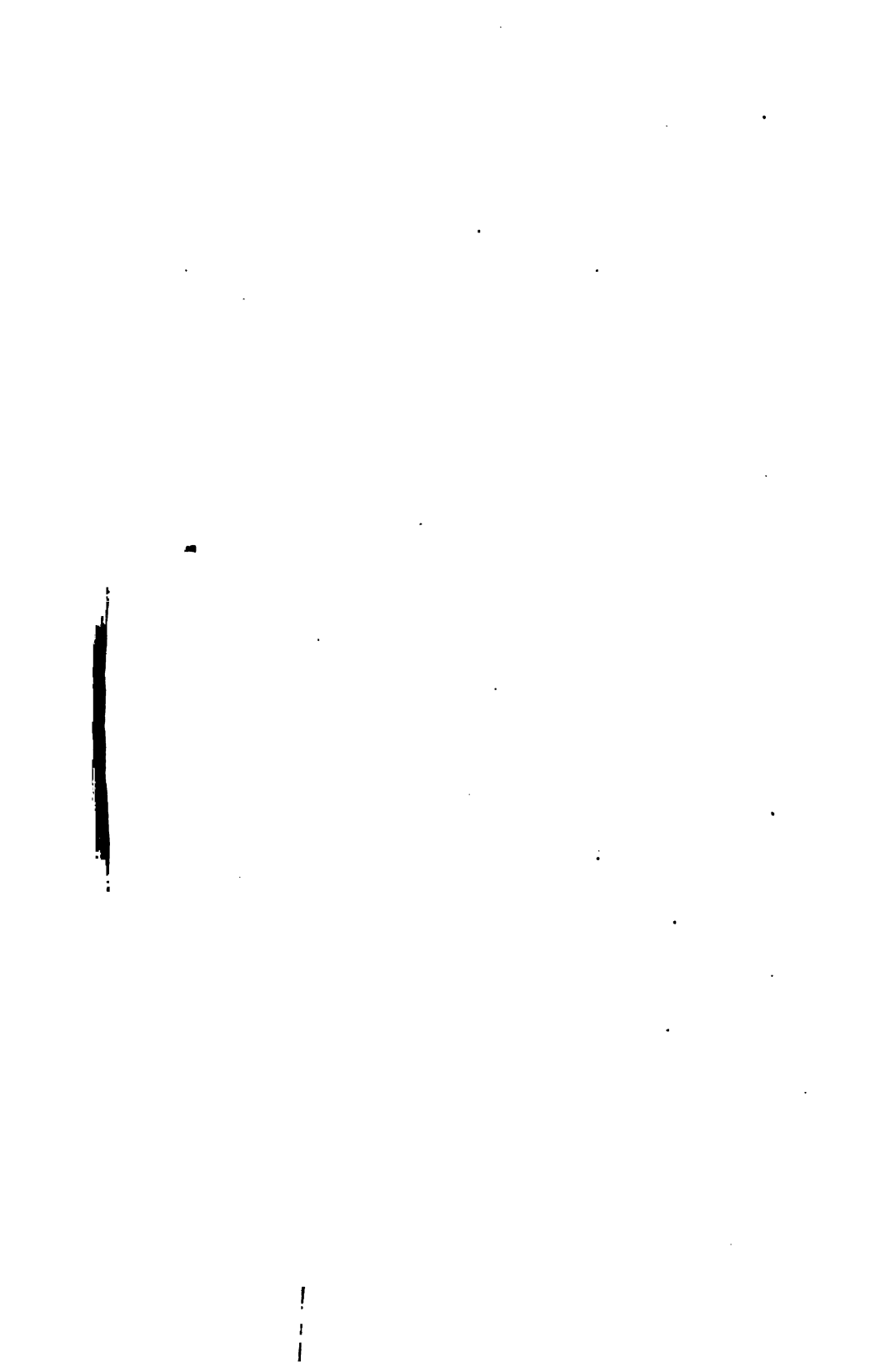
H. Rivett Carnoc. del.

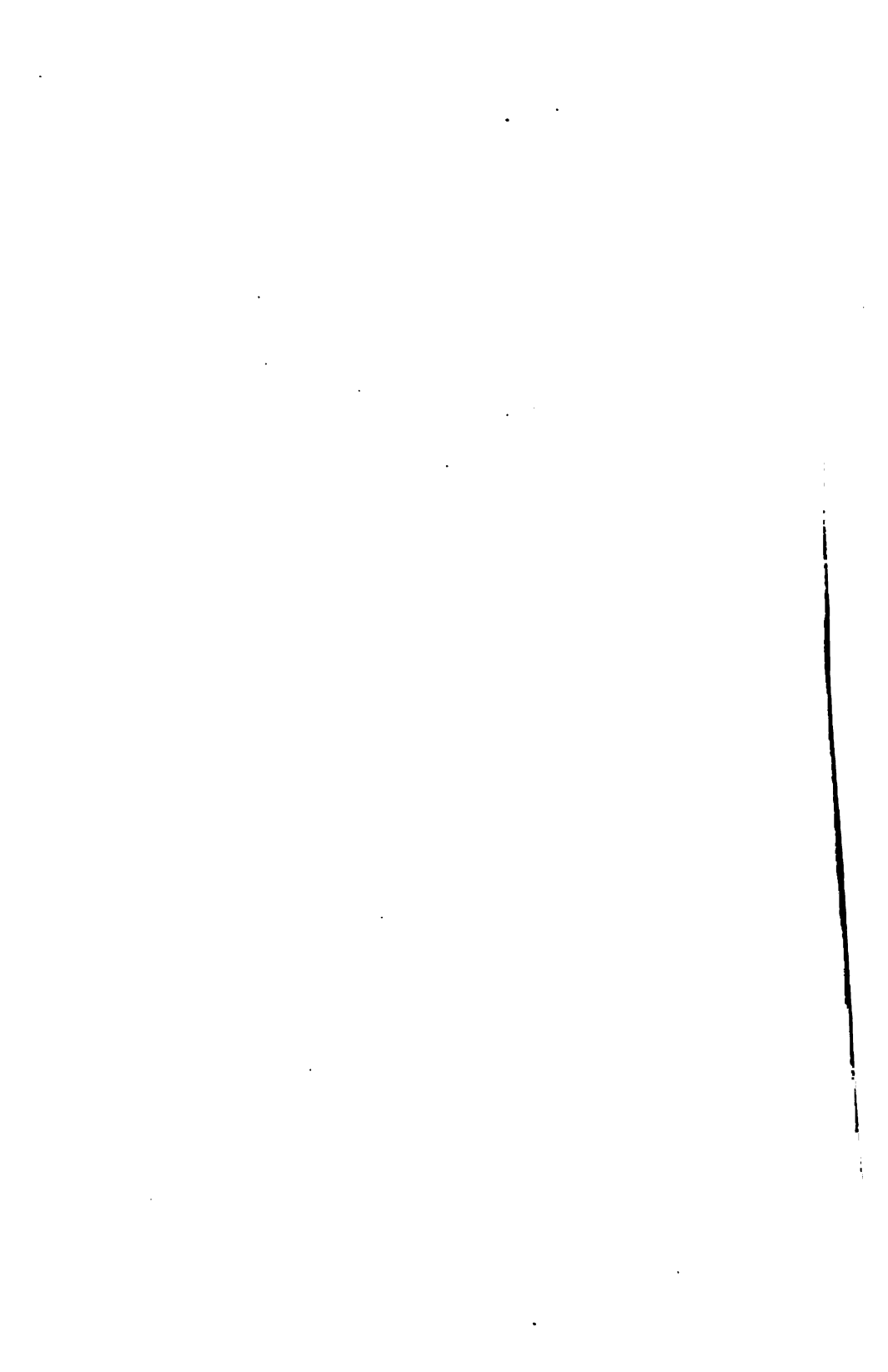
THE CENTRAL PROVINCES.

row IV, l, m, n, o,

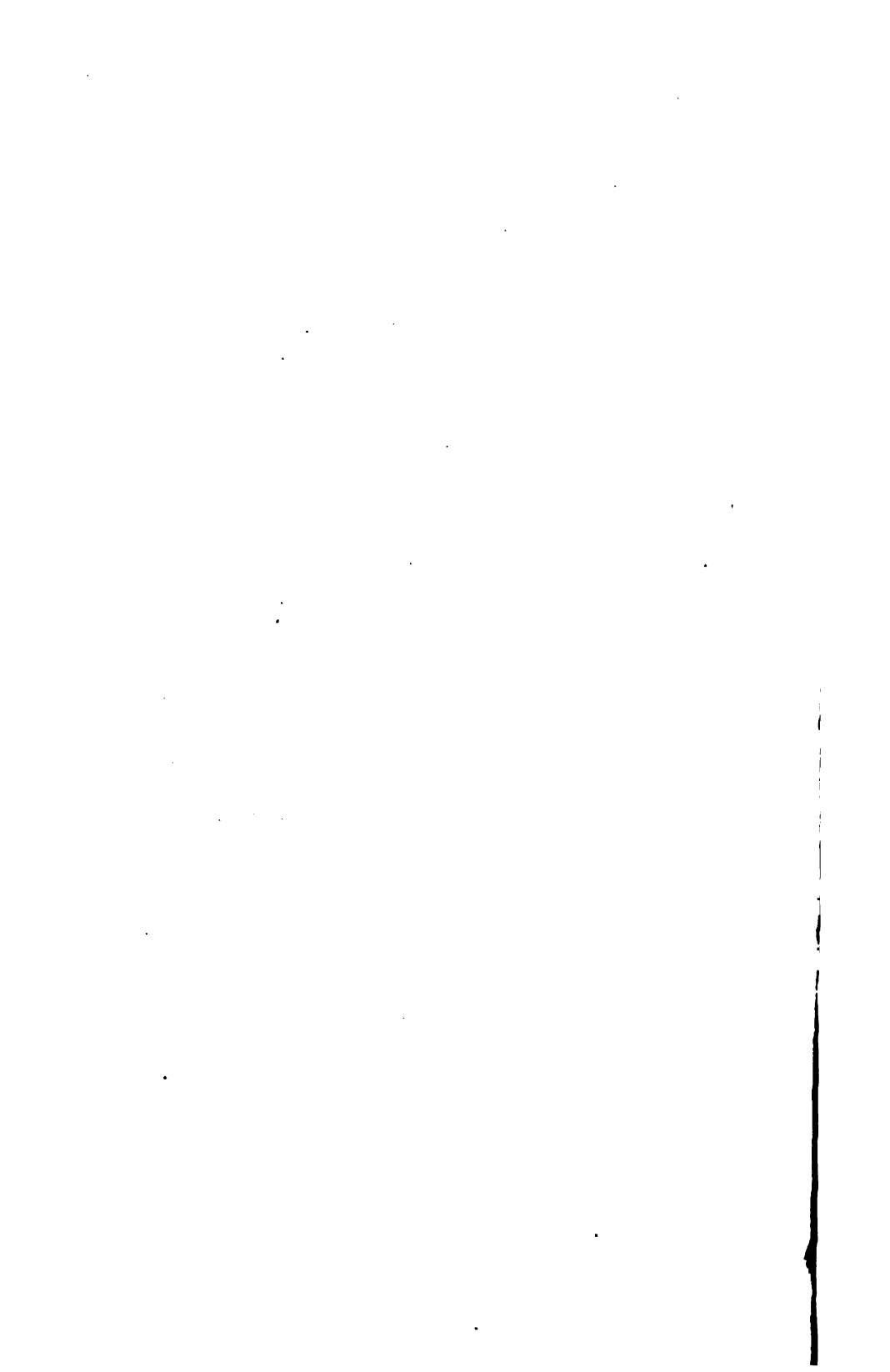






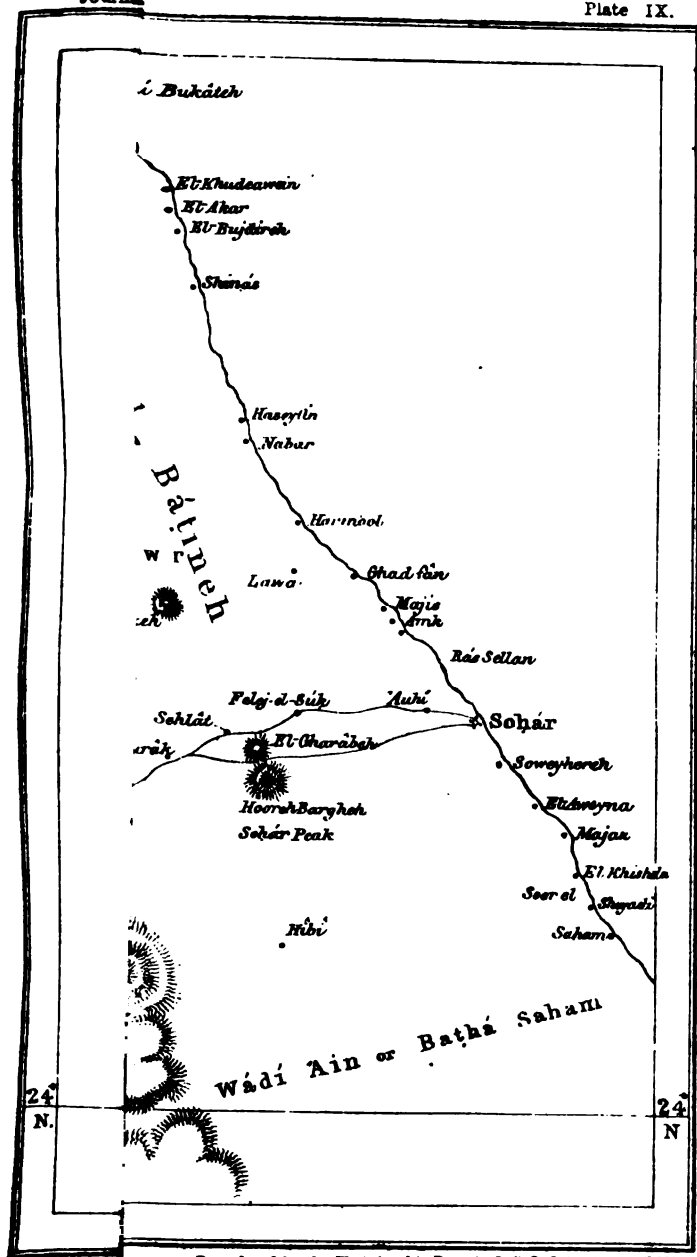


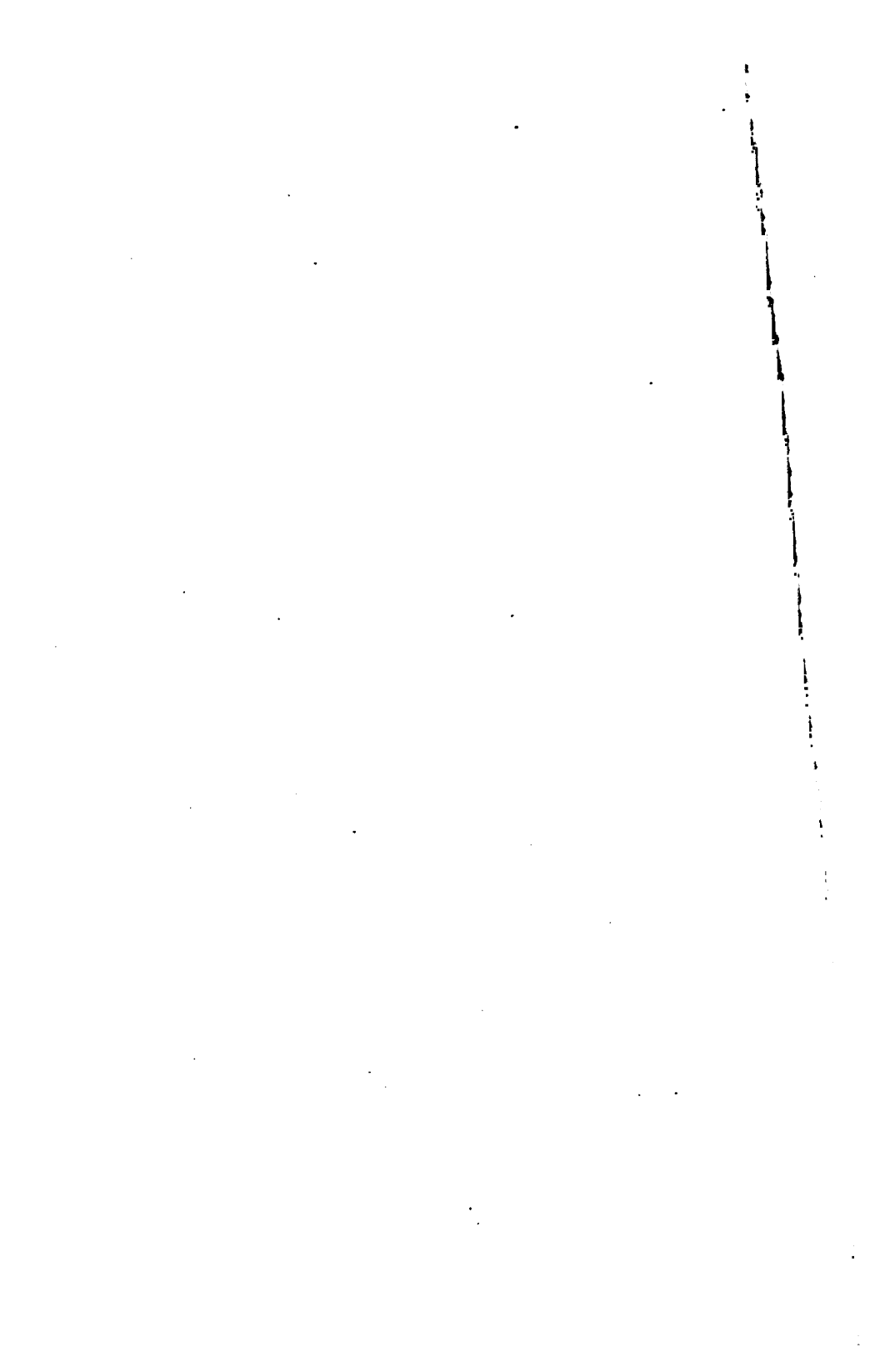


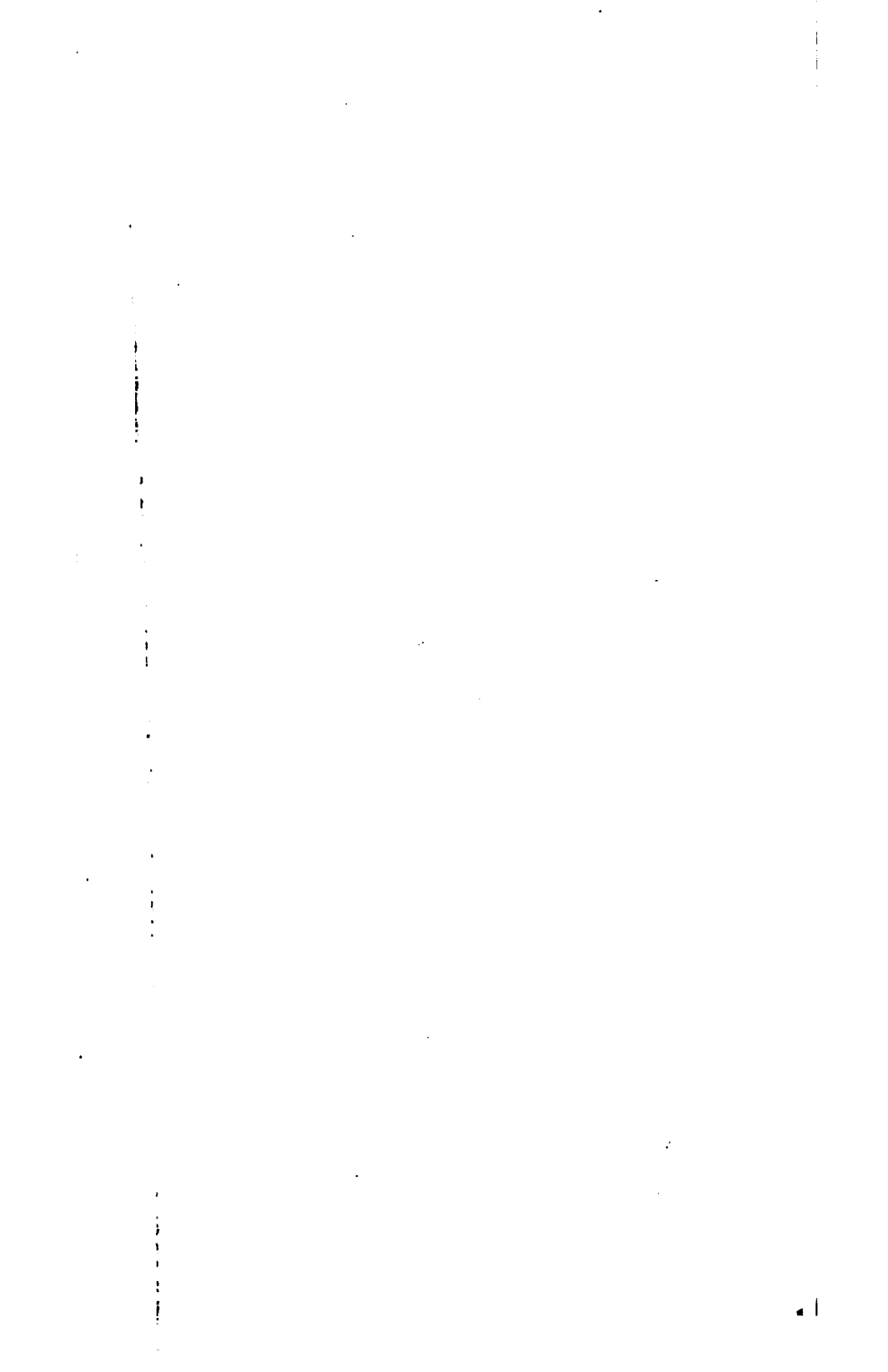


ॐ (१) गङ्गा ० २ गङ्गा गङ्गा ॥ जङ्गा ॥
 गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥
 गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥
 गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥
 गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥
 गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥
 गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥
 गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥ गङ्गा गङ्गा ॥

hây tubi thâyàng mâtthaumal ॥ laerel chungsel
 mâr nâpâ mœetengnu ॥ tubi chà òerongpa ॥
 khoehallàng maetongae ॥ auwâ selchangnâ ॥
 poerida ॥ kouchâ nângai kipu ॥ hâyârauna
 saithpâ ॥ awâ tunglâchâ lausingpa animâ a o ॥
 nâpâ









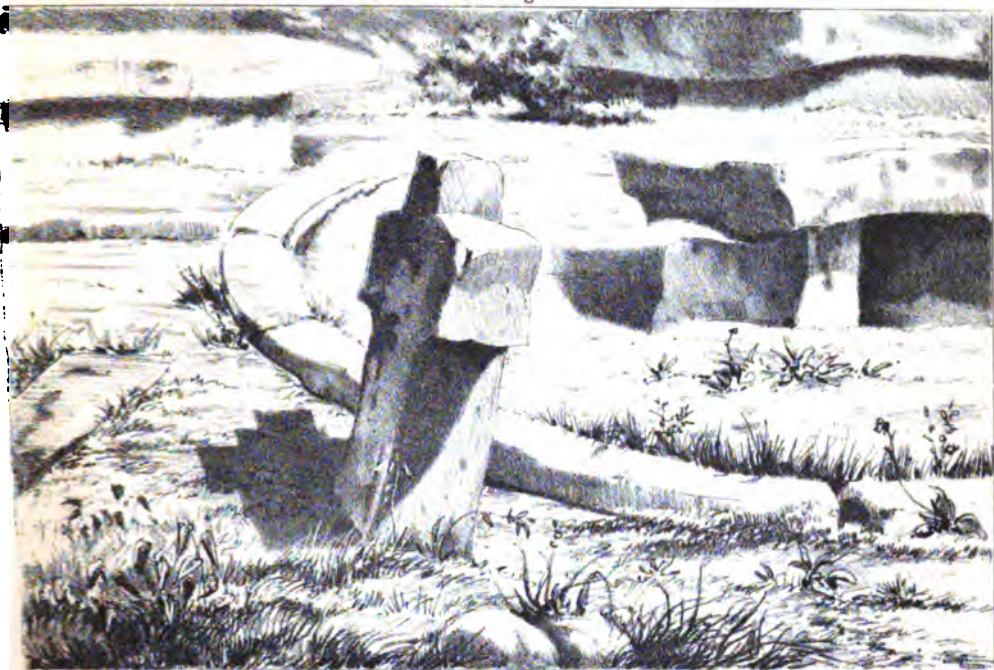


Fig: 1.



W. King del.

*Burial Places with Cruciform Monoliths, near Mungapet
in the Nizam's Dominions.*

J. Schaumburg del.



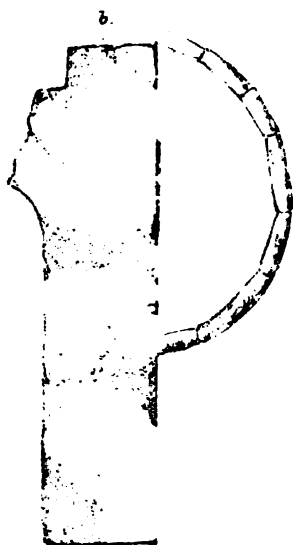
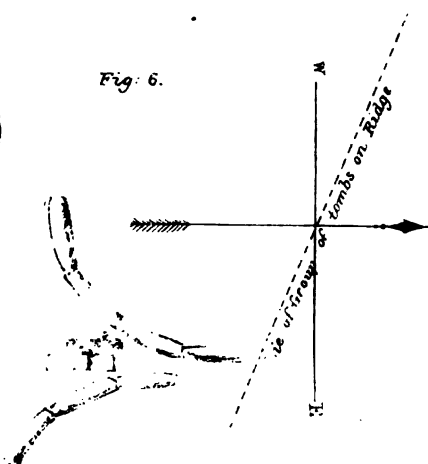


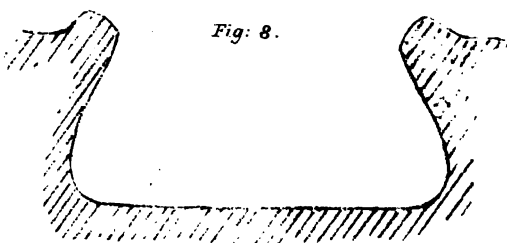
Fig. 6.



Figs. 1 & 2. Elevations
Monoliths; on a Scale
aa. Arms, bb. Upper



Fig. 8.

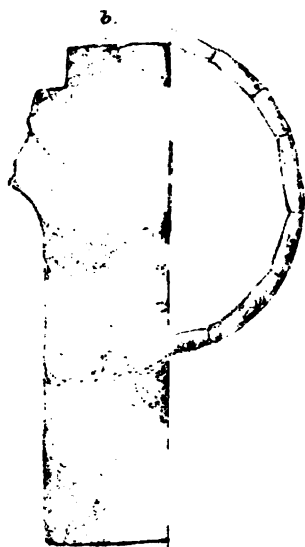


relative position of Kists & Crosses.

mode of placing walls of Kist in juxtaposition.

section of Coffin.





Figs 1 & 2. Elevations
Monoliths; on a Scale
a.a. Arms, b.b. Upper

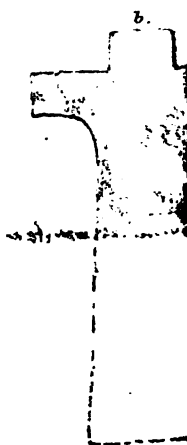


Fig. 6.

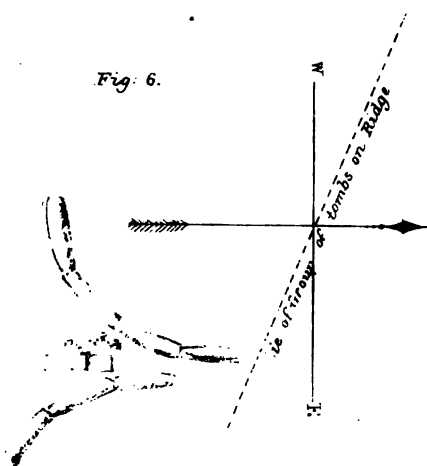
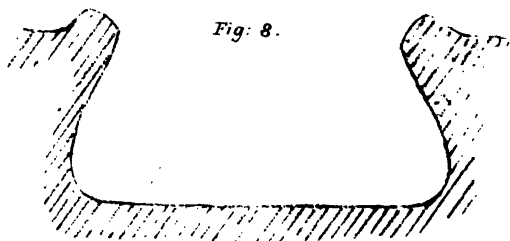
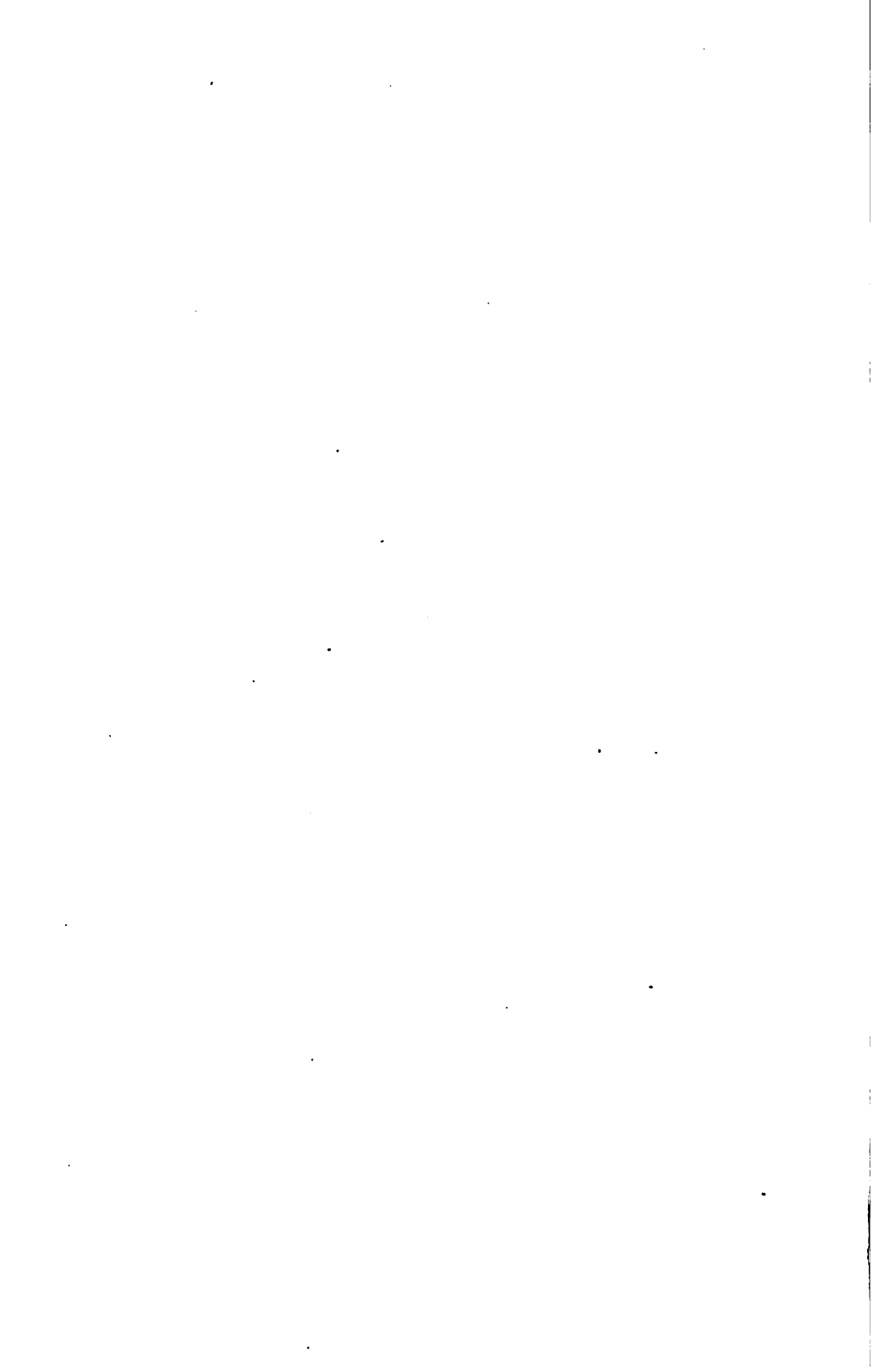
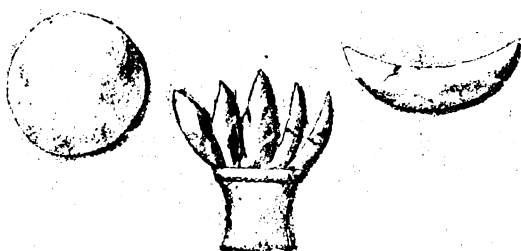


Fig. 8.



relative position of Kists & Crosses.
mode of placing walls of Kist in juxtaposition.
section of Coffin.





ROUGH SKETCH OF A SCULPTURED SLAB OR PILLAR AT MAUZA TIKÁMAU, PARGANAH MAHOBI

Vincent A. Smith del.



TWO SEALS OR AMULETS FOUND AT BARENRA THE SITE OF A BHARR VILLAGE
IN PARGANAH JALÁLPÜR, HAMÍRPUR DISTRICT.

JOURNAL
OF THE
ASIATIC SOCIETY OF BENGAL.



VOL. XLVI.
PART II. (NATURAL HISTORY, &C.)
(Nos. I to IV.—1877.)

EDITED BY
THE NATURAL HISTORY SECRETARY.

~~~~~  
"It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease." SIR WM. JONES.  
~~~~~

CALCUTTA :
PRINTED BY C. B. LEWIS, BAPTIST MISSION PRESS.
1877.



LIST OF CONTRIBUTORS.

	Page
ANDERSON, J. ;— <i>Description of some new and little known Asiatic Shrews in the Indian Museum, Calcutta,</i>	261
BLANFORD, H. F. ;— <i>Note on the Variation of the Barometric Tides in connexion with Diurnal Land and Sea-breezes,</i>	45
————— ;— <i>Catalogue of the recorded Cyclones in the Bay of Bengal up to the end of 1876,</i>	328
BLANFORD, W. T. ;— <i>On an apparently undescribed Weasel from Yarkand,</i>	259
————— ;— <i>On the Metád Rat (Golunda meltada, Gray), with a note on Golunda Elliotti, (Plate 1),</i>	288
————— ;— <i>Description of Spiraculum Mastersi,</i>	313
————— ;— <i>Note on two species of Asiatic Bears, the "Mamh" of Balúchistán and Ursus pruinusos, Blyth, of Tibet, and on an apparently undescribed Fox from Balúchistán,</i>	315
————— ;— <i>On an apparently new hare and some other mammalia from Gilgit,</i>	323
CAMPBELL, J. F. ;— <i>On Himalayan Glaciation,</i>	1
DOBSON, G. E. ;— <i>Notes on a collection of Chiroptera from India and Burma, with descriptions of new species,</i>	310
GODWIN-AUSTEN, H. H. ;— <i>Descriptions of three new species of Birds of the Genera Pellorneum, Actinura, and Pomatorhinus ; lately collected in the neighbourhood of Saddya, Assam, by MR. J. OGLE, of the Topographical Survey,</i>	41
HARDING, C. ;— <i>Memorandum on the diurnal variation of Atmospheric Pressure at the Sandheads, with a prefatory note by H. F. BLANFORD,</i>	339
HUME, A. O. ;— <i>On a supposed new Sheep from the Central Hills of Kelat,</i>	327
KEATINGE, R. H., COLONEL ;— <i>Record of the Occurrence of Earth-quakes in Assam during the years 1874-75-76,</i>	294
KURZ, S. ;— <i>Contributions towards a knowledge of the Burmese Flora,</i>	49

	<i>Page</i>
LYDEKKER, R. ;— <i>Notes on the Mammalian Fauna of the Wardwán and Upper Ohindáb Valleys</i> ,.....	283
MEDLICOTT, H. B. ;— <i>Note on Mr. J. F. Campbell's Remarks on Himalayan Glaciation</i> ,	11
NEVILL, G. ;— <i>List of the Mollusca brought back by DR. J. ANDERSON, from Yunnan and Upper Burma, with descriptions of new species</i> ,	14
WOOD-MASON, J. ;— <i>Notes on Phasmidæ</i> ,.....	342

Date of issue of the different numbers of Journal, Part II., 1877.

- No. I.—Containing pp. 1—48, with two wood-cuts,—was issued on 30th May, 1877.
- No. II.—Containing pp. 49—258,—was issued on 2nd August, 1877.
- No. III.—Containing pp. 259—314,—with Plate 1,—issued on 27th December, 1877.
- No. IV.—Containing pp. 315—355,—with Plates 2, 3, 4,—issued on 20th April, 1878.
-



JOURNAL OF THE ASIATIC SOCIETY OF BENGAL.

Part II.—PHYSICAL SCIENCE.

No. I.—1877.

I.—*On Himalayan Glaciation.*—By J. F. CAMPBELL, ESQ., F. G. S.

(Read January 17th, 1877.)




[We so seldom have the advantage of foreign opinion upon matters of scientific observation in India, that the Society will no doubt welcome the following notes upon Himalayan glaciation addressed to one of its Secretaries by Mr. J. F. Campbell, so well known for his remarks upon ice-action in every quarter of the northern hemisphere. The notes are left in their epistolary form, which is so well suited to communications that do not pretend to be exhaustive.]

Kotleh, November 19th, 1876, Kangra valley.

MY DEAR SIR,—On the 27th Sept. I landed with you at Bombay. By your advice I have come here to look at certain marks supposed to be glacial. Let me refer you to the second volume of '*Frost and Fire*' for marks which I had recognized when that book was printed. Let me refer you to '*My Circular Notes*.' (Macmillan 1875) for references to other papers of mine on glacial subjects, and for the result of my observations during thirty-five years. From these writings you may estimate my knowledge of glacial marks and my opinion.

1. I have now skirted the base of the Himalayas from Hirdwar to Lahore. In the plains of Europe and of North America, I have seen large stones, carried great distances from parent rocks, say from a thousand to fifteen hundred miles, over plains. These commonly are smoothed, polished, and grooved, exactly like stones which are found beneath existing glaciers. These erratics reach as far south as icebergs now float in the

Atlantic, namely, to Lat. 37° N. in America. I have not seen one large stone in the plains of India so far as I have travelled, except stones carted and carried by men for building purposes. Of these not one was striated.

2. I have been to Simla, and to "Monsuri" (so named by the people), and for short distances inland. In Scotland, Scandinavia, the Alps, and in North America; in Labrador, and in Vancouver's Island: in all northern countries where marks of ancient glaciations abound, and where I have travelled to study them; I have seen rocks and mountains of a particular rounded form, on which grooves mark out the course of the ancient glaciers or icebergs which moved over these rocks and rounded them. In Scandinavia horizontal grooves are visible on the large scale from end to end of fjörds more than a hundred miles long, up to a height of more than a thousand feet above the sea level. All the rocky islands which stud the Norwegian coast are striated, up to considerable heights, and great blocks of transported stone are poised upon the hill-tops everywhere. Many of these erratics are angular blocks, as big as small houses. In 1841, I slept under a stone of this kind with fifteen other persons, guides and travellers, upon an Alpine glacier. Such stones abound in Scotland, and in Ireland, some as high as three thousand feet, and rest upon the tops of isolated mountains. I have not seen one "perched block" in the lower Himalayas, nor have I seen one hog-backed ridge  or one rounded valley . I have seen every where far and near, with my telescope, and at my feet a constant repetition of the form  which I attribute to the action of running water, *not* to glacial action.

3. I went to Hirdwar, to the exit of the Ganges from the basin in which that river and its branches take their rise in glaciers. I have photographs of these glaciers. In all the glaciated countries that I have visited, the ends of great basins of this kind are abundantly strewed with glaciated stones. I sought carefully from Deira to Hirdwar, and from Hirdwar to Roorkee along the Ganges canal, and I did not find one glaciated stone there.

4. It sometimes happens that large glaciated stones are found in rocks consolidated, and classed geologically as old rocks;—"old red sandstone," &c. I have looked at the "Siwaliks," at the rocks which contain fossils of large extinct animals. I have not seen one glaciated stone in these beds. The fauna of the Siwaliks &c. as described in books, indicate a warm climate, like that which now exists here, and do not indicate anything glacial.

5. From Pathankote (here named "Puttānkote") to Nurpur, I crossed the mouth of a wide valley in which are several large rivers which take their rise amongst glaciers according to the maps. I saw nothing glacial on that stage. These streams drain the northern slopes of the Kangra range.

6. From Nurpur to this place I have crossed several rivers, which descend from the southern face of a snowy range behind which rivers flow which I crossed yesterday. The range is some 12 or 13,000 feet higher than my road, according to the maps, and the top of it is distant about 12 or 13 miles. I have seen a vast number of large stones near these rivers. I have not seen one stone or one exposed rock surface with any mark of glaciation along my route thus far. Several large stones, some of granite, are below this house. Their surfaces are well preserved, and they are all dented by rolling, not striated by sliding.

7. Where rivers are cutting through old moraines, they constantly undermine and wash out glaciated stones. A small rivulet near Dunrobin in Sutherland is full of large striated stones, washed out of an old moraine of large size. The plain rivers below Chicago in America also wash out large glaciated boulders which come from beyond Lake Superior. I have seen no such stone here, and nothing that has the remotest resemblance to any moraine that I ever saw anywhere. A fall of about a thousand feet in a mile, and the vast rainfall of these regions suffice to explain the transport of far larger stones than any which I have seen thus far in India. A very large stone was moved more than a hundred yards this year at Kalka, by the small river which there enters the plains. The stone was known because it had long been used as a washing stone. The fact was remembered because two washermen were carried away and drowned by a sudden flood. The slope at Kalka is far less than the slope here. Thus far I have seen nothing to suggest the action of ice at low levels between Hirdwar, and Lahore, Pathankote and Kotleh.

8. So far as I can see now, my distant observations from Simla with a telescope, are confirmed by detailed examination of this ground.

9. I say nothing of that kind of geology which belongs to professional men. I see enough to convince me that there is professional work on this ground for many expert geologists for many years. But generally it seems to me, that a part of the plain, formed of old as the plain is now forming, has been crumpled up against the older rocks, probably by a thrust. I saw a folded section in the right bank of the river at Nurpur yesterday with an expiring camel on the shingle to shew how "siwalik" fossils got buried of old by streams like those which now flow into the plains. They form "Deltas" Δ or, if the new name is preferred fans, which now extend ten or twelve miles into the plains. These commonly spread till they meet so that a whole series make something like a continuous formation whose section must vary with the intermittent flow of rivers. Such a section of alternate beds of pebbles, shingle, sand, and brown mud I have seen in crossing the crumpled rocks which are named "Siwaliks" and "Nahuns" (?) hereabouts, and near Deiradun, I have no geological map,

and a passing traveller cannot hope unaided to unravel the complications of beds which I see here. I saw another folded E.—W. section to-day in a river bank. I do not therefore concern myself with that kind of geology which belongs to your department. I confine myself to marks of glaciation with which I have made myself familiar. About Lat. $80^{\circ} 31'$ I have found none in India thus far.

10. I have looked carefully for sea-margins along the foot of hills. All round Scandinavia, in Scotland, in "the Labrador", and in many other countries, "*terraces*" nearly parallel to the existing sea level mark old sea levels before the land was last raised. The form is very conspicuous, and the cause of it is often manifested by the discovery of recent shells in the sand and mud in which they died. I looked from Pathankote westwards, and saw the outline of the hills fade gradually into the plains at an angle of about five degrees. There was no semblance of a raised sea margin towards Kashmir. I have seen nothing like a "terrace" on the lower hills towards Hirdwar or beyond it. I never read of the discovery of recent sea shells anywhere in these regions. There is nothing hereabouts to suggest the agency of "floating ice" in lake or sea, or of lake or sea to float anything in.

11. But as avalanches do fall into these Indian rivers, and make snow bridges, fragments of hard snow, or of glaciers, may possibly float down streams, and carry stones on ice rafts. Thus far I have seen no stones to suggest that possible method of transport by floating ice. The glaciers of which I have photographs are full of fallen stones, angular as they were when they broke from the cliffs. I have not seen one such stone in any river course that I have crossed. All the river stones are rolled.

12. From my recent observations I see no reason to assume any great difference in this climate since the Sivaliks were deposited; since many kinds of extinct elephants lived hereabouts, with large saurians, like those which live in plain rivers now. I have found nothing to indicate a glacial period in India. What I noticed in travelling round the world you will find in the "circular notes" quoted above of which copies were at Bombay and Simla when I passed.

13. *Kangra, 20th.*—I passed yesterday over ridges which have been called "moraines." My way led down stream to a fork, and then up stream to a level country. The gorge is manifestly cut by the river, and gives a section of beds of sandstone with a northerly dip. I noticed some large, rounded stones in the sandstone and some were "horse tooth" granite. Consequently the transport of such stones went on during the formation of these tilted beds. Near the top of the gorge I came to a thick bed of large rolled stones of many kinds. The bed seems to rest unconformably on the sandstones, on both sides of the river and to cover a considerable

area though generally hidden beneath the soil. At a place called "Cowlee" I found a great number of very large stones in and about a river, which is crossed by a bridge. They are far larger than any that I have found elsewhere. I measured one roughly $12 \times 8 \times 8$ feet, and another 15 feet long. Many thousands of stones near this size have been washed out of the matrix which is hard reddish sandy stuff like the soil of the fields. As stones of this great size give reason to suspect glacial action, I sought carefully for marks. I went to the banks from which stones projected and found the surfaces where newly exposed, perfectly preserved. These were all smooth, or dented, water-worn surfaces. There was no sign of striation on any stone that I examined. After a long search I came to the conclusion that these great stones were rolled to their present resting-place, and that this is not a "moraine," but a "Delta."

Near Kangra a view is got which shews that the region crossed, in which these unusually large stones occur so abundantly, is the estuary of a number of streams which come out of a rocky amphitheatre furrowed by steep ∇ water-courses, which begin at the top of the ridge, at the snow. From each of the larger furrows, extends a ridge of stuff which has been taken for a moraine. I am quite certain that I crossed no moraines. An old "moraine" consists of angular stones carried upon the surface of a glacier; of stuff carried in the ice; and of stones pushed along beneath the ice. There are medial and lateral moraines; the terminal moraine forms at the end of a glacier and makes a crescent-shaped rampart crossing a valley. It often forms a lake, like a "bund." In these long ridges which I can see from this dāk bungalow, there is nothing like the shape of any kind of moraine. In crossing them I saw no large angular blocks; no small angular stuff; no striated stones, great or small. I can see minute details of the great hill face opposite to me, and there is no smoothed gorge there which could possibly have been the bed of a large glacier. From ridge to base the gorges are angular furrows, between ridges of extraordinary sharpness and steepness, in which the minutest details are picked out in snow, and in shadow. I can only see two small smooth patches on which small glaciers of the second or third order may have rested high up. I am quite certain that the "Kangra erratics" are large "pebbles" washed out of the "Cads," by heavy floods. Stones larger than any that I have yet seen, are nearer to the mountains but they are all rounded. I can hear of no angular blocks, and I have seen none. What water may do in moving stones, is matter of observation and calculation. When a reservoir burst some years ago in England, the water swept away mills and machinery houses, and everything that stood in the way of the flood. I know many cases of extraordinary effects produced by unusual causes of this kind. The force of water depends upon the volume and velocity. Here the velocity must be extreme

for the fall is very rapid. The nearer to the hills the greater is the velocity. The weight of a stone in water is less by the weight of water displaced. The rainfall at Dhurmsala is 102 inches yearly. From the position of this high ridge at the edge of the plains the rainfall must be exceptionally great. A warm rain falling on deep snow causes an exceptional flood. I know a case in which such a combination worked havoc in Scotland. I cannot measure the area of the basin which I see, but it is large. From its exceeding steepness the water which falls into it, must gather, and flow out of it suddenly and with extraordinary volume, velocity, and force. Water power here seems ample, to account for the moving of the unusually large blocks of stone, which have been called "erratics."

In Java is a volcanic cone 12000 feet high, named Pangerango. A cone is the worst form for collecting water power. Nevertheless at the foot of this cone a stream has dug a gorge, out of which it has shot stones as large as any which I have seen here. There is no question of glacial action in Java. A portion of an inverted hollow cone is good for collecting water power and here is a funnel nearly big enough to hold Pangerango inverted. My opinion is that the Kangra "moraines" are "Deltas" and the "erratics" pebbles of large size, proportioned to great water power. The largest are nearest to the parent rock.

14. I found some beds of rolled stones yesterday in a hard matrix, so old that the pebbles had decomposed. Granite crumbled to sand at a touch; quartzite and slates broke to angular fragments at a tap from a hammer. This bed forms part of one of these so called "moraines." I suspect that it will be found to form part of the "Sivaliks" undisturbed. The place is not far from Kangra, near a river, at a place where a cutting has been made for a road. If I am right in this the same conditions have endured here since the deposition of these coarse pebble beds, and there has been no "glacial period" here since then.

15. I am one of those who believe that rock basins, which hold or have held water, commonly are glacial marks. The absence of lakes from these regions is evidence against glacial action. It has been said that depression at the upper end of a river valley, or elevation at the lower end may account for lakes like those of the Italian Alps. Here, in the dip of the Sivaliks, is evidence of such a movement; but there are no lakes, and I have seen nothing like old lake bottoms any where in these mountains.

I am therefore confirmed in my opinion, that the Alpine lakes and Scandinavian fjords, and Scotch "lochs" are marks made by ancient glaciers of vast size, like those of Greenland. I have seen nothing that bears the smallest resemblance to any of these, the largest glacial marks that I know, here in the lower ranges of the Himalayas. What evidence there may be of the former extension of existing Himalayan glaciers, nearer to them, I

do not know from personal observation. But so far as I can learn from photographs, and from people who have travelled in these glacier regions, there is nothing near these glaciers to indicate any extension, that implies any great change in the local climate, any great elevation or a "glacial period," that affected the whole world.

Let me say in conclusion that this opinion founded on observation is contrary to my old opinion founded upon theory. I came prepared to find evidence of extensive glacial action here in Northern India about Lat. 30° 31'. I have found none.

No. 2.

THE KANGRA BIG STONES.

Bhagsu, November 24th, 1876.

16. MY DEAR SIR,—After sending you a paper from Kangra, in order to make sure of my ground I went to "Dhada" on the 22nd. It is otherwise named on the map, but that is the name now used here for a dāk bungalow eleven miles eastwards. I find that traditions regarding the big stones resemble traditions about like stones elsewhere. They are projectiles, about which mythical beings are concerned. One stone in particular is a "deota" fenced in with a square wall, painted, and adorned with flags and flowers. The large group in which it stands is said to be the site of a battle, between hill people and plain people, and these are their missiles. The holy stone was thrown down by Shiv, to a Rani who prayed to him. On that stone I found incised the "spectacle ornament" of Scotch antiquaries in a cartouche. It is on the west side. Some one has painted a pair of feet, to make this also a human figure and a deota. Something like the sun is painted red on the east side, and numerous devices on the south. Hanuman is on the north side of the next stone to the south. The people walk in procession sun-wise about this stone, and do puja to the pictures. I have seen nothing like this stone "deota" elsewhere. At Dhada is the mouth of a V gorge where the fall is about 12,000 feet in four horizontal miles, according to the map. It is a holy spot much used as a place for burning the dead, whose ashes are cast into the stream. It comes from a snow patch high up which is full of large stones. Close to the bridge I found a section of the "Big stone formation" and got to the solid rock surface under it, newly exposed, in a gravel pit. The stuff is sorted in layers of varying coarseness, from fine angular sand to the big stones. The bed rock is *not* glaciated. The thickness of the deposit may be 80 to 90 feet. Manifestly this is the apex of a Delta Δ , in the jaws of a V ravine, which has direct communication

with a snow patch full of big stones about 10,000 feet higher, and four or five miles distant. I am quite certain that no glacier, big enough to carry these stones, passed over the bed rock, whose surface is well preserved; below the dāk bungalow at Dhada and under the stuff.

17. *Yesterday, 23rd.*—I crossed the big stone deposit close to the foot of the mountains, about four miles from the ridge, and 12,000 feet below the crest. I walked eleven miles carefully examining surfaces on stones of all sorts and sizes. I could not find one striated stone on the whole march. I found that granite pebbles as large as corn stacks abound, opposite to the longer and larger gorges which come from the snowy crest, and have the greatest fall. I found none of the kind or shape between these longer gorges, in the jaws of ravines which begin in nearer hill tops. These being slaty, send down slates of sorts, and the ground is covered with flat stones. I conclude that the ground which slopes from these hills to Kangra, is covered by a compound delta, arranged by water flowing from the whole series of streams which I crossed in walking eleven miles yesterday. I was unable to find any trace of glacial action at ten to fifteen miles from the base, or at the very base of the hills in this district.

18. From here I have made a careful drawing of one of three or four high patches on which small glaciers may have rested. New snow makes them conspicuous from a distance. The rocks below them are smoother than elsewhere, and large stones rest on the rocks. These piles of stone have the look of terminal moraines in the snow. They end at about 14,000 feet above the sea-level, or 10,000 above this lower slope. I suppose that small glaciers once lay on these shelves, and that the climate has altered so as to destroy them. Far lower down I have seen hereabouts old snow resting in rock "gulches." In the Alps such places are "couloirs" and "chimneys." As a case to illustrate the effect of such conditions; I was hunting chamois many years ago in Switzerland, opposite to the Shreckhorn, and came to one of these steep narrow snow slopes. My guide told me to hurry over it. I was scarce landed on the rocks when a mass of big stones rolled and bounded past, with great and increasing velocity. Thin slaty stones had got on edge, and whirled past like flying wheels. They came from a small glacier like those of which I seem to see the beds on these Kangra hills; and they never stopped till they got to a large glacier, nine miles wide and twelve to fourteen miles long, which was some thousands of feet below us, in a valley.

That glacier was slowly carrying masses of fallen stones towards the Grimsel. Thence down to Interlaken all marks of enormous glaciation abound. A hot sun started the stone avalanche, by melting ice which supported the stones, on a small terminus moraine. This Kangra ridge is somewhat like the Shreckhorn at the top, and stone avalanches must

often roll down on hard snow packed in narrow gulches. I notice that many of the largest stones have something like the shape of mill stones, and rest on a flat side. I think it possible that men may have seen the arrival of some of them, and that tradition ascribes their speed to "Shiv." I ascribe it to gravitation.

19. In the Alps and in Scandinavia I have seen many snow avalanches fall from steep hills, like those which I see from this house. If many square miles of a hill face, were swept of snow by a slide, like the roof of a house in a thaw, the snow avalanche here would certainly block up a deep water-course, form a "bund," and accumulate water power. In this hot sunny region a snow dam could not last. I am told by natives that big lumps of hard snow are washed down to my road of yesterday. Ice dams have formed and burst in the Alps within human memory, and the result in the transport of rubbish was enormous. Not long ago an earthquake and heavy rains sent down from Mount Ararat a mass of snow, ice, mud, and debris, which flowed for twelve miles along a valley of less slope than the Kangra slopes below me, and carried enormous blocks of stone as far as they have been carried here. The great ridge above me has much snow on it, and may have had small glaciers high up, though no large glaciers have left marks on the hills. Causes like those which I have here indicated fully account for this big stone formation. Some probably rolled down upon snow slopes, in gulches, and rolled on over the slopes of deltas. Others may have been rolled down on the bursting of snow "bunds," and may have been washed down normal slopes of gravel and sand by abnormal floods. A thunderstorm, or an earthquake may have helped in a region where the rainfall is said to be 102 inches, and where it may have been as great as it is elsewhere. A combination of such causes at long intervals, accounts for groups of large stones which I find here and there. Being exceptionally large and numerous, these seem to require exceptional conditions.

In any case I am quite certain that there is nothing on the ground which I have crossed to indicate the former presence of large glaciers on the Kangra slopes; either at 12 to 15 miles from the base of the high ridge, or at the base of it, or in the jaws of ravines which come from the crest of it, at Dhada, and elsewhere on my road thence to Bhagsu.

20. One of my objects in coming to India was to see for myself whether I could discover any trace of the "*Ice cap*." Theoretically, during a glacial period, a crust of ice ten thousand feet thick came from the north pole, and went to the equator. If it did it came down the Himalayan slopes. I have now seen in India enough of jagged sierras, and of ravines of enormous depth and sharpness, of which many run from east to west, to convince me that no ice cap has crossed this region from north to south

about Lat 31° 2'. It is impossible that an ice cap can have passed from Thibet, since these gorges began to be eroded. Some are three miles deep, so they must be very old. Forms which exist in the Himalayas prove the ice cap to be impossible. There is absolutely nothing here on which to found a "Glacial period," which produced an "Ice cap." There is no evidence, even of any great extension of local glaciers here. All the change that I can trace is the possible existence here, of small glaciers perched high up, near the crest, where snow now rests. That change of climate may have been the result of something like the atmospheric conditions which make the Sind rainfall about a fiftieth part of the rainfall here; and make the rainfall elsewhere about six times as great.

I am greatly obliged to you for advising me to come here. My object is attained and very pleasantly.

Calcutta, February 14th, 1877.—Had I been present at the reading of this paper, I suppose that the author's right to the last word would have been mine. I have been to Darjiling; to a fourth hill station; and I have now gained some knowledge of points in Cashmir and Bhutan fifteen meridian degrees apart. I have seen a considerable part of Ceylon, and the low country between Bombay and Lahore and along the Oudh and Rohilcund railway, opposite to Nepal. I have had the advantage of reading Hooker's journal, and Mr. Blanford's, within sight of their ground, and I have the benefit of Mr. Medlicott's criticism. I have also read papers by Major Godwin-Austen and Mr. Belt. I see no reason to alter my opinion about the Kangra "big stones." I have seen many as big, in water-courses near Kursiong and Darjiling, left by streams which made the furrows and quarried the stones. The usual water-power is not sufficient to roll these big stones, because the gathering ground above them is too small in area and too low. But given a landslip, sufficient to gather a head of water, and the furrow would be swept by a flood when the dam burst. Numerous landslips of enormous size are visible from Darjiling; but the rivers Rungeet and Teesta have swept their beds clear of all obstructions. At some places very large rolled stones are left in these water-courses. But there are no deposits in the Indian plains comparable to the glacial deposits near Turin, in the Italian plains.

The burden of proof rests upon those who hold to improbabilities, and require conditions different from those which exist. So far as my facts go, they prove that Himalayan glaciers have never extended far from the regions in which glaciers now exist. These hang about the edges of great river basins, below very high gathering grounds of large area, which condense the warm damp atmosphere of the plains, and of the Southern Ocean. I have found nothing in India to prove that these conditions have altered materially since the Himalayas grew to be mountains.

II.—*Note on the preceding paper.*—By H. B. MEDLICOTT, Esq.,
Superintendent of the Geological Survey of India.

(Received Jan. 15 ;—Read Jan. 17th, 1877.)

Mr. Campbell has kindly permitted me to add a few words to his communication, to bring out a small residuum of difference that remains between us upon the question of a former greater extension of ice action in the Himalayas. On the wider question of the Ice Cap, I would only say that I have not understood that speculation as dispensing with local centres of accumulation and dispersion, as requiring the polar ice to have poured over the Himalayas. On the smaller question too, Mr. Campbell has taken up the comparatively easy task of confuting the most extreme opinion. Although there is no mention of names, it is plain that the paper just read is a refutation of Mr. Theobald's *Ancient Glaciers of the Kangra District*, with a copy of which I had lured Mr. Campbell into visiting that region. I had thought indeed that I had myself said all that was called for in answer to Mr. Theobald, by pointing out that his so called moraines were only ridges of erosion out of a diluvial deposit that must once have filled the whole valley (Rec. Geol. Survey, Vol. IX, p. 56) ; Mr. Campbell has, however, saved us any further trouble on that score by rehearsing all the well-known signs and tokens that must be left by a heavy glacier, and finding them wanting. In this he has entirely confirmed my own observations.

I was the first (fourteen years ago, Mem. Geol. Survey, Vol. III, p. 155) to bring to notice the big stones of the Kangra valley as probably due to ice. I would beg leave to quote the few words I gave to the subject :

“The most interesting of these deposits is that in which large erratic blocks occur so abundantly along the base of the Dhaoladhar. It first shows itself on the east, about Haurbaug, and is nowhere more strikingly seen than along the steep inner slopes of the duns east of Dhurmsala, where the huge blocks are thickly scattered over the surface. In viewing this deposit as the result of glacial action, I base my opinion chiefly upon the size of the blocks (I measured one twenty-five feet by eighteen, by ten) and upon some peculiarities of distribution. An eye more practised than mine in glacial phenomena might detect more direct evidence, but it certainly is not well-marked, and it is easy to account for the subsequent removal of all such traces of glacial action in such a position as this. The blocks occur at a present elevation so low as 3,000 feet above the sea-level, and they are found through fully a thousand feet in height. They are almost exclusively composed of the granitoid gneiss of the central mass of the Dhaoladhar, from which their area of distribution is separated by a

lofty ridge of schists, through deep gorges in which they have evidently been conveyed, a huge block being occasionally found perched on the sides of these gorges, some hundred feet above the present level of the stream; yet in such places I failed to observe any groovings or roundings of the rocky sides. The absence of evidence of this kind may, perhaps, be attributed to the rapidly disintegrating action of the heavy rains. I was many times puzzled to account for the positions in which these erratic blocks occur. They are frequently found on the slopes of the range out of the way of any of these main gorges, and even up the little receding valleys of streams, which only drain the outer hills, and down which the blocks could not have come. Must we superadd the agency of floating ice? The total absence of erratic blocks in other positions is often equally puzzling. The position of this glacial deposit more to the west, in the confined and elevated longitudinal valleys between Sihunta and Choari, impresses one more forcibly with the antiquity of its origin; it there lies in gaps and on ledges a full thousand feet over the deep drainage gullies close by."

Thus I adopted the opinion while declaring the absence of the usual scorings, and trusting to the facts of great size and peculiar distribution. The first step was an appeal against negative evidence, based upon the possible obliteration of superficial markings, by weathering and attrition, and upon the fact that although it is quite true that a *large glacier* must score its bed and the stones that lie thereon, transport by ice occurs largely without any such marks being made. We have recently had in India, and in this very connection of ice-action, a striking illustration of the unworthiness of such negative evidence. In 1856, Mr. W. T. Blandford declared his conviction that the Talchir boulder-bed was of glacial origin. Every year subsequently one or more of the officers of the Geological Survey were engaged upon these rocks in various parts of India, and looking out for evidence for or against this judgment, yet it was not till 1872 that Mr. Fedden had the fortune to find a most complete case of striated and polished Talchir boulders resting on a scored rock-surface. There are good specimens of these scratched boulders now in the Indian Museum. I have placed a small one on the table for inspection. In the case of the Kangra boulders, any possible glaciers in the Dhaoladhar must have been short, and have had a very rapid discharge; and consequently were of inconsiderable thickness, conditions which would reduce the scoring action to a minimum.

As to direct evidence, the matter of size of the blocks is of course conditional. On an appropriate slope masses of any dimensions may be moved with very little effort. If these Kangra big stones are, as Mr. Campbell contends, solely torrential deposits from the mountain gorges, we have only to work that simple condition so as to account for them wherever found. It is here that a slight discrepancy occurs between Mr.

Campbell's observations and mine. He describes having taken a walk of eleven miles, and found no big stones in some minor gorges draining only from the outer ridges. Relying on this single observation, and perhaps also upon the privilege he claims as a non-professional geologist, Mr. Campbell eliminates and ignores what I have from the first said to be the chief argument for glacial action, that large blocks of the gneiss from the central ridge do frequently occur away from the gorges leading from that ridge, in minor valleys draining only from the outer ridge, where it is most difficult to suppose they can have been placed in the manner he supposes. It was to account for the position of these blocks that I had to imagine their transport on ice-rafts. Instead, however, of insisting on this crucial point, which Mr. Campbell ignores or denies, I am prepared to suggest how it may be compatible with the view he adopts. The fact that coarse diluvial deposits, not derivable from the Sivaliks, are found high over Kangra fort, on the hills south of the valley, makes it certain that the whole valley was once filled with like deposits, which must have reached high along the base and far up the gorges of the Dhaoladhar. It may be that under such conditions the diluvial spill from the gorges was high enough to mantle round and over spurs and to fill little valleys that are now totally cut off from those gorges.

It would be impossible to estimate the plausibility of this supposition without testing it on the ground in view of actual features. At the same time I think that Mr. Campbell can only make out a Scotch verdict of 'not proven' for the ice, as deeply implicated in the transport of these big stones. I cannot bring myself to doubt the evidence that has been given for the former extension of the great Himalaya glaciers to 4,000 feet lower than they at present attain to, as observed by Dr. Hooker, and by Mr. W. T. Blanford in Sikkim. At that time ice-agency must have been very active on the Dhaoladhar. If at present, as Mr. Campbell testifies, lumps of ice are brought by the torrents to the mouth of the gorges, the lumps of those days were probably large enough to pick up the big stones in their way. I would further suggest for Mr. Campbell's consideration, that so far as we can at present estimate it, the age of these high-level gravels along the base of the Himalayas, and to which the Kangra deposits belong, seems to be closely coincident with that of the Ice-Age of the western continents. An increase of glacial conditions in the Alps, corresponding to that proved for the Himalayas in Sikkim, would probably bring the ice down to Interlaken, if not to Neufchatel.

I would conclude these few remarks with the hope that among the many settlers in the Kangra valley, there may be some members of this Society who will study the ground they live upon with some other purpose besides the cultivation of tea.

III.—*List of the Mollusca brought back by Dr. J. ANDERSON from Yunnan and Upper Burma, with Descriptions of new Species.*—By G. NEVILL, C. M. Z. S.

The following is a list of the mollusca collected by Dr. Anderson on the two Yunnan Expeditions of 1868 and 1874, with descriptions of the new species and varieties; the greater part of the more remarkable novelties from the First Expedition have been already described by Mr. W. T. Blanford, in the P. Z. S. for 1869.

I prepared this list for Dr. Anderson's work on the zoology of Yunnan and Upper Burma about a year ago; since then several of my identifications have been noted by other writers. M. Morelet especially, in a most excellent account of the mollusca of "Indo-Chine," published as the 4th Livr. of the Ser. Conchil. in April 1875, with figures of the new and more important species, entirely confirms my views as to the probable identity of our common *Paludina Bengalensis* with species described from Sumatra, Siam, &c., as detailed further on; he records the occurrence in "Indo-Chine" of our Indian or Burmese *Helix capitum*, *Pythia plicata*, *Planorbis exustus*, *P. compressus* (which he identifies with *P. Tondanensis* from Java and *P. saigonensis*), *Cyclophorus fulguratus*, *C. Bensoni* (this identification I very much doubt), *Ampullaria globosa* and *A. conica*, *Paludina Bengalensis* with its variety *polygramma*, *P. ampulliformis* (= *P. lecythis* Bens., in my opinion doubtfully distinct from Gray's *P. Chinensis*), *P. pramorsa*, *Bithinia goniomphalus* (= *B. iravadica*), *Stenothyra monilifera*, *Melania Touranensis* (which he, no doubt correctly, believes to be only a variety of our *M. variabilis*), and *M. spinulosa*. He also anticipates in publication my views of the correct determination of the very difficult group of *Neritina* (*Dostia*) *violacea*: he unites into two species the three forms described and figured in this Journal for 1868 from Burma by Mr. W. T. Blanford, viz., *N. violacea*, Gm. (= *crepidularia*, Lam.) with *N. drepessa*, Bens., as a variety, and *N. cornucopia*, Bens., which he considers as specifically quite distinct, in which I decidedly agree with him, though we are both in opposition in this matter to the greatest living authority on the genus, Dr. E. von Martens, who, in his recent monograph of *Neritina*, for Küster's Ed. Conch. Cabinet, unites all three forms into one.

The late Prof. Deshayes in Vol. X of the Nouv. Archives du Muséum (1876) gives a list of mollusca, collected lately in Cambodia by Dr. Jullien, in which many interesting forms, allied to our Indian genera, are fully described and figured; unfortunately, unlike M. Morelet, he entirely ignores the neighbouring Indian and Burmese regions and seeks for allied forms in South America. As well as I can judge without actual inspection

of his types, he describes varieties of our *Paludina Bengalensis* as *P. Chalangnensis* and *P. speciosa*, a variety of our *Melania variabilis* as *M. Jullieni*; his *Unio anceps* is wonderfully close to some upper Burmese varieties of *U. Bonneaudi* and should be compared with it; his *U. comptus* and *U. Crossei* also require comparison with Burmese forms; the former I fear may prove identical with my *Unio fragilis*; his *Paludina obscurata* is also found in Penang, and I believe it has been previously described.

A more accurate and ample report on the mollusca of the same region is published in the Journal de Conchil. for October 1876 by MM. Crosse and Fischer, in which the peculiar thick-shelled group of *Paludina Siamensis* is compared to that of the American sub-genus *Melantho*; I would call attention to the presence of a remarkable Bengal form of the same group, the *Paludina crassa* of Hutton, which has the singular habit of burying itself in closely packed groups of numerous individuals in the mud at all seasons, as accurately recorded in Hutton's excellent original description; our Cachar *Solenia soleniformis*, Bens., so closely resembling South American species of *Mycetopus*, is also perhaps worthy of special remark in connection with MM. Crosse and Fischer's comparison of the *Unionidæ* of "Indo-Chine" with those of South America; I would also record here that a species of *Canidia* was lately discovered in the Rangoon river by Dr. Hungerford; it is the *C. Bocourti* of Brot (l. c., Pl. XII, fig. 6). M. Brot seems to have most thoroughly and undeniably fixed the proper systematic position of this interesting genus in the family *Buccinidæ*, instead of the *Melaniidæ*, where it had hitherto been classed.

I have given figures in the 'Report on the Zoology of Yunan,' which Dr. Anderson is about to publish, of the following species described in this paper,—*Helicarion resplendens*, *Trochomorpha percompressa*, *Glossula fusiformis*, *Bithynia turrita*, *Margarya melanoides*, *Paludina heliciformis*, var., *Paludomus Burmanica*, *Unio fragilis*, *U. Andersoniana*, *U. Feddeni*, and two varieties of *U. Bonneaudi*.

TROCHOMORPHA PERCOMPRESSA, Blf.

Helix (Sivella) percompressa, Blf. P. Z. S. 1869, p. 448.

The single type specimen in the Museum collection, found on the First Expedition at Bhamô, remains unique.

NANINA (ROTULA) ARATA, Blf.

Nanina (Rotula) arata, Blf., P. Z. S. 1869, p. 448 (Bhamô).

Helix arata, Blf., Con. Indica, pl. 82, figs. 8—9.

Very closely allied to *N. anceps*, Gld., but may, I think, be fairly separated; the spire is considerably higher, and the base of the body-whorl more excavated round the umbilicus; the keel at the periphery is less acute

and the epidermis appears to be darker ; the sculpture is precisely similar ; the Museum possesses specimens of *N. anceps* from Tenasserim, also from Moulmein. Dr. Anderson found *N. arata* tolerably abundant at Bhamô and Ponsee ; the specimens from the latter locality are rather smaller and are the var. *minor* of Blanford.

NANINA (MACROCHLAMYS) RESPLENDENS, Phil.

Helix resplendens, Phil., Zeits. Mal. 1846 (Mergui).

This species was found abundantly at Bhamô and in the second defile of the Irawady. The specimens are quite undistinguishable from others in the Museum from Mergui (typical locality). I think it doubtful if Godwin-Austen's *N. atricolor* from the Shisha Valley will prove really distinct.

The figure in the Con. Indica, pl. 5, fig. 4, is not characteristic of the species ; it appears rather to represent *N. vitrinoides*.

NANINA (MACROCHLAMYS) HYPOLEUCA, Blf.

Nanina (Macrochlamys) hypoleuca, Blf., J. A. S. B. 1865 (Akoutong).

Helix hypoleuca, Blf., Con. Indica, pl. 64, figs. 6, 7.

A single specimen of this well-marked species was found at Bhamô ; there are also specimens in the Museum from Pegu, Arakan, and Mergui.

NANINA (DURGELLA) HONESTA, Gld., var. ANDERSONIANA.

Helix honesta, Gld., Pr. Bost. Soc. 1844 (Tavoy).

Nanina honesta, Gld. var., Stoliczka, J. A. S. B. 1871, pl. 17, figs. 7-9.

This species a good deal resembles an Assam form ; its thicker and more shining substance, less open perforation, less oblique peristome (which is considerably more broadly reflected, nearly covering the perforation), and its possessing a whorl less well, however, distinguish it. Typical *N. honesta*, as admirably figured in the Con. Indica, pl. 90, fig. 10, is found at Pegu, Moulmein, and Thyet-Myo ; var. *andersoniana* at Thyet-Myo, Sibsaigar, Naga and Khasi Hills, Chittagong, and East Cachar ; Dr. Anderson also found it at Ponsee, Ava, Nanting, and 2nd Defile (Irawady). This variety is distinguished by its less depressed shape, it is scarcely if at all angled at the periphery (the angulation being very distinct in type form), the peristome not quite so broadly reflected over the perforation ; the substance and texture, perforation, shape of the aperture, and number of whorls are identical.

Type of var. *andersoniana*, from Ponsee : axis $6\frac{1}{4}$, diam. 11 (apert. alt. 4, diam. $5\frac{1}{2}$ mil.).

Specimen from Chittagong : axis 7, diam. 13 (apert. alt. 6, diam. $6\frac{1}{2}$ mil.).

Specimen from Khasi Hills : axis 7, diam. 15 mil.

Typical *N. honesta*, from Pegu : axis 6, diam. 12 (apert. alt. $5\frac{1}{2}$, diam. $6\frac{1}{2}$ mil.).

NANINA (SITALA) ATTEGIA, Bens.

Helix attugia, Bens., A. & M. 1859 (Phie Than); Con. Indica, pl. 86, fig. 7.

This species was found at Prome and Bhamô; the museum also possesses specimens from Moulmein, Assam, and Preparis Island.

NANINA DIPLONDON, Bens.

Helix diplodon, Bens., A. & M. 1859, p. 187 (Teria Ghat); Con. Indica, pl. 60, fig. 8.

A few specimens were found at the 2nd Defile below Bhamô and also at Ponsee in Yunnan. The outer tooth of the aperture varies slightly in shape. This species seems to be allied to the *Sesara* group.

NANINA (ROTULA) PANSA, Bens.

Helix pansa, Bens., A. & M. 1856, p. 252 (Akoutong); Con. Indica, pl. 56, fig. 1.

Found at Prome and also at Kalawat.

NANINA (MICROCYSTIS) BARAKPORENSIS, Pfr.

Helix Barakporensis, Pfr., P. Z. S. 1852, p. 156 (Titalya, &c.); Con. Indica, pl. 87, fig. 7.

Nanina (Kaliella) Barakporensis, (Pfr.) Blf., J. A. S. B.

A single specimen only was found at Bhamô. The differences between the sub-genera *Kaliella* and *Microcystis* appear to be not yet sufficiently characterized.

HELIX (PLECTOPYLIS) ANDERSONI, Blf.

Helix (Plectopylis) Andersoni, Blf., P. Z. S. 1869, p. 448; Con. Indica, pl. 112, fig. 8; Godwin-Austen, P. Z. S. 1874, p. 612, pl. 74, fig. 9.

This remarkable form was not obtained on the Second Expedition; it was originally found at Hoetone and Bhamô.

HELIX (PLECTOTROPIS) TAPEINA, Bens.

Helix tapeina, Bens., J. A. S. B. 1836, p. 352, (Sylhet).

The type specimens of Benson's *H. tapeina* are in the Indian Museum. Plate 15, fig. 6 of the Con. Indica well represents the form. It is distinguished from all other allied species by the less oblique columellar margin, rounded and not angular at the base (as are all its varieties); the keel at the periphery is acute. Typical *H. tapeina* is found abundantly at Cherra Punjee and in Assam.

var. AKOUTONGENSIS, Theob.

Helix akoutongensis, Theob., J. A. S. B. 1859, p. 306; (not Con. Indica, pl. 15, fig. 4).

Only differs from the preceding by its more oblique columellar margin, more acutely keeled periphery, slightly more open umbilicus, and more depressed spire. I look upon this form as doubtfully separable from the next: the differences may be merely perhaps incidental to individuals, and not even to local races.

Dr. Anderson found this variety in Upper Burma, where it was very common. There are also specimens in the Museum from Ava and Thyet-Myo.

Axis 5, diam. 15 mil.

var. ROTATORIA, Busch.

Helix rotatoria, v. d. Busch., Phil. Abb. 1842 (Java); Mouss., Moll. Java, pl. 2, fig. 8.

Only distinguished from the preceding variety by the less distinct or less excavated sutures, by the very acutely keeled periphery, and by the very white, more thickened, and less rounded margins of the aperture, showing within a distinct emargination at the periphery. Plate 15, fig. 5 of the Con. Indica is an excellent representation of this form; it only differs from the figures of Mousson and Philippi by its slightly more raised spire.

There are specimens in the Museum from Prome, Akoutong, Assam, and Khasi Hills; it was also found by Dr. Anderson at Manwyne and Shan Hills.

Specimen from Akoutong, axis 6, diam. 15½ mil.

var. BHAMOENSIS, nov.

Distinguished from typical *H. tapeina* by the last whorl, which is only slightly angular and not distinctly keeled; the aperture is smaller and less produced, with the columellar margin slightly oblique and angular at base; it is smoother and less depressed than var. *rotatoria*, with squarer aperture and without the acute keel at the periphery. The raised spire and angulate (not keeled) periphery agree with those of *H. phayrei*; it is, however, smoother, less openly umbilicated, with more contracted aperture and less developed sculpture than that species.

This variety connects *H. tapeina* almost insensibly with *H. catostoma*, Blf., and its varieties; the more raised spire, less open umbilicus, and more rounded and regular margins of the aperture, without any sign of being thickened or subdentiform at their base, are the best distinguishing characteristics.

Four typical specimens of this variety were found at Bhamô. Major Godwin-Austen has also presented some similar specimens from the Naga Hills. Plate 15, fig. 10 of the Con. Indica looks to me as much like this variety as it does the shell it is said to represent (that is, *H. Arakanensis*, Theob., J. A. S. B. 1864, p. 5), from which, however, it is easily distinguished by its more open umbilicus, less conically raised spire, and by the absence of the acute keel at the periphery, &c.

Type from Bhamô, axis 6½, diam. 12½ mil.

HELIX (PLECTOTROPIS) TRICHOTROPIS, Pfr.

Helix trichotropis, Pfr., Zeits. Mal. 1850 (China); Conch.-Cab., pl. 134, fig. 9-10.

This species differs from *H. tapeina* by the shape being a trifle more trochoid, the apex more central, and the whorls more concave; the keel at the periphery is even more developed, and the aperture a trifle more produced laterally; a marked characteristic is the minute and close spiral sculpture of the base, which in *H. tapeina* and all its varieties is on the other hand distinctly though minutely granulose; it is principally on account of this last character that I prefer to class *H. trichotropis* as a distinct species, and not as a variety of *H. tapeina* (near *rotatoria* and *akoutongensis*.)

Major Godwin-Austen found an extremely interesting form in the Khasi Hills, with more depressed spire and thinner texture (axis 6, diam. 18 mil.) ; it is, I believe, one of these specimens that is represented in the Con. Indica (pl. 15, fig. 4) as *H. akoutongensis*, from Pegu. A few specimens were found by Dr. Anderson at the Second Defile, Irawady; they agree exactly with specimens in the Museum from Shanghai.

Specimen from 2nd Defile, Irawady, axis 6, diam. $15\frac{1}{2}$ mil.

HELIX (PLECTOTROPIS) PERPLANATA, n. sp.

(*H. trichotropis*, var. ?)

Four specimens only of this very remarkable form were found at Mimboo, Upper Burma; a larger series is required to prove with certainty whether it be a distinct form, or only a variety of *H. trichotropis*, or of *H. tapeina* (near var. *rotatoria*).

After a most careful examination with a lens, I am unable to trace any sculpture whatever on the base; the seven whorls above are perfectly flat, as in the European *H. explanata*; the keel on the periphery and the shape of the aperture are about the same as in *H. trichotropis* (especially the Khasi form); the umbilicus, however, is considerably more open, quite twice as open as in the Chinese and the above recorded specimens, and about half as open again as in those from the Khasi Hills; the epidermis seems peculiar, having the appearance of being less close in texture and of a decidedly more developed character.

Axis $4\frac{1}{2}$, diam. $17\frac{1}{2}$ mil.

HELIX (PLECTOTROPIS) OLDHAMI, Bens.

Helix Oldhami, Bens.—A. & M. 1859, ser. 3, vol. III, p. 184; Con. Indica, pl. 15, fig. 7.

This species, well represented in the Con. Indica, is next allied to *H. catostoma* and to *H. tapeina*; the characters of the aperture distinguish it

from the former, the very open umbilicus &c., from the latter. A single specimen was found at Ava, agreeing exactly with typical specimens from the Arakan Hills.

HELIX (PLECTOTROPIS) CATOSTOMA, Blf.

Helix (Trachia) catostoma, Blf., P. Z. S. 1869, p. 447 (Ponsee).

H. catostoma, Blf., Con. Indica, pl. 56, figs. 2, 3.

The specimen figured in the Con. Indica is not taken from a typical Yunnan specimen, but probably from one from Assam. The type in the Indian Museum, found at Ponsee on the First Expedition, is the only adult specimen as yet found in Yunnan; though, indeed, nine or ten immature specimens were also found, in none of which, however, are the characters of the lip developed. *H. catostoma* was found by Major Godwin-Austen and Mr. Robert tolerably abundantly in the Naga Hills, and it is probably one of these specimens that is figured as above in the Con. Indica; they only differ from the type form by the less depressed spire and slightly less open umbilicus; the characters of the aperture are the same, the dentiform process on the basal margin being equally developed and characteristic in both.

HELIX (PLECTOTROPIS) HUTTONI, Pfr., var. SAVADIENSIS NOV.

Helix Huttoni, Pfr., Symb. II. (Landour, &c.)

The shell represented in the Con. Indica, pl. 15, fig. 8, is not, I think, a typical specimen from the North-West Himalayas, but rather a specimen from Darjiling; the former is a smaller, more rounded, and less solid shell, scarcely keeled at the periphery, with a higher spire and less produced aperture. A form found by Dr. Anderson abundantly at Ponsee and Ava is nearer the Darjiling form; the spire is slightly higher, with the apex more central. Seven specimens of a distinct and remarkable variety were also found at Sawady; at first sight these present a curious resemblance to *H. arakanensis*, and with that species are probably the connecting link between *H. tapeina* and *H. huttoni*, though unmistakably only a variety of the latter; var. *savadiensis* differs by its more raised spire, stouter texture and less open umbilicus. *H. winteriana*, v. d. Busch. (Java) seems to be a var. of *H. huttoni*, differing by its more open umbilicus.

Specimen from Darjiling, axis $5\frac{1}{2}$, diam. $12\frac{1}{4}$ mil.

Var. *savadiensis*, from Sawady, axis 7, diam. $12\frac{1}{4}$ mil.

HELIX (PLECTOTROPIS) PHAYREI, Theob.

Helix Phayrei, Theob., J. A. S. B., 1859 (Ava); Con. Indica, pl. 1, fig. 15.

This is the largest species of the group, and is well figured in the Con. Indica; it appears to be rare, as three specimens from Ava are all there are in the Museum. It is next allied to typical *H. tapeina*, the umbilicus being exactly similar; the periphery, however, is merely angulate, not keeled;

the sculpture above is considerably coarser and more developed, the columellar margin more oblique and slightly angulate at base, and the outer margin more produced and rounded.

HELIX (TRACHIA) DELIBRATA, Bens.

Helix delibrata, Bens., J. A. S. B., 1836 (Sylhet).

Helix procumbens, Gld., Proc. Bost. Soc. 1844 (Tavoy).

The types of this species from Sylhet are in the Indian Museum. It is a form with an unusually open umbilicus, a single spiral brown band, and a rather flat spire. Major Godwin-Austen has also presented similar specimens from the Khasi Hills. A closely allied form is abundant in Arakan and Bassein; this only differs by the umbilicus being a trifle less open; it is well represented in the Con. Indica, pl. 14, fig. 10. Close to both the preceding are six specimens found by Dr. Anderson at Bhamô, umbilicus like that of the type form, suture a shade more excavated, slightly smaller in size. Var. *fasciata*, Godwin-Austen, J. A. S. B. 1875, pl. 1, fig. 1, is abundant at Sebsaugor in Assam; it only differs by its colouration. For the shell figured in the Con. Indica, pl. 14, fig. 9, I suggest the name of var. *khasiensis*; the raised and rounded whorls, less open umbilicus, and contracted aperture well distinguish the form; it has sometimes a single brown band, but is oftener without it; it is tolerably abundant in the Naga and Khasi Hills.

Type of *H. delibrata*, from Sylhet, axis $7\frac{1}{2}$, diam. 21 (apert. alt. 9, diam. 11 mil.).

Specimen from Bhamô, axis $6\frac{1}{2}$, diam. 19 mil.

Var. *khasiensis*, from Khasi Hills, axis $8\frac{1}{2}$, diam. $19\frac{1}{2}$ (apert. alt. 9, diam. $10\frac{1}{2}$ mil.).

Var. *fasciata*, G.-A., from Sebsaugor, axis 9, diam. $23\frac{1}{4}$ mil.

HELIX (GANESELLA) CAPITIUM, Bens.

Helix capitium, Bens., A. & M. 1848, ser. 2, vol. ii, p. 160 (Behar);

H. hariola, Bens., A. & M., 1856, ser. 2, vol. xviii, p. 261 (Thayet Myo.)

There is no specimen in the Museum from Bengal of either of the shells called *H. capitium* or *H. hariola*, but I am informed by Mr. W. T. Blanford that he has in his collection specimens of typical *H. capitium*, from the Ganges Valley and from the Nullaymullay Hills in Southern India, and that he is convinced that the form in Upper Burma, first found by himself in 1861, cannot be distinguished. Morelet, Ser. Conch. IV, p. 254, 1875, records a most interesting locality for *H. capitium*, viz., Bangkok in Siam. On the other hand the Museum possesses both forms from Burma, from Prome the form figured in the Con. Indica, pl. 14, fig. 6, as *H. hariola*, and from Ava that figured on the same plate, fig. 5, as *H. capitium*; the latter Dr. Anderson also found at Kalawat in Upper Burma; the two forms

seem to me perfectly identical, except that var. *hariola* is keeled at the periphery.

HELIX (DORCASIA) SIMILARIS, Fér.

Helix similaris, Fér. Prodr., 1821.

Found abundantly at Prome, Pagan, Bhamô, and Sanda, with and without the brown band at the periphery; specimens agree exactly with others in the Museum from Penang, Shanghai, and Thyet-Myo; specimens from Mauritius, Bourbon, Seychelles, and Brazil differ slightly, but most certainly belong to one and the same species.

Axis max. $9\frac{1}{2}$, diam. max. $16\frac{1}{2}$ (apert. alt. $8\frac{1}{2}$, diam. $8\frac{1}{2}$ mil.).

HELIX (DORCASIA) BOLUS, Bens.

Helix bolus, Bens., A. & M., 1856 (Prome).

H. tourannensis, Soul., Voy. Bonite., Pl. 29, fig. 1-2 (Cochin China);

Con. Indica, pl. 23, fig. 7.

Dr. Anderson found this species very abundant at Pagan, Upper Burma, and at Ponsee and Sanda in Yunnan; typical specimens from Prome are exactly similar; specimens of var. *tourannensis*, from Cochin China, only differ by the spire being slightly more raised.

HELIX (DORCASIA) ZOROASTER, Theob.

Helix zoroaster, Theob., J. A. S. B. 1856 (near Ava); Con. Indica, pl. 86, figs. 2, 3,

This species can be constantly distinguished from *H. similaris* by its larger and more depressed form, by the considerably more open umbilicus, the more angulate last whorl, and the more produced aperture, the columellar margin of which is much more oblique. It was found abundantly at Prome, Thyet-Myo, Pagan, Tsagain, and Manwyne.

Axis max. $9\frac{1}{2}$, diam. max. $18\frac{1}{2}$ mil. (apert. alt. 9, diam. 10.)

HELIX (DORCASIA) SCALEPTURITA, Bens.

Helix scalpturita, Bens., A. & M., 1859 (Ava); Con. Indica, pl. 53, fig. 9.

This fine species was found abundantly at Tsagain, Ava, Mandalay, and Second Defile, Irawady; it can be distinguished from both the preceding species by the rounded whorls and raised spire and by the height of the aperture; the brown band is almost always very distinct and richly coloured, in one or two specimens only is it obsolete. Though undoubtedly this and the two preceding forms are most closely connected, I consider all three at present as well-established species.

Axis. max. 13, diam. max. $21\frac{1}{2}$ mil. (apert. alt. 11, diam. $11\frac{1}{2}$).

PUPA (CYLINDRUS) INSULARIS, Ehr.

Pupa insularis, Ehr., Symb. Phy. (Red Sea); *P. pulla*, Gray, P. Z. S. (Banks of the Ganges). *P. cylindrica*, Hut., J. A. S. B. 1834; *Bulimus insularis*, Ehr., Con. Indica, Pl. 22, fig. 10.

This, probably our commonest Indian land-shell, was found in great abundance at Pagan, Upper Burma; very curiously neither this nor the next species are found at all in the neighbourhood of Calcutta. The Museum possesses specimens from Aden, Gwadar, Abyssinia, Sind, Kutch, Suliman Range, Trichinopoly, Ceylon, Poona, Burwani Hills, Tinali (Benares), and Saharunpur (N. W. Provinces). The Burmese localities of *P. insularis* and *P. cœnopictus* now recorded, I consider particularly important and interesting. Pl. 22, fig. 10 of the Con. Indica well represents the Burmese form.

PUPA (LEUCOCHILA) CÆNOPICTUS, Hutt.

Pupa cœnopictus, Hutt., J. A. S. B. 1834 (Agra).

Bulimus cœnopictus, Hutt., Con. Indica, pl. 23, fig. 9.

Found abundantly at Ava and Tsagain, Upper Burma; there are also specimens in the Museum from Érode, Cutch, Patna, Trichinopoly, Delhi, Quettan, Abyssinia, and Gwadar.

PUPA (SCOPELOPHILA) SALWINIANA, Theob.

Pupa salwiniana, Theob., J. A. S. B. 1870 (Shan States); Con. Indica, pl. 100, fig. 9.

I found a single specimen of this interesting shell inside a *Glossula obtusa* from Bhamò.

SUCCINEA ACUMINATA, Blf.

Succinea acuminata, Blf., P. Z. S., 1869, p. 449 (Ponsee); Con. Indica, pl. 68, fig. 7.

Found on the First Expedition only, at Momein in Yunnan; it is a well characterized and perfectly distinct species.

VERONICELLA, n. sp.

Two very fine specimens of an apparently quite new form were brought back from Ponsee, preserved in spirit; even in their present contracted state the bigger one is 93 mils. in length; I prefer not giving them a name at present, as I am not prepared to describe their anatomical characters.

VERONICELLA BIRMANICA, Theob.

Vaginulus Birmanica, Theob., J. A. S. B., 1864, p. 243 (Rangoon, &c.)

This species is not mentioned by M. Fischer, in his Monogr. of the genus, Nouv. Archiv, Vol. VII. Stoliczka gives further details concerning the form, J. A. S. B., 1871, p. 33. Dr. Anderson brought back eight specimens from Bhamò and Tonsine, preserved in spirit, of course; the largest measures 24 mils.

HELICARION RESPLENDENS, n. sp.

Shell in texture and colour resembling *Helic gigas*, Bens., but a little thinner and more membranaceous; it is at once distinguished from it

by its flattened, more ear-like and appressed shape. It also somewhat resembles *Helic. Peguensis*, Theob., J. A. S. B. 1884, p. 8, from Prome; it is, however, a larger and thicker shell, with the whorls of the spire much broader and more distinct, and considerably less open at the base; in many respects it is intermediate between the above two species, though all three are easily recognisable and quite distinct.

Type of *Helic. resplendens*, diam. max. 22, lat. 14, crass. 8 mil.

Helic. gigas, (small specimen), diam. 22, lat. 16, crass. 10 mil.

Helic. Peguensis, diam. 17, lat. 10, crass. 5 mil. (a rather larger specimen than the type).

Four specimens of this interesting form were found at Sawady. Dr. Anderson also brought back a single specimen (in spirit) from Bhamò (5000 ft.) which clearly shows the animal to be of a light pinkish colour, very sparsely dotted with black specks, except on the mantle lobes and caudal extremity, which are thickly dotted; in this specimen the spire of the shell only is covered by the animal, though the mantle lobe has no doubt shrunk.

HELICARION GIGAS, Bens., var.

Vitrina gigas, Bens., J. A. S. B., 1836, p. 350 (Sylhet).

A single specimen was found at Kyoukphoo; though differing slightly, it is so close to the shell of typical *Helic. gigas*, that I think there can be little doubt of their identity.

Diam. $35\frac{1}{2}$, axis $8\frac{1}{2}$; apert. lat. $27\frac{1}{2}$, alt. 21 mil.

HELICARION MAGNIFICUS, n. sp., G. A. and NEV.,

I am indebted to Major Godwin-Austen for pointing out that this magnificent slug, the largest yet known of the genus, is quite distinct from Benson's *Helic. gigas* (Khasi Hills); Godwin-Austen has kindly undertaken to describe the animal with full details and a figure, so that it is only necessary for me here to state that it is very closely allied to the Assam species, but that the shell is much larger, of a brown (not green) colour, with the body-whorl much more flatly expanded, and the spire less convoluted and more depressed, and that, looked at from underneath, very much less of the reflected body-whorl is visible.

The largest specimen, in spirit, measures 70 mils.

Shell, diam. maj. 46, axis, $11\frac{1}{2}$; apert. lat. $40\frac{1}{2}$, alt. $29\frac{1}{2}$ mil.

Tolerably abundant at Momein in Yunnan, at 5,500 ft.

HELICARION VENUSTUM, Theob.

Vitrina (?) venustum, Theob., J. A. S. B. 1870, p. 400 (Arakan).

? *Helic. solidum*, G. A., P. Z. S., 1873 (Hengdan).

Dr. Anderson brought back, from Ponsee in Yunnan, numerous specimens (preserved in spirit) of a small form, the shell of which I am unable

to distinguish from typical Arakan specimens of *Helic. venustum*, only differing in apparently being of a smoother and more polished texture and in the spire being a shade more distinctly convoluted; a single specimen of *Helic. solidum* from the Naga Hills is quite undistinguishable from the above Arakan specimens. The figures in the Con. Indica of the two forms are however so distinct that the types will have to be re-examined. Dr. Anderson also brought back a small specimen (in spirit) of apparently the same form from Nampura in the Kakhyen Hills, found under stones near running water; the animal of this specimen differs from that of my *Helic. resplendens* in apparently completely covering the shell and in being of a duskier, more uniform colouration, apparently not speckled at all, but of a darker tinge on the mantle lobes and caudal extremity than on the rest of the foot; this as far as it goes would seem to agree fairly with the original description of the animal of *Helic. solidum*, J. A. S. B. 1875.

HELICARION (CRYPTOSOMA) PRÆSTANS, Gld.

Vitrina præstans, Gld., P. Bost. Soc. 1843, p. 100 (Tavoy); Con. Indica, pl. 65, figs. 5, 6.

The entire shell is covered with a thick and compact brown epidermis; the largest specimen in the Museum, from Tenasserim, measures, axis $27\frac{1}{2}$ diam. $31\frac{1}{4}$ mil. It is an extremely abundant species in Tenasserim, and also near Moulmein; Dr. Anderson found it abundant at Sawady and on the banks of the Irawady, Second Defile.

ENNEA (HUTTONELLA) BICOLOR, Hutt.

Pupa bicolor, Hutt., J. A. S. B., 1834 (Mirzapore); Con. Indica, pl. 100, figs. 4—6.

Fairly abundant at Bhamô. Both *E. mellita*, Gld., and *E. ceylonica*, Pfr., are undoubtedly merely varieties of this most widely dispersed shell.

STREPTAXIS THEOBALDI, Bens.

Streptaxis Theobaldi, Bens., A. & M. 1859 (Teria Ghat); Con. Indica, pl. 8, fig. 8.

A few specimens were found at Bhamô, agreeing exactly with the typical Khasi-hill form.

STENOGYRA (OPEAS) GRACILIS, Hutt.

Bulimus gracilis, Hut., J. A. S. B. 1833 (Mirzapore); Con. Indica, pl. 23, fig. 4.

Found abundantly at Tsagain and Bhamô on the First Expedition.

GLESSULA OBTUSA, Blf.

Achatina (Glessula) obtusa, Blf. P. Z. S. 1869 (Bhamô); Con. Indica, pl. 36, fig. 6.

This fine shell was found only on the First Expedition at Bhamô.

GLESSULA SUBFUSIFORMIS, Blf.

Achatina (Glessula) subfusiformis, Blf., P. Z. S. 1869, p. 449 (Ponsee).

The single type specimen in the Museum, found on the First Expedition at Ponsee in Yunnan, remains unique; the species cannot be confused with any other of our Indian forms.

GLESSULA PYRAMIS, Bens.

Achatina pyramis, Bens., A. and M. 1860, ser. 3, vol. V, p. 463 (Teria Ghat); Con. Indica, pl. 18, fig. 6.

Several specimens were found at Ponsee in Yunnan which agree fairly with the typical Khasi form.

GLESSULA BLANFORDIANA, n. sp.

Shell resembling that of *G. Peguensis*, Blf., but rather more slender and of thicker texture, easily distinguished by the acutely raised undulating, perpendicular, and longitudinal striation.

Long. , diam. mil.

Two specimens only from Ponsee in Yunnan.

LIMNÆA ANDERSONIANA, n. sp.

Shell small, horny brown, imperforate, globose, spire short; whorls four to five, last whorl large, ovate; columella remarkably thick and reflected, straight, without any twist; aperture subovate, anteriorly rather wide.

This small species, well characterized by its remarkable columella, is unlike any Indian species; the figure that it most resembles in 'Küster's Monog.' is a var. of *L. peregra*, pl. 3, figs. 17, 18; there is no shell like it figured in the 'Conch. Iconica'; probably *L. andersoniana* will prove to be a common species throughout S. China.

The late Dr. Stoliczka has since collected a perfectly identical form at Yarkand, as well as a variety at Kashgar, the latter interesting as possessing a very small umbilicus; *L. andersoniana* appears to be next allied to *L. pervia*, Mart. (? = *L. Davidi*, Desh.) and will require further comparison with type specimens of the two latter.

Long. 10, diam. $6\frac{1}{2}$; apert. long. $7\frac{1}{2}$, diam. $8\frac{1}{2}$ mil.

Abundant at Sanda and Nantin in Yunnan, at 4000 feet.

LIMNÆA YUNNANENSIS, n. sp.

Shell medium-sized, ovately oblong, imperforate, pale horn-colour, very fragile, spire acuminate; whorls three to four, last whorl remarkably small; columella very strongly twisted and much produced, aperture very elongate contracted anteriorly, broadly and beautifully regularly rounded at base.

This species is closely allied to the shell figured by H. Adams, 'P. Z. S.' for 1866, as *L. Swinhoei* from Formosa; it also resembles pl. 4, fig. 25b

in the 'Conch. Iconica,' but not fig. 25a, which belongs apparently to a distinct species; *L. yunnanensis* may eventually prove to be an extreme variety of *L. Swinhoei*, characterized by the smaller body-whorl, by the aperture being more contracted anteriorly and more rounded posteriorly, finally by the slightly more twisted columella. I have little doubt that *L. swinhoei* itself is only a synonym of *L. flava*, Phil., Zeits. Mal. 1851, p. 78. (I. Liew-kieu); certain it is that a shell sent me by M. Morelet, under the latter name from China, agrees exactly with Mr. Adams' figure in the 'P. Z. S.'; Sowerby in the 'Conch. Iconica,' in his usual careless and worthless style, records and figures a species as *L. flava*, Morl.?

Long. 16, diam. 10; apert. long. $11\frac{1}{2}$, diam. 7 mil.

At Sanda in Yunnan.

LIMNÆA ACUMINATA, Lam., var. *RUFESCENS*, Gray.

Limnæa rufescens, Gray, Sowerby, Gen. Shells, pl. 7; Con. Indica, pl. 69, fig. 1.

A single specimen was found at Mandalay during the First Expedition.

LIMNÆA LUTEOLA, Lam., var.

Limnæa luteola, Lam., Anim. s. Vert., VI, pt. 2, p. 160; Con. Indica, pl. 70, figs. 5, 6.

Six specimens of a small variety were obtained at Mandalay with the preceding species.

PLANORBIS EXUSTUS, Desh.

P. exustus, Desh., Belanger, Voy. Ind. Orient., p. 417, pl. 1, figs. 11—13; Con. Indica, pl. 39, fig. 10.

Numerous specimens were obtained at Bhamô.

PLANORBIS COMPRESSUS?, Hutt.

Planorbis compressus, Hutt., J. A. S. B., 1834, p. 91 (Mirzapore); Con. Indica, pl. 99, fig. 1.

Four specimens were obtained at Sanda in Yunnan.

CYCLOPHORUS SUBLÆVIGATUS, Blf.

Cyclophorus sublævigatus, Blf., P. Z. S. 1869, p. 446 (Bhamô); Con. Indica, pl. 34, fig. 7. *Cyclophorus eximius*, Con. Indica, pl. 33, fig. 1, (not *C. eximius*, Mouss.)

The Museum is indebted to Dr. Oldham for several fine specimens of a form of this handsome species collected in Assam by Mr. Masters; they agree exactly in every respect with the type form, having light yellow-coloured apertures, &c., only they are a trifle larger in size; it is probably one of these specimens which is figured in the 'Con. Indica,' pl. 33, figs.

1, 2 (Khasi Hills!); it differs widely from Mousson's Javan species, by the acutely angled periphery, by its much more open umbilicus, and by the broad basal band, &c. A large series of a fine variety of this species has also been presented to the Museum by Mr. S. E. Peal, from the Naga Hills; this variety is of a slightly less depressed form, the umbilicus a trifle less open, but its most marked characteristic is the more circular aperture, which is of a deep crimson colour; I suggest that this handsome form be known as *C. sublaevigatus*, var. *Pealiana*, after its discoverer. *C. balteatus*, Bens., from Pegu, is an extremely closely allied species.

Type, from Upper Burma, axis 29, diam. 46 mil.

Large form from Assam, axis 31, diam. 57 mil.

Type of var. *Pealiana*, from the Naga Hills, axis 30, diam. 56 mil.

CYCLOPHORUS FULGURATUS, Pfr.

Cyclophorus fulguratus, Pfr., P. Z. S. 1852, p. 52; Con. Indica, pl. 3, fig. 3.

[Var.] *Cyclophorus patens*, Blf., J. A. S. B., 1862; Con. Indica, pl. 3, fig. 5.

This species was found in great abundance at Mimbo and Prome; *C. patens*, Blf., from Pegu I consider only a variety, distinguished by its rounder and more thickened whorls, and especially by the less open umbilicus; *C. fulguratus* is one of the commonest Burmese land-shells.

M. Morelet states (Ser. Conch. IV, p. 283), that it is also found in Siam.

CYCLOPHORUS ZEBRINUS, Bens., var.

Cyclophorus zebrianus, Bens.—J. A. S. B., 1836, p. 35b (Sylhet); Con. Indica, pl. 2, fig. 2.

Found in great abundance by Dr. Anderson at Bhamô, Hoetone, and Ponsee. It appears to be a variety of the common Khasi species, differing by its greater size and duller colouring.

SPIRACULUM ANDERSONI, Blf.

Spiraculum Andersoni, Blf., P. Z. S., 1869, p. 447 (Bhamô); Con. Indica, pl. 86, fig. 3.

The type specimens were found on the First Expedition at Bhamô, where the species was then very scarce; it was obtained again on the Second Expedition, living in tolerable abundance on the right bank of the Irawady, Second Defile, above the Great Cliff.

SPIRACULUM AVANUM, Blf.

Spiraculum Avatum, Blf. J. A. S. B., 1863, p. 319 (Ava); Con. Indica, pl. 134, figs. 7, 8.

A single specimen was found on the First Expedition at Bhamô, the species is quite distinct from *S. Andersoni*.

PTEROCYCLUS INSIGNIS, Theob., var.

Pterocyclos insignis, Theob., J. A. S. B., 1865; Con. Indica, pl. 5, figs. 6, 7.

Three dead specimens only of this interesting form were found on the First Expedition on the Kakhien Hills; the spire is a trifle more depressed than in typical specimens from the Shan States.

PTEROCYCLUS FEDDENI, Blf.

Pterocyclos Feddeni, Blf., J. A. S. B., 1865, p. 93 (Thyet Myo); Con. Indica, pl. 134, fig. 1.

Tolerably abundant at Bhamô and above the great Cliff, Second Defile, Irawady.

ALYCEUS AMPHORA, Bens.

Alyceus amphora, Bens., A. & M., 1856 (Moulmein, &c.); Con. Indica, pl. 91, figs. 2, 3.

A few small specimens of this widely distributed Burmese species were found at Bhamô.

BITHYNIA GONIOMPHALUS, Morl.

Bithynia goniomphalus, Morl., Rev. Zool. 1866, and Ser. Conch. III, pl. XIII, fig. 4 (Cochin China).

B. Iravadica, Blf., P. Z. S. 1869; Con. Indica, pl. 27, fig. 10.

A comparison of the type specimens in the Museum of *B. Iravadica* with typical specimens of *B. goniomphalus* from Cochin China (received from M. Morelet), prove the two species to be perfectly identical. Specimens from Siam of *B. Siamensis*, Lea (also received from M. Morelet), are exceedingly closely allied, and may prove to be only a variety; they differ, however, by their smaller size, and by the last whorl being rounded and not angulate, as is the case in *B. goniomphalus*. This species was obtained abundantly by Dr. Anderson at Ava, Mandalay, and Kabyuet.

BITHYNIA TURRITA, Blf.

Fairbankia ? (*Bithynia*) *turrita*, Blf., P. Z. S., 1869, p. 446 (Kyoutong).

This most distinct and interesting species was not found on the Second Expedition; the single type in the Indian Museum, therefore, remains unique. The species is, I think, a true *Bithynia*, certainly not a *Fairbankia*. It was found at Kyoutong in Upper Burma.

BITHYNIA MORELETIANA, n. sp.

In shape resembling *B. lutea*, Gray, (Con. Indica, pl. 37, fig. 7); spire peculiarly short, apex very obtuse and flattened, always eroded, but not decollated; whorls $3\frac{1}{2}$, the last obliquely produced; always imperforate, both in very young and very old shells; margins of aperture entire, broad-

ly reflected, produced and angled at base, outer margin rounded; epidermis dark olive-green; under the lens a minute spiral sculpture can be detected. Young specimens invariably show a sort of varix, formed probably at a period when their growth is arrested by some cause; this varix becoming absorbed in adult specimens. Above 200 specimens were found at Yaylay-maw.

Long. max. $8\frac{1}{2}$, min. $7\frac{1}{2}$, diam. max. 6, min. $7\frac{1}{2}$ mil; long. anfract. ult. 7; long. apert. $5\frac{1}{2}$, diam. 3 mil.

This species can easily be distinguished from the Indian *B. cerameopoma* and *B. lutea*: it is imperforate, has fewer whorls, a shorter and more obtuse spire, the columellar margin is less acutely angled at base, the epidermis green instead of brown.

MARGARYA, n. gen.

This remarkable shell is very difficult to classify, owing to its great analogy to two fresh-water genera, *Paludina* and *Melania*. I think, however, there is little doubt but that it will have eventually to rank as a subgenus of *Paludina*. *Margarya*, so named in honour of its discoverer, who unfortunately shortly after was murdered near Momein by the Chinese, is characterized by its produced, melania-like spire, composed of scalariform, rapidly increasing whorls, with very distinct suture; apex obtuse; sculptured with prominent spiral ribs; rimate (or umbilicate?); margins of aperture rounded, not continuous; animal and operculum unknown.

MARGARYA MELANIODES, n. sp.

Shell large, spire produced, melania-like, with very deeply excavated suture, apex obtuse; whorls six, convex, the first two flat and obtuse, the third large and tumid (bigger in proportion than the fourth); the four last whorls are girt with three nearly equally distant, raised, irregularly nodulose keels, the middle one much the largest, having its nodules more developed and of a more or less compressedly transverse shape; umbilicus very small, almost entirely covered by the reflected columella; aperture almost circular, nearly as broad as high; columella short, evenly rounded, moderately reflected over the shallow umbilicus; a slight callous between the columella and outer lip; remains of an epidermis distinctly traceable.

A broken specimen of four whorls only, long. 67, diam. 47; anfract. ult. 44; apert. alt. $28\frac{1}{2}$, lat. $27\frac{1}{2}$ mil.

A perfect, but not quite adult, specimen (6 whorls), long. 52, diam. 34; anfract. ult. $35\frac{1}{2}$; apert. alt. 23 mil.

Four dead and water-worn specimens of this exceedingly interesting new form were picked up on the shores of Lake Tali in Yunnan by the late Mr. Margary and were given by him to Dr. Anderson, who has expressed

his desire that the form should be named in honour of the unfortunate discoverer.

PALUDINA CHINENSIS, Gray, var. *AMPULLIFORMIS*, Sow.

Paludina Chinensis, Gray, Griff. An. K. 1834 (China).

P. lecythis, Bens., J. A. S. B., 1836 (Sylhet).

P. lecythoides, Bens., A. & M., 1842 (Chusan).

P. ampulliformis, Soul., Voy. Bonite, 1862, pl. 31, fig. 25—27 (Cochin China).

P. lecythis, Bens., var. *ampulliformis*, Eyd. and Soul., Con. Indica, pl. 77, fig. 7 (Upper Burma).

The types of Benson's *P. lecythis* are in this Museum; they are a very large, globose, and thin form of *P. chinensis*; pl. 76, fig. 6, in the 'Con. Indica' fairly represents Benson's form; this variety has been recently rediscovered in India by Major Godwin-Austen, who found it at Manipur; Benson's types of *P. lecythis* were more probably found in the same locality, than in Sylhet proper.

Found in great abundance, about 5000 ft. above the sea, at Nantin, Mungla, Momein, and Hothai in Yunnan; there are two forms existing everywhere together which pass by insensible gradations the one into the other: one is a short tumid variety like typical *P. lecythis*, but of stouter texture and with the whorls much more distinctly angulate, appearing to me to be the form called *P. ampulliformis* by Souleyet: the other has a more produced spire, resembling that of *P. lecythoides*; apparently both Yunnan forms can be distinguished from Chinese specimens by the markedly shorter last whorl, some one or two, however, show in this respect so close an approach to var. *lecythoides* that I am afraid the character cannot be relied upon to separate *P. chinensis* and its var. *lecythoides* from var. *lecythis* and var. *ampulliformis*.

PALUDINA DISSIMILIS, Müll., var. *DECUSSATULA*, Blf.

P. dissimilis, var. *decussatula* (vel *P. decussatula*), Blf., P. Z. S. 1869, p. 445, (Ava).

Differs from *P. heliciiformis*, v. Fr. by the less rounded whorls, by the more produced and not decollated spire, and by the less distinct angulation at the periphery, which is distinctly banded with a white belt, obsolete in the Pegu form. Both differ from typical Bengal *P. dissimilis* (*P. praemorsa*, Bens.) by the considerably more developed sculpture, more angular last whorl, less rounded aperture, and less open umbilicus, and by the more uniform green colouration; the white belt is also less distinct than it is in most Bengal specimens; it is even less like the South Indian var. *variata* and var. *obtusa*.

Common at Ava and Bhamô.

var. *VIRIDIS*, Rv.

P. viridis, Hanl. MSS., Rv., Con. Icon., fig. 20 [Loc. ?].

A fine striking form, easily distinguishable from the preceding by the more produced spire, obsolete belt, &c., exactly resembling the above figure

of Reeve, but a trifle smaller. A few specimens only were found at Kabyuet.

Long. $29\frac{1}{2}$, diam. 21 mil.

PALUDINA SIAMENSIS, v. Fr., var. ?

Vivipara Siamensis, v. Fr., Zool.-bot. Ges., Wien, 1866, pl. 22, (Siam).

The Museum possesses a single typical specimen from Siam, which seems to present no distinctive characters, except in its greater size, from the numerous, but all unfortunately young, specimens found alive at the Second Defile of the Irawady and at Yaylaymaw.

PALUDINA BENGALENSIS, Lam., var. *DOLIARIS*, Gld.

Paludina bengalensis, Lam., var. *digona*, Blf., P. Z. S., 1869, (Bhamô.)

P. doliaris, Gld., Proc. Bost. Soc., vol. I. p. 144.

Countless varieties of this well known shell are to be found everywhere throughout the Indian region. The form from Bhamô, called var. *digona* by Mr. Blanford, the type of which is in the Museum, is very incorrectly figured in the 'Con. Indica,' pl. 115, fig. 7, the characteristic angulation of the last whorl not being shown; it is apparently the widest spread variety of all; in the Museum are specimens almost undistinguishable from one another from Calcutta, Mandalay, and Siam (received from Morelet as "*P. lineolata*, Mouss."). A small and less angular form of var. *digona* was obtained at Myadong, having the last whorl more produced and separated. Another form sent me by M. Morelet from Cochin China as "*P. polygramma*, Mart.", is also found in Pegu and Calcutta. An interesting form near var. *digona* was found at Shuaygoomyo: it differs by the remarkably developed transverse sculpture, by the peculiar green of the epidermis, which has less of a yellow tinge, and by the umbilicus being more open than in any other specimens I have seen of this protean shell; this form is near *P. oxytropis*, Bens. (Con. Indica, pl. 76, fig. 5) from Muni-pûr, though the latter I consider a good and distinct species. Since the preceding was written, M. Morelet has suggested (Ser. Conch. IV, p. 306), that probably both *P. polygramma* and *P. lineolata* are merely varieties of *P. Bengalensis*; he states that both forms are found in Cochin China, and he identifies the two former for certain as merely varieties of *P. sumatrensis*, Dkr., Mal. Bl. 1852.

MELANIA (STRIATELLA) TUBERCULATA, Müll.

Nerita tuberculata, Müll., Hist. Verm., p. 191, (Coromandel).

Two forms of this very common and variable shell were found abundantly in the old channel of the Irawady at Myadong; the commoner of the two somewhat resembles pl. 74, fig. 1, of the 'Con. Indica,' but is more richly coloured, with the brown band at base remarkably broad and

distinct; the whorls are a little narrower and more produced, the transverse ridges very acute and prominent, the longitudinal ribs nearly, or altogether, obsolete on the last two or three whorls; the upper two or three whorls are, as usual, decollated.

Long. max. $27\frac{1}{4}$, diam. 9 mil.

The other form is shorter and more rounded, of a pale green, with scarcely any brown spots or markings and with the basal band nearly, or altogether, obsolete; the transverse ridges are irregular and less acute, the longitudinal ribs, on the contrary, strongly developed, becoming obsolete only below the middle of the last whorl; decollated like the preceding.

Long. max. 20, diam. 8 mil.

MELANIA (MELANOIDES) JUGICOSTIS, Bens.

Melania jugicostis, Bens. MS., Con. Indica, pl. 110, figs. 8, 9. (Tenasserim Rv.).

Unfortunately, only two specimens of this interesting species were brought back by Dr. Anderson; they were found at Myadoun with the preceding and following species. The species seems to me to belong rather to *Melanoides* than to *Plotia*; it certainly a good deal more resembles the Chinese *M. cancellata*, Bens., than *Plotia scabra*; in either case it is a very distinct and well characterized species, and is admirably figured in the 'Con. Indica.' Shell small, slightly decollated; whorls five, abruptly angular, smooth and shining, with a few rather distant, somewhat obsolete and irregular, transverse ridges on the lower half of the last whorl; longitudinally angularly ribbed, ribs very distant, thick and prominent, almost varicose, eight of them on the last whorl, disappearing towards the base; very pale green, with no markings except a subobsolete brown band at base.

Long. 12, diam. 6 mil.

MELANIA (MELANOIDES) IRAVADICA, Blf.

Melania iravadica, Blf., P. Z. S., 1869; Con. Indica, pl. 71, fig. 1.

This seems to me to be the Upper Burmese form of a shell described by Gould as *M. baccata*, Proc. Bost. Soc., 1847. Mr. Theobald has presented a series to the Museum from the Upper Salween River, well figured in the 'Con. Indica,' pl. 75, figs. 8, 11 and by Brot in the 'Conch. Cabinet,' pl. 9, fig. 6; at first sight they seem to differ considerably from the form described as *M. iravadica*; there is scarcely, however, any real difference, except the larger size and more distinct sculpture of typical *M. baccata*, which has three rows of nodules, the upper one of which is altogether obsolete in *M. iravadica*; in one or two specimens, however, of the former this row is also obsolete. The type specimens of *M. iravadica* are in the Indian Museum.

Typical *M. baccata*, of three whorls only, long $38\frac{1}{2}$, diam. 20 mil.

M. Iravadica, from Yaylaymaw, of three whorls only, long. 30, diam. 17 mil.

At the latter locality the species was found in great abundance by Dr. Anderson on the Second Expedition, as it was also on the First Expedition at Bhamô and Manwyne; the small specimens, so well figured by M. Brot (Matér. Mél. iii, pl. 4, figs. 12—13) were from the latter locality; these specimens had been given in exchange by the Museum to the late Dr. Stoliczka, by whom they were sent to M. Landauer.

MELANIA (MELANOIDES) REEVEI, Brot.

Melania (Melanoides) Reevei, Brot, Matér. Mél. i., p. 46 and Conch. Cab., pl. 11 fig. 4.

M. balteata, Rv., pl. 20, fig. 144 B (not of Phil.).

A rather young specimen of this very distinct species was well figured as above by Reeve; an adult specimen of the same species is figured in the 'Con. Indica,' pl. 72, fig. 3. It is a well characterized species, quite distinct from *M. variabilis*, *peguensis*, and *gloriosa*, and of these three it is nearest allied to the last. There are specimens in the Museum from Nongbenzick in Pegu; it was also obtained plentifully at Mandalay on the First Expedition, and on the Second Expedition at Myadoug.

var. IMBRICATA, Hanl.

Melania Reevei, var., Brot., Conch. Cab., pl. 11, fig. 4 A.

Melania Reevei, var. *imbricata*, Con. Indica, pl. 153, fig. 4.

About twelve specimens of this variety were obtained at Yaylaymaw. It can be easily distinguished from the type form by its more developed sculpture; it has the same characteristic regular transverse ridges below the suture (four or five in number), but in addition has throughout other interrupted transverse ridges, broader than those near the suture and wider apart; it has also numerous longitudinal ribs, possessing a tendency at times to become obsolete (varying much in this respect in individual specimens), these ribs commence at the termination of the sutural row of regular transverse ridges, and are generally distinct only on the last few whorls; the columella is stained a rich brown colour.

Var. *imbricata*, of nine whorls, long. 65, diam. 26 mil.

MELANIA (PLOTIA) SCABRA, Müll.

Buccinum scabrum, Müll., Hist. Verm., p. 136 (Coromandel); Con. Indica, pl. 73, figs. 1-4.

Melania scabra, Müll.

A few specimens were found at Myadoug; they agree perfectly with Reeve's fig. 156 B (*M. spinulosa*, Lam.).

PALUDOMUS ANDERSONIANA, n. sp.

Large and globose; spire produced and pointed; of a very striking greenish yellow colour, with four intense black bands on the last whorl, the one at the suture and the two near the base about the width of the broadest band on *P. ornata*; the second band from the suture twice this width, this latter, in all but very old specimens, is very distinctly visible within the aperture; whorls seven, the first two or three generally decollated, transversely superficially ridged, ridges more or less obsolete towards the centre of the upper whorls, one of them below the suture more prominent than the rest; columella pure white; the operculum constantly differs on its inner side from those of the other Burmese species by the remarkably raised and very rugose nucleolar portion and by the distinct, though minute, granular margin. Dr. Anderson obtained several hundred specimens in all stages of growth at Mandalay, Ava, Bhamò, Kabyuet, and Myadounng. One of the best distinguishing marks from its var. *Peguensis* is the great width within the aperture of the second brown band; the band nearest the base, on the other hand, is comparatively smaller; in *P. Peguensis* (even in young specimens) the two upper bands are altogether wanting, the third very narrow, the last broad and diffused over the basal portion of the columella. This is probably the *Paludomus* sp. of Theobald from the Shan States, J. A. S. B., 1865, p. 264.

Long. max. 29, diam. max. 22 mil.

Var. *PEGUENSIS* (an sp. n. ?)

Paludomus regulata, Bens., var., Con. Indica, pl. 108, fig. 6.

Differs from the preceding by the slightly more rugose sculpture, by its more decollated apex, by the less cylindrical whorls and less produced and pointed spire (more apparent in young specimens), by the columella being apparently invariably faintly stained with brown, by the almost entire apparent absence of colouration on the last whorl, especially in the absence of the second broad band within the aperture. Unfortunately, all the specimens have lost their opercula. The specimen figured in the 'Con. Indica' is a very old decollated one.

Type of variety from Pegu, long. 21, diam. 16 mil.

PALUDOMUS ORNATA, Bens.

Paludomus ornata, Bens., A. & M., 1856, 498; Con. Indica, pl. 108, fig. 8.

Specimens of this very handsome species from Ava, Pegu, and Mandalay are in the Museum Collection; it is well characterized by its seven produced and solid whorls, acute and prominent spire; the Ava specimens are not decollated, though quite adult; those from the other two localities

have, however, all lost their first three or four whorls; both young and old shells are perfectly smooth, with the exception of a deeply incised spiral groove below the suture; the figure in the *Con. Indica*, pl. 108, fig. 8, is excellent; perhaps it scarcely shows sufficiently clearly the three broad spiral brown bands; from the peculiar thickness, even of young shells, these bands are, however, often scarcely visible; the operculum resembles that of *P. regulata*, Bens., only it is little flatter, both differ considerably from that of *P. Andersoniana*, being much-smoother on their inner side.

Long. 24, diam. 16 mil.

PALUDOMUS REGULATA, Bens.

Paludomus regulata, Bens., A. & M., 1856, p. 496; *Con. Indica*, pl. 108, fig. 5.

This species was not obtained by Dr. Anderson; the Museum, however, possesses some hundred specimens from Prome and Thyet-Myo in Pegu; the specimens from the latter locality are typical ones from the collection of Mr. Theobald; the shell is admirably figured as above in the '*Con. Indica*'; the spiral, broad, flattened ridges throughout are very characteristic, as is also its slightly compressed, angular shape; the operculum differs from that of *P. Andersoniana*, by being more concave and less broad on its inner side, the nucleolar part is less raised and much more rugose, the broad polished margin (under the lens) is destitute of sculpture, instead of being minutely granular.

Long. max. $24\frac{1}{2}$, diam. 16 mil.

PALUDOMUS BURMANICA, n. sp.

Shell small, very thick, spire depressed, in shape closely resembling the European *Litorina obtusata*; only two whorls, the others decollated in both young and old specimens; smooth, with a few irregular striae at suture; columella very thick, pure white; aperture somewhat compressed, as in typical *P. labiosa*, not globosely expanded as in *P. Blanfordiana*; in all the ten specimens found, only three instead of four bands, the upper one exceedingly broad, covering nearly half the last whorl, the middle one narrow, the basal one broad, but not diffused over any part of the columella, these bands are of the most intense black within the aperture, even in very old, thick specimens; epidermis unusually thick, dark olive-green, closely covered with regular raised pustules of a lighter colour.

Yaylaymaw and also Mandalay.

Long. $14\frac{1}{2}$, diam. 12 mil.

The operculum is like that of *P. regulata*, a shade darker in colour, nucleolar portion on the inner side a little more distinctly spirally rugose. The broad and richly coloured bands (only three in number), pure white columella, and peculiar epidermis are the principal distinguishing characters from typical Tenasserim *P. labiosa*; it is, I consider, quite distinct from *P. Blanfordiana*.

PALUDOMUS BLANFORDIANA, n. sp.

Paludomus labiosa, Con. Indica, pl. 108, fig. 9, (not of Bens.) "Tongoop."

There are good many specimens in the Museum from Pegu and Ava, also from Gowhatty in Assam, agreeing exactly with the shell figured as above in the 'Con. Indica'; there are also seven typical specimens of *P. labiosa*, collected by Mr. Theobald in Tenasserim; these latter are a good deal smaller and less angularly globose than the Pegu species, their columella is more vividly stained with brown, the brown bands are less regular and distinct (showing in an especially marked way within the aperture), and finally both young and old specimens are truncated, which is apparently never the case with the former; the sculpture of both is the same, quite smooth, except for a few irregular spiral striæ below the suture; the typical specimens of *P. labiosa* are without opercula; those of *P. Blanfordiana* resemble opercula of *P. regulata*, though they are even less rugose, the spiral striæ of the nucleolar portion of the inner side being distinct and regular (seen through the lens).

P. labiosa from Tenasserim, long. max. $12\frac{1}{2}$, diam. 10;

P. Blanfordiana, type from Ava, long. max. 19, diam. 15 mil.;

P. Blanfordiana, var. from Assam, long. 20, diam. 15 mil.

This species resembles as closely *P. ornata* as it does typical Tenasserim *P. labiosa*; specimens from Assam differ in no respect from Burmese ones, except by the spire being a trifle more produced, this locality for the species is interesting, it appears to be very abundant there.

AMPULLARIA THEOBALDI, Hanl.

A. Theobaldi, Bif., Con. Indica, pl. 115, fig. 2, (Loc. ?)

† *A. maura*, Rv., var., Con. Icon. fig. 57 (Loc. ?)

Unfortunately none of the 16 specimens collected by Dr. Anderson at Bhamô are quite full-grown, the outer lip in all of them being thin and sharp; in the depression of the spire they agree with Reeve's figure of *A. maura*, as well as the typical figure of *A. Theobaldi*; the umbilicus is open, agreeing exactly with the latter figure; the colouration and shape of the aperture are also the same; I think it very doubtful, however, if it can be separated as a distinct species from the common Assam form, from which it only seems to differ by its larger size, less produced spire, slightly more open umbilicus, and in the colouration being a shade more vivid; in the latter two respects, however, some few Assam specimens approximate most closely.

UNIO MARGINALIS, Lam., var. SAVADIENSIS, nov.

Unio marginalis, Lam., Anim. s. Vert.; Con. Indica, pl. 9, fig. 6, (sp. juv.)

This variety is abundant at Sawady in the Thengleng stream, also at Bhamô and at Shuaygoomyo; four young specimens found at Myadoun

probably also belong to this form. The nearest figured variety is *obesa*, Hanl., Con. Indica, pl. 44, fig. 7, from the Irawady; var. *savadiensis* is of a more ovate shape, of a slightly thinner texture, the nacre is of a light salmon- or cream-colour, instead of the ordinary bluish white tinge characteristic of var. *obesa*, the difference of colour in the nacre is constant both in young and old shells; the lateral teeth are more convex, the cardinal ones a little less strongly developed; young specimens of both varieties are prominently winged, as in var. *lamellatus*, pl. 44, fig. 7, of the Con. Indica; externally young specimens are of a gamboge-yellow colour, tinged with bright green on the wing.

Long. max. 113, lat. max. 68 mil.

var. *CORRIANUS*, Lea.

Unio Corrianus, Lea, Trans. Am. Phil. Soc. V., pl. 9, fig. 25;

U. marginalis, var. *Corriana*, Con. Indica, pl. 44, fig. 4.

Four magnificent specimens of this very marked variety were found at Yaylaymaw; the nacre is of the most beautiful salmon-pink colour; the only difference from typical Bengal specimens is that the texture and teeth are thicker, and this is the case also with specimens from Pegu.

Long. 115, lat. 55 mil.

UNIO FEDDENI, Theob.

Unio Feddeni, Theob., J. A. S. B. 1873, pl. 17, fig. 3.

Tolerably abundant in paddy-swamps at Bhamô, also at Yaylaymaw. I feel quite sure that Mr. Theobald is wrong in recording this species as found in the Pengunga, Central India; typical specimens from Mr. Fedden are marked in the carefully kept collection of Mr. H. F. Blanford as from Burmah; the specimens found by Dr. Anderson in Upper Burmah confirm Mr. Blanford's record of the locality of the original type form, as opposed to that given by Mr. Theobald; Mr. Fedden collected in both localities.

UNIO BURMANUS, Blf.

Unio Burmanus, Blf., P. Z. S., 1869, p. 450 (Bhamô); Con. Indica, pl. 42, fig. 1.

This form was not found on the Second Yunnan Expedition. Full-grown shells are narrower and more produced, with the umbones much less prominent, and the rugose sculpture also less developed than is the case with *U. Bhamoensis*.

The types of *U. Burmanus* from Bhamô are in the Indian Museum.

UNIO BHAMOENSIS, Theob.

Unio Bhamoensis, Theob., J. A. S. B., 1873, p. 207, pl. 17, fig. 1.

Unio Mandalayensis, Theob., J. A. S. B., 1873, p. 208, pl. 17, fig. 2.

Not uncommon at Myadoung and Yaylaymaw; found also on the First Expedition at Mandalay, Bhamô, and Shienpagah. The two above forms can certainly not be separated, as indeed might have been surmised from Mr. Theobald's remarks in the original description, large series from one locality showing that both varieties run one into the other. The Pegu form mentioned in the original description of *U. Bhamoensis* differs a good deal more from both than the Bhamô from the Mandalay one; it is a pity Mr. Theobald did not give this Prome variety a name, instead of the Bhamô one.

UNIO FRAGILIS, n. sp.

† *Unio foliaceus*, Gld., Proc. Bost. Soc.; Con. Indica, pl. 42, fig. 3.

† *U. Peguensis*, Anth., Am. J. Con., pl. 25, fig. 2.

Ten specimens from Yaylaymaw only differ from the Pegu form, in that the epidermis, except on the posterior angle, is quite smooth; unfortunately they all seem young shells; the two biggest are exceptionally tumid, in this respect differing from the others, as also from the Bhamô and Sheinpagah specimens; in all of the above the nacre is less yellow-tinged towards the umbones, and the teeth thinner than in *U. foliaceus*. It is a form extremely close to, if not identical with, the *U. comptus*, Desh. (Nouv. Archives X, Pl. 6, fig. 3—4), stated by MM. Crosse and Fischer to be the *U. Sumatrensis* of Lea.

Type of *U. fragilis* from Yaylaymaw: long. 34, lat. $17\frac{1}{2}$, crass. $11\frac{1}{2}$ mil.

Three specimens from Bhamô, all young: long. max. 43, lat. 24, crass. 13 mil.

Thirty specimens from Shienpagah, all young: long. max. 32, lat. 17, crass. $9\frac{1}{4}$ mil.

Specimens of *U. foliaceus*, from Pegu, long. 58, lat. 22, crass. 17 mil.

UNIO PUGIO, Bens.

Unio pugio, Bens., A. & M., 1862, p. 193; Con. Indica, pl. 10, fig. 7.

Abundant at Myadoung, Bhamô, and Yaylaymaw. Very young specimens are rugose anteriorly, especially near the umbones.

Long. 57, lat. 27, crass. 20 mil.

UNIO BONNEAUDI, Eyd. & Soul., var.

Unio Bonneaudi, Eyd. & Soul., Mag. de Zool., 1838, pl.; Con. Indica, pl. 10, fig. 6, and pl. 46, figs. 5, 6.

Very abundant at Myadoun, Irawady Second Defile, Shuaygoomyo, Yaylaymaw, and Bhamô. It varies considerably in being more or less rugose in sculpture.

Long. max. 52, lat. max. 29, crass. 24 mil.

UNIO ANDERSONIANA, n. sp.

This species was found at Myadoun in tolerable abundance, together with *U. Bonneaudi* and several other species; two specimens were also obtained on the First Expedition at Shienpagah. It is next allied to *U. pachysoma*, Bens., and to some of the varieties of *U. coruleus*, Lea. It is easily distinguished from *U. Bonneaudi* by its more irregular shape, thinner texture by the acute angulation, greater production posteriorly, and by the more developed sculpture; a constant character also is the pink colour of the nacre, which in *U. Bonneaudi* is bluish white, this is equally distinct and characteristic in young as in old specimens.

Type from Myadoun, long. 32, lat. $15\frac{1}{2}$, crass. $11\frac{1}{2}$ mil.

Specimen of *U. Bonneaudi* from Myadoun, long. 31, lat. 18, crass. 13 mil.

CORBICULA LAMARCKIANA, Prime.

Corbicula Lamarckiana, Prime, Ann. Lyc. N. York, 1867 (Mt. Laos, Cambodia).

Specimens obtained at Hotha and Momein (5,500 feet) in Yunnan, and also at Mandalay, agree exactly with Prime's original figure. Major Godwin-Austen also found a small form of this well-marked species at Manipûr, in the Kuchai stream.

Long. $28\frac{1}{2}$, lat. $20\frac{1}{2}$, crass. 13 mil.

CORBICULA YUNNANENSIS, n. sp.

Medium-sized specimens from Yaylaymaw agree fairly with Prime's figure and description of *C. Linneana*, (Ann. Lyc. N. York, 1867, Cambodia), the principal difference being the less truncate anterior side. Shell large, thick, transverse, inequilateral, compressed, rather abruptly tumid towards the umbones; anteriorly moderately produced and rounded, posteriorly produced and truncate (exactly as in Prime's figure of *C. Linneana*); lateral teeth curved, the anterior a little more so than the posterior; no lunule; epidermis dark brown, striae regular and close; interior violet, of a darker shade near the margin. This species is more inequilateral, more tumid near the umbones, and more regularly sulcated than *C. Mülleriana*, Prime (*loc. cit.*), from China, which, however, it also closely resembles.

Type from Manwyne in Yunnan (4,000 feet): long. 39, lat. 33 mil.

Yaylaymaw (all young): long. $21\frac{1}{2}$, lat. 17, crass. $11\frac{1}{2}$ mil.

CORBICULA ANDERSONIANA, n. sp.

Rather small, thin, subequilateral, transversely ovate, tumid; medium-sized specimens closely resemble in shape *C. inaequilateralis*, Prime, both sides are obtusely rounded, epidermis bright green, interior violet, paler near the margin. This species is quite distinct from the other Burmese and Indian ones, it is, however, exceedingly close to *C. tumida*, Desh., P. Z. S., 1854, from Borneo, as figured by Issel.

Type from Momein in Yunnan: long. $20\frac{1}{2}$, lat. 12 mil.

IV.—*Descriptions of three new Species of Birds of the Genera Pellorneum, Actinura, and Pomatorhinus; lately collected in the neighbourhood of Saddy, Assam, by MR. M. J. OGLE of the Topographical Survey.—By Major H. H. GODWIN-AUSTEN, F. R. G. S., F. Z. S., &c.*

(Received March 29;—Read April 4, 1877.)

1. PELLORNEUM PECTORALIS, n. sp.

Desc.—Head to nape dull dark chestnut; back, wings, and tail umber-brown, the last indistinctly barred and with narrow pale tips, the outer primaries edged paler. Lores and frontal feathers pale, tipped with pale black, extending as an obscure supercilium to the nape, where the feathers become broadly dingy white on their upper web, dark brown on the lower; those on the back of the neck are broadly black-centred. The ear-coverts are umber-brown, darker behind, forming a crescentic margin again bordered lighter. The chin is pure white for three-quarters of an inch; a dark gorget of broadly black-centred feathers then crosses the upper breast, the centering of the feathers becoming very large, oblong, and conspicuous on the elongate feathers of the sides of the neck, but paler and less defined on the flanks. From the gorget all beneath is pale rufescent ochre. The under tail-coverts are dark, bordered with white.

Legs pale ochre. Irides vermillion.

	Wing.	Tail.	Tarsus.	Bill at front.
♂	3.0"	3.0"	1.12"	0.70"
♀	3.0	3.0	1.0	0.63

HAB.—Saddy, Assam (M. J. Ogle).

This species is nearest and closely allied to *Pellorneum Mandellii*, W. Blanford, described from Darjeeling, which is the same as Hodgson's *P. Nipalensis*, a MS. name never published. It is a larger bird as regards wing, and the legs are more robust. The principal difference lies in the far larger extent of the dark streaking on the sides of the neck: the dark centred feathers are longer and broader than in *P. Mandellii*, the black oblong spots

being 0·4 in. by 1·3 in. in this new form as against 0·3 by 1·0, while those on the upper nape are bordered with white above; the top of the head is dark chestnut, opposed to a dull rufous umber in the Darjiling species. Yet the greatest departure is in the abrupt termination of the white chin, succeeded by the ochraceous tint of the rest of the under parts, while the black centerings of the feathers are so broad and closely distributed as to form a decided dark gorget, whence they spread away down the sides of the breast. The feathers of the head and nape are more lengthened and fuller than in the other species.

We appear to have in this genus—all near allies:—

1. *PELLORNEUM RUFICEPS*,* Swainson.

South India.

2. *PELLORNEUM MANDELLII*, W. Blanford.

Sikkim, and the Garo and Khasi Hills.

3. *PELLORNEUM PECTORALIS*, G-A.

Eastern Assam.

4. *PELLORNEUM TICKELLI*, Blyth.

P. minor, Hume, S. F., 1873, p. 298, from Tenasserim.

P. subochraceum, Swinhoe, A. M. N. H., 1871, p. 267, also from Tenasserim.

Burmah and Tenasserim.

I cannot help thinking that the two last names are only synonyms. In the list of Birds from Tenasserim (Stray Feathers, Vol. II. p. 476.), the very country whence Tickell sent his specimens to Blyth, *P. minor* is recorded as common, but *P. Tickellii* as not yet obtained. Comparing specimens lately received from Tenasserim with the original description and with a specimen in the Indian Museum (also from Tenasserim) which there is every reason for believing to be one of the original types, I can arrive at no other decision but that *P. minor* and *P. subochraceum* are nothing else than *P. Tickellii*; nor is it likely that two distinct species whose dimensions are so exceedingly close are to be found in so limited an area.

2. *ACTINURA OGLEY*, n. sp.

Desc.—Above rich umber-brown with a sienna tinge, strongly rusty on the head and nape, the soft feathers of the back and rump are very finely and indistinctly crossed with narrow bars. A well-developed frontal band of white having the shafts of its feathers black, merges into a well-defined pure white supercilium and is continued over the black ear-coverts and down the side of the neck, where the white feathers become bordered with black, the supercilium thus terminating in scattered spots. This white supercilium is bordered above with black. Lores dark, chin pure white,

* Is given in Blyth's List of the Birds of Burmah, but I doubt if true *P. ruficeps* is found out of Southern India.

breast grey, flanks and abdomen dull earthy brown. Wings and tail rich umber narrowly barred with black-brown, the tail having about 24 such bars. Irides crimson lake; legs and feet umber-brown.

Length about 6", wing 2·8", tail 2·8", tarsus 1·1", bill at front 0·60".

The bill, which is stronger and deeper than in any other species of the genus, is black above, grey below.

HAB.—Shot on Manbúm Tila, on the Tenga Pani river, near Saddya, at 800 ft. (M. J. Ogle).

This is another new form for which we have to thank Mr. Ogle, after whom I have much pleasure in naming it. It is one of the most beautiful and distinct forms of the genus, its white chin and superciliary stripe being a most conspicuous departure from the type of coloration possessed by the other species.

Actinura Oglei in the coloration of the head and nape, and in its white throat, has remarkable affinities for *Turdinus guttatus*, Tickell, from Tenasserim. This last bird can hardly find a place in the genus *Turdinus* as exemplified by such forms as *T. brevicaudatus* and its allies. In the stout legs and feet it is akin to *Actinura*, and in the form of the nostrils it is also like *Actinura Oglei*. The principal departure to be noted is in the absence of barring on the wings and tail, but this is to be discerned, though it is indistinct, and is noted by Tickell in his original description, when the barring was no doubt more apparent than it now is in the faded type specimen in the Indian Museum, Calcutta. In *A. Oglei* this barring, I notice, is far less conspicuous than in *A. Egertoni*, *A. Waldeni*, &c. Altogether these two birds present a most instructive case of close generic relationship.

3. POMATORHINUS STENORHYNCHUS, n. sp.

Desc.—Above pale umber-brown with an ochraceous tinge, richer brown on the head, a more umber tint on the tail and wings, a narrow pure white supercilium from base of bill over the eye to the ear-coverts, but not extending further. Lores black, passing under the eye to the ear-coverts, which are grey-black and bounded posteriorly with rufous brown. Chin and upper throat pure white, breast and abdomen pale rufescent, flanks and under tail-coverts pale ochraceous brown.

Bill very long, tapering, curved, and much compressed; bright orange-red. Legs and feet horny grey.

♂ Length abt. 8"; wing 4"; tail 4·4"; tarsus 1·35"; bill at front 1·45",
 ♀ " 3·25; " 3·9; " 1·20; " 1·15.

The female is thus very decidedly smaller than the male.

HAB.—Obtained on Manbúm Tila, on Tenga Pani River, near Saddya at 800 ft. (M. J. Ogle).

This beautiful *Pomatorhinus*, which with the preceding species was discovered during the past cold season, in its very slender and narrow bill approaches the *Xiphorhamphus* form more than any other species of this group of Scimitar Babblers. In its coloration it reminds one of *Pom. ferruginosus*.

The claw of the inner toe is smaller than the outer, and all the claws are rounded off at the tip so as to have a peculiarly blunt gouge-like appearance.

The collection also contains several other new and interesting species, some of which I am unable to determine satisfactorily out here, but which shall be described in more detail in my next List of Birds from the N. E. Frontier. I may mention (i) an *Abrornis* with yellow chin, which I propose naming *A. flavogularis*; (ii) *Ohleusasicus atrosuperciliaris*, intermediate in size between *Paradoxornis ruficeps* and *Oh. ruficeps*; (iii) *Horornis fuliginiventer*, Hodg.; (iv) *Turdinus Williamsoni* quite distinct from the type of *T. brevicaudatus*, Blyth, which is of a strong rufous colour on the breast, abdomen, and under tail-coverts; this rufous colour pervades the back, and the spotting on the secondaries is smaller and less conspicuous than in the specimen lately received from Saddya.

V.—*Note on the Variation of the Barometric Tides in connection with Diurnal Land- and Sea-Breezes.*—By HENRY F. BLANFORD, *Meteorological Reporter to the Government of India.*

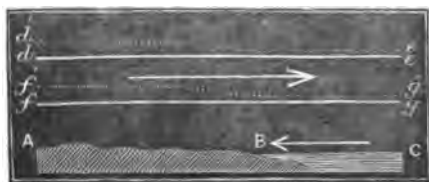
(Received January 29 :—Read March 7, 1877).

The theory of the diurnal land- and sea-breezes on sea-coasts is perhaps one of the most familiar of meteorological topics, and the subject finds a place in all our handbooks of meteorology and physical geography, as an illustration of winds of convection. It has long been surmised, as a deduction from the theory, that the daily oscillations of pressure over the sea and the land, in the neighbourhood of coast-lines, must shew marked differences; the pressure being higher over the land during the night and early morning, over the sea during the afternoon and evening hours. Hitherto, however, as far as I am aware, this inference has never been confirmed by the results of actual observation; and the following facts, relating to the diurnal variation of pressure over the head of the Bay of Bengal between 60 and 120 miles from the coast of the Sûnderbans, will therefore have that interest which must always attach to the confirmation of a familiar theory. At the same time, I may point out, the view which I put forward at a recent meeting of the Society, *viz.*, that a considerable transfer of air takes place in the day-time from the land to the sea, also receives confirmation; and, regarded as a whole, the resulting phenomenon is, to my mind, a very beautiful and at the same time simple solution of a problem in meteorological physics.

The data which have given occasion to this communication have reached me only within the last few weeks. They are the reduced logs, relating to Indian seas, for the month of January, which have been accumulated for many years past by the London Meteorological Office, established by the late Admiral Fitzroy, and now under the direction of Mr. R. H. Scott and Captain H. Toynbee. The observations have all been made with compared instruments and have been corrected to the Kew standard; and the extracted observations have been carefully sifted in the course of extraction, and all doubtful entries rejected. Those which I shall now discuss are the barometric readings of ships north of latitude 20°, approaching and leaving the Sandheads; and are therefore all taken between distances of 60 and 120 miles from the coast. The observations having been made with marine mercurial barometers, it is probable that the amplitude of the range shewn by them may be somewhat less than would be shewn by barometers with large tubes, were it practicable to use such instruments on board ship; but all the instruments issued by the Marine Meteorological Department (and such only have been employed) have been subjected to a preliminary

testing for sensitiveness and those only selected which have satisfied the test. It is therefore improbable that any large correction would be required to render the present data strictly comparable with those of a standard barometer.

The theory of diurnal land- and sea-breezes, as I understand it, is as follows. Under the morning sun, the air resting on a land-surface is more expanded than that resting on the sea; the larger part of the absorbed solar heat being used up, in the former case, in heating the air, while in the latter it is chiefly employed in evaporating water and charging the air with vapour; and, as I shewed in a former paper, the pressure of a given volume of air, when heated, is raised more than seven times as much as when the same amount of heat is consumed in charging it with vapour. The exact proportion at a temperature of 80° is 7.27. The expansion that follows in the two cases is not, however, quite in the same proportion, because more heat is consumed in work in the one case than in the other. Supposing that the expansion takes place under the same pressure in both cases, the ratios of expansion, for the same absorption of heat, would be 5.44 times as great in the case of the heated air as in that of the air charged with vapour, at the assumed temperature. The chief effect of this



unequal expansion is to tilt the planes of equal pressure (*de, fg*) somewhat as represented in the accompanying diagram, and to produce a *head of pressure* at a certain height in the atmosphere over the land; while at the land- and sea-sur-

face the pressure is perhaps but little altered. This process goes on as long as the temperature is rising; and the result is a current of air, at a certain height in the atmosphere, blowing from the land to the sea. But this transfer of air from the land- to the sea-atmosphere, while tending to restore equilibrium at the higher level, produces an increase of static pressure at the sea-surface, and reduces that at the land-surface; and therefore, a return current sets in at the lower level, which is the well known sea-breeze. As is well known, the sea-breeze sets in first on the coast-line; and as the day advances it extends in both directions, coming from further out at sea and penetrating to a greater distance inland. This continues till the equilibrium at the ground-surface is restored, which, however, does not occur until late in the evening. At Calcutta, the anemometer trace shews that, on an average, the retardation of the sea-breeze is such that it does not set in fairly until about 5 or 6 in the afternoon. Its prevalence, for some hours after this, is familiar to all residents in Calcutta in the cool southerly wind

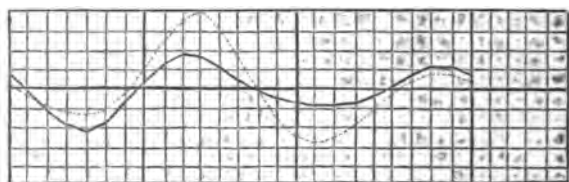
which, in the hot weather, sets in about the hour of the evening drive, is at its height about the usual dinner-hour, and makes the south verandah so pleasant for the post-prandial lounge. It lulls gradually, and as a rule ceases to be felt about midnight. Meanwhile, the cooling of the lower and more heated strata of the air, by reducing their elasticity, allows the higher strata to sink under the influence of gravity; and this, the more rapidly, the faster the cooling proceeds; and since, in virtue of the momentum acquired during the interval of more rapid cooling, the motion continues, after the contraction has begun to relax, the lower strata are dynamically compressed, producing the evening maximum of barometric pressure. As the expansion in the morning is greatest over the land, so also is the contraction in the evening; and, owing to this, the isobaric planes at a certain elevation are again disturbed, sinking lower over the land and producing a head of pressure over the sea. This disturbance causes a transfer of air from over the sea to the land at the higher level; and is followed by an accumulation of pressure at the land-surface, causing the outflow of the land-wind in the early morning hours.

According to this theory, then, there should be an excess of pressure over the land in the morning and as long as the land-wind prevails, and an excess of pressure over the sea in the afternoon and evening; and we might expect that, at the time of the afternoon minimum, when, according to the theory of the barometric tides, the air is exercising simply a static pressure, the minimum of the sea-curve would shew a much less depression than the land-curve, while the reverse would hold good at the time of the morning minimum. A comparison of the Calcutta curve with that of the head of the Bay, superimposed in the accompanying diagram, shews that these relations really obtain in nature. Any small increase in the amplitude of the marine barometric curve which may be required to render it strictly comparable with that of the Calcutta standard barometer, would only have the effect of increasing the difference of the night maximum and minimum, and somewhat diminishing that of the morning maximum and afternoon minimum.

In the diagram, I have represented the curves as deviations from the same line of mean pressure. Actually, in January, the mean pressure of the land is in general lower than that over the sea. It must be remembered also that the places represented are 80 or 90 miles from the coast-line; and therefore quite on the limits of the belt within which the daily oscillation of the surface-winds is experienced. I anticipate that, when the data for March and April shall be brought into comparison in like manner, the two curves will shew a still greater difference, indicating a greater transfer of air.

The following are the values for the six hours of observation, deduced from the marine registers; the co-efficients of Bessel's formula, computed

therefrom ; and the hourly values calculated from the formula : in conjunction with which I give also the corresponding values for the Calcutta curve.



Means of observations of Pressure. Sandheads. January.

Hour.	No. of obs.	Mean.	Hour.	No. of obs.	Mean.	Hour.	No. of obs.	Mean.
Mid.	37	30·029	8	46	30·047	16	38	30·004
4	62	29·983	Noon.	64	30·042	20	50	30·027

Bessel's formula. Sandheads. January.

$$x = 30·022 + ·0068 \sin (n 15^\circ + 272^\circ 27') + ·0288 \sin (n 30^\circ + 152^\circ 3') + ·0093 \sin (n 45^\circ + 90^\circ).$$

Computed values. Sandheads and Calcutta. January.

Hour.	Sandheads.	Calcutta.	Hour.	Sandheads.	Calcutta.
Mean	30·022	30·011	Mean.	30·022	30·011
Mid.	+ ·016	+ ·003	Noon.	+ ·011	+ ·032
1	— ·001	— ·006	13	— ·001	— ·002
2	— ·021	— ·015	14	— ·010	— ·031
3	— ·037	— ·021	15	— ·014	— ·048
4	— ·042	— ·024	16	— ·016	— ·054
5	— ·033	— ·020	17	— ·016	— ·051
6	— ·013	— ·006	18	— ·014	— ·040
7	+ ·010	+ ·021	19	— ·008	— ·024
8	+ ·028	+ ·050	20	+ ·002	— ·007
9	+ ·037	+ ·072	21	+ ·014	+ ·006
10	+ ·035	+ ·078	22	+ ·023	+ ·012
11	+ ·024	+ ·062	23	+ ·024	+ ·010



JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.

Part II.—PHYSICAL SCIENCE.

No. II.—1877.

VI.—Contributions towards a Knowledge of the Burmese Flora.

By S. KURZ.

(Continued from Vol. XLV, p. 310.)

RHIZOPHOREÆ.

Conspectus of Genera.

Subord. I. RHIZOPHOREÆ. Ovary inferior. Albumen none. Seeds germinating on the tree, the thick radicle rapidly enlarging and protruding from the summit of the fruit. Salt-loving shrubs or trees.

* *Ovary-cells with 2—6 ovules.*

RHIZOPHORA. Calyx 4-cleft. Petals entire. Anthers 8—12, nearly sessile. Ovary 2-celled, the cells 2-ovuled.

CERIOPS. Calyx 5—6-cleft. Petals notched, appendaged. Stamens 10—12. Ovary 3-celled, the cells 2-ovuled.

KANDELIA. Calyx 5—6-cleft. Petals cut. Stamens many, the filaments capillary. Ovary 1-celled, with 6 ovules.

* * *Ovary-cells with a solitary ovule.*

BRUGUIERA. Calyx 8—14-cleft. Petals 2-cleft, appendaged. Stamens 16—28, the filaments filiform. Ovary 2—4-celled.

Subord. II. LEGNOTIDEÆ. Ovary inferior, almost superior or free. Embryo imbedded in a fleshy albumen. Seeds germinating in the ordinary way.

* *Ovary inferior. Calyx bell-shaped beyond the ovary.*

CARALLIA. Calyx-lobes short, erect. Stamens 10—16. Ovary-cells 2-ovuled. Flowers cymose.

PELLACALYX. Calyx-lobes short, recurved. Stamens 10—12. Ovary-cells many-ovuled. Flowers fasciated.

* * *Ovary superior or nearly so, with a broad base adnate to the calyx.*

GYNOTROCHES. Calyx without bractlets. Stamens 8—10, the filaments elongate. Ovary-cells 4-ovuled.

Rhizophora, L.*Conspectus of Species.*

Flowers pedicelled, the petals villous along the borders; stamens 8, *R. mucronata*.
 Flowers sessile, the petals quite glabrous; stamens 8—12, *R. conjugata*.

1. *R. MUCRONATA*, Lamk. Enc. VI. 89; Wight Icon. t. 238; Miq. Fl. Ind. Bat. II. 584. (*Rhizophora Mangle*, Roxb. Fl. Ind. II. 459; *R. stylosa*, Griff. Not. Dicot. 665. t. 640; *Rh. macrorrhiza*, Griff. in Med. and Phys. Trans. Calc. VIII. 1836. 8 and Not. Dicot. 664).

HAB. Frequent in the mangrove-swamps of the shores from Arracan down to Tenasserim.—Fl. Fr. ∞.

2. *R. CONJUGATA*. L. sp. pl. 634; Miq. Fl. Ind. Bat. II. 584. (*R. Candalaria*, Griff. in Med. and Phys. Trans. Calc. VIII. 7).

HAB. Common in the mangrove swamps along the shores from Arracan down to Tenasserim and the Andamans.—Fl. Fr. ∞.

Ceriops, Arn.*Conspectus of Species.*

Cymes compact, on very short peduncles; petals bristly fringed towards their tips,
 .. *C. Roxburghiana*.

Cymes rather lax; petals terminated by 2 or 3 club-shaped appendages, *C. Candolleana*.

1. *C. ROXBURGHIANA*, Arn. in Ann. Nat. Hist. I. 362; Miq. Fl. Ind. Bat. II. 591. (*Rhizophora decandra*, Griff. Not. Dicot. 663; *Bruguiera decandra*, Griff. in Med. and Phys. Trans. Calc. VIII. 1838. 10).

HAB. Common in the littoral forests all along the shores from Chit-tagong down to Tenasserim and the Andamans.—Fl. HS.; Fr. CS.

2. *C. CANDOLLEANA*, Arn. in Ann. Nat. Hist. I. 364; Wight Icon. t. 240; Miq. Fl. Ind. Bat. II. 590.

HAB. Frequent in the mangrove swamps of the Andamans.—Fl. HS.; Fr. CS.

Kandelia, W. A.

1. *K. RHEEDEI*, WA. Prod. I. 34; Wight Ill. I. 209. t. 89; Miq. Fl. Ind. Bat. II. 585.

HAB. Frequent in the littoral forests, especially the tidal ones, at the debouchures of the larger rivers of Pegu and Tenasserim.—Fl. HS.; Fr. RS.

Bruguiera, Lamk.*Conspectus of Species.*

Subg. I. Kanilia, Bl. Calyx-tube almost club-shaped, the limb 8-cleft. Petals 8, bearing bristles at the tips. Stamens 16, the filaments filiform and longer than the cordate or ovate anthers. Fruit cylindrical.

Calyx-tube narrowed at base, ribbed, the lobes very short and stiff, *B. parviflora*.
 Calyx-tube obtuse at the base, smooth, the lobes nearly as long as the tube,

.. *B. caryophylloides*.

Subg. II. Mangium, Bl. Calyx-tube almost bell-shaped, the limb 10—14-cleft. Petals 10—14. Stamens 20—28, the anthers linear, longer than the filaments. Ovary 3—4-celled. Fruit turbinate. *B. gymnorhiza*.

1. *B. PARVIFLORA*, WA. Prod. I. 311; Miq. Fl. Ind. Bat. II. 589; Griff. in Med. and Phys. Trans. Calc. VIII. 10. (*Rhizophora parviflora*, Roxb. Fl. Ind. II. 461).

HAB. In the littoral forests of Tenasserim and the Andamans. (Helf. 2207).—Fl. CS.

2. *B. CARYOPHYLLOIDES*, Bl. Enum. I. 93; Miq. Fl. Ind. Bat. II. 589. (*Rhizophora caryophylloides*, Griff. Not. Dicot. t. 624).

HAB. In the mangrove swamps at the debouchure of the Salween in Upper Tenasserim.—Fl. Febr.; Fr. Apr.

3. *B. GYMNORHIZA*, Lamk. Enc. Bot. IV. 696; Miq. Fl. Ind. Bot. II. 586; Griff. in Med. and Phys. Trans. Calc. VIII. 10. (*B. Wightii*, Bl. Mus. Bot. 138; Miq. Fl. Ind. Bat. II. 587; *B. Rheedei*, Bl. Enum. I. 92; Miq. l. c.; Wight Icon. t. 239. A.; *B. parietosa*, Griff. Not. Dicot. 670. t. 641; *B. 10-angulata*, Griff. Not. Dicot. 669; *B. eriopetala*, Wight III. I. 110 and Icon. t. 239).

HAB. Common in the littoral forests all along the coasts from Chit-tagong down to Tenasserim and the Andamans.—Fl. Jan.—May.

I know only of one species of this alliance, flowering while still a shrub and becoming a tree of 80 ft. in height in favourable situations. The indument of the petals and the number or absence of bristles appear to me fallacious characters.

Carallia, Roxb.

Conspectus of Species.

Leaves usually entire; petals not embracing the filaments, *C. lucida*.

Leaves serrulate; petals embracing the filaments, *C. lanceifolia*.

1. *C. LUCIDA*, Roxb. Corom. Pl. III. 211 and Fl. Ind. II. 481; Griff. in Med. and Phys. Trans. Calc. VIII. 11; WA. Prod. I. 312; Wight Icon. t. 605.—(*C. integerrima*, DC. Prod. III. 33; Bth. in Linn. Proc. III. 74; Bedd. Fl. Sylv. t. 193; *C. zeylanica*, Arn. in Wight Illustr. t. 90).

HAB. Frequent in the tropical and moister upper mixed forests, ascending into the hill-forests up to 4000 ft. elevation, rare in the low forests, all over Pegu, Martaban, and Tenasserim.—Fl. C. S.; Fr. HS.

2. *C. LANCEFOLIA*, Roxb. Fl. Ind. II. 481; Wight Icon. t. 604; Bth. in Linn. Proceed. III. 75.—(*C. confinis*, Bl. Mus. Lugd. Bat. I. 129).

HAB. In the tropical forests of Tenasserim.

Gynotroches, Bl.

1. *G. AXILLARIS*, Bl. Mus. Lugd. Bat. I. 127. t. 31; Bth. in Linn. Proc. III. 76.

HAB. Upper Tenasserim, Moulmein (Lobb.).

COMBRETACEÆ.

Conspectus of Genera.

Subord. I. COMBRETEÆ. Calyx-lobes valvate. Stamens without alternating glands at the base, the filaments often inflexed in bud; anthers versatile, opening in longitudinal slits. Ovary with 2 to 12 suspended ovules. Flowers in racemes, spikes, or heads.

* *Calyx-limb deciduous.*

× Calyx-tube short, constricted but not produced beyond the ovary.

TERMINALIA.—Petals none. Stamens inflexed in bud, exserted. Flowers spiked or paniced. Erect trees.

COMBRETUM. Petals very rarely wanting. Stamens straight in bud. Flowers usually racemose or paniced. Usually scandent shrubs.

× × Calyx-tube elongate and produced beyond the ovary.

ANOGEISSUS. Calyx-tube 2-winged at the base. Stamens 10, exserted. Leaves alternate. Flowers in heads, small.

QUISQUALIS. Calyx-tube very long and slender, the limb small. Stamens 10, exserted. Leaves opposite. Flowers showy, in racemes.

* * *Calyx-limb persistent.*

CALYPTERIS. Calyx-tube 5-ribbed, not produced beyond the ovary, the limb enlarging. Stamens 10, included. Leaves opposite. Flowers racemose. Climbers.

LUMNITZERA. Calyx-tube elongate, narrowed beyond the ovary. Stamens 5 or 10, exserted. Leaves alternate. Flowers racemose. Trees or erect shrubs.

Subord. II. GYROCARPEÆ. Calyx-lobes valvate or imbricate. Stamens alternating with as many glands or staminodes; filaments straight in bud; anthers adnate, opening by a slit along the inner edge or in 2 valves. Ovary with a solitary pendulous ovule. Leaves alternate. Flowers cymose.

ILLIGERA. Calyx-lobes valvate, deciduous. Fruit extended into 2 or 4 lateral wings. Climbers with 3-foliolate leaves.

GYROCARPUS. Calyx-lobes imbricate, 2 of them persistent and enlarging wing-like. Nut 2-winged at the top. Erect trees with entire or lobed leaves.

Terminalia, L.

Conspectus of Species.

Subg. I. Myrobalanus, Gærtn. Fruit a fleshy drupe, compressed or obsoletely angular, the putamen bony.

* *Spikes simple, solitary in the leaf-axils.*

O Spikes, quite glabrous.

Glabrous or pubescent; petioles very short, the base of the broad leaves more or less rounded; drupes $1\frac{1}{2}$ —2 in. long, compressed, *T. catappa.*

As preceding but glabrous, the base of the leaves more or less acuminate; drupes about an in. long, obsoletely 5-angular, ovoid-oblong, red inside, *T. procera.*

O O Spikes puberulous or tomentose.

Leaf-buds rusty villous; leaves obovate, on 2—3 in. long petioles, usually silky pubescent; drupes obovoid, silky puberulous, *T. Belerica.*

* * *Spikes more or less paniced at the end of the branchlets, puberulous or tomentose.*

Young shoots and underside of the oblong leaves rusty villous, the petiole short; ovary villous; drupes oval, glabrous, *T. chebula*.

As preceding, but ovary quite glabrous, the flowers and fruits much smaller, the leaves more coppery villous beneath, *T. tomentella*.

Very young shoots rusty villous; leaves smooth and glabrous, acuminate, the petiole short; drupes oblong-lanceolate, obsoletely 5-cornered, glabrous, *T. citrina*.

Subg. II. Pentaptera, Roxb. Fruit a dry nut, with a chartaceous or fibrous-coriaceous pericarp, compressed or 3—5-cornered with as many equal or unequal wings, or only with 2 or a single wing all round.

* Nuts usually 3-cornered, the angles expanded into 2 equal, or 3—1 unequal wings. (Chuncoa, Pav.)

× Nuts large, equally 2-winged, $1\frac{1}{2}$ —2 in. long. Spikes simple, axillary.

All parts glabrous; spikes puberulous or tomentose; leaves obovate, the petiole 2—3 in. long; nut 3-cornered, with 2 large equal spreading wings, about 3— $3\frac{1}{2}$ in. across,

T. bialata.

As preceding, leaves smaller and shorter petioled; nuts equally 2-winged, only $\frac{1}{2}$ — $\frac{3}{4}$ in. across, *P. pyrifolia*.

× × Nuts small, unequally 2—3-winged. Spikes forming terminal panicles.

Fruits unequally 3-winged, puberulous, brown, *T. paniculata*.

Fruits much smaller than in preceding, equally 2-winged, almost glabrous, pale coloured, *T. myriocarpa*.

* * Nuts 4- or 5-cornered, all the angles expanded into equal wings.

All parts more or less greyish tomentose; leaves strongly net-veined beneath, the petiole short, furnished with 2 stalked turbinate glands, *T. alata*.

All parts glabrous; leaves not prominently net-veined beneath, the petiole short, with 2 stalked turbinate glands; spikes paniced, like the calyxes, puberulous or almost tomentose, *T. crenulata*.

As preceding, but the paniced spikes and outside of calyx quite glabrous, .. *T. macrocarpa*.

1. *T. CATAPPA*, Linn. Mant. 519; DC. Prod. III. 11.; WA. Prod. I. 318; Roxb. Fl. Ind. II. 430; Bot. Mag. t. 8004; Wight Icon. t. 172; Bedd. Fl. Sylv. t. 20 (*T. Moluccana*, Lamk. Dict. I. 349; DC. l. c., non Roxb.).

HAB. Frequent in the beach-forests of the Andaman islands, probably also in Tenasserim; much cultivated in villages all over the country.—Fl. May, June; Fr. Apr.

2. *T. PROCERA*, Roxb. Corom. Pl. III. t. 244 and Fl. Ind. II. 429; DC. Prod. III. 12.

HAB. Frequent in the tropical forests of the Andaman islands.

In Andaman Rep. p. 37, I stated that this species hardly differs from the preceding. This is a mistake. The Nicobar species of *Terminalia* which I presumed to be new (Journ. As Soc. Beng. 1876, 130) belongs here.

3. *T. BELERICA*, Roxb. Corom. Pl. II. t. 198 and Fl. Ind. II. 431; DC. Prod. III. 12; WA. Prod. I. 313; Wight Ill. I. t. 91.; Miq. Fl. Ind. Bat. I/1. 600; Bedd. Fl. Sylv. t. 19. (*Myrobalanus belerica*, Gærtn. Fruct.

II. 90. t. 97; Rheed. Hort. Malab. IV. t. 10; *T. fetidissima*, Griff. Not. Dicot. 685; *T. laurinoïdes*, T. and B. in Miq. Fl. Ind. Bat. I/1. 600).

HAB. Frequent in the mixed forests up to 2000 ft. elevation, all over Burma and the adjacent provinces.—Fl. Apr. May; Fr. CS.

4. *T. CHEBULA*, Retz. Obs. V. 31; Roxb. Corom. Pl. II. t. 197 and Fl. Ind. II. 435; DC. Prod. III. 13; WA. Prod. I. 313; Miq. Fl. Ind. Bat. I/1. 601; Brand. For. Fl. t. 29.; Bedd. Fl. Sylv. t. 27. (*T. reticulata*, Roth. Nov. sp. 381; DC. l. c.).

HAB. Chittagong.

5. *T. TOMENTELLA*, Kurz in Journ. As. Soc. Beng. 1873. 80.

HAB. Frequent in the upper mixed and the low forests, all over Pegu and Martaban down to Tenasserim.—Fl. June; Fr. CS.

6. *T. CITRINA*, Roxb. Fl. Ind. II. 435; DC. Prod. III. 12; Miq. Fl. Ind. Bat. I/1. 602. (*Myrobalanus citrina*, Gärtn. Fruct. II. 91. t. 97).

HAB. Not unfrequent in the tropical forests of the Andamans; Tenasserim (Helf. 2178).—Fr. CS.

7. *T. BIALATA*, Wall. ap. Voigt. Cat. Suburb. Calc. 36 (*Pentaptera bialata*, Roxb. Fl. Ind. II. 441; DC. Prod. III. 15).

HAB. Not uncommon in the upper mixed forests of the Andamans.—Fl. RS.

8. *T. PYRIFOLIA*, (*Pentaptera pyrifolia*, Presl. Epim. Bot. 214; Walp. Ann. III. 859; *T. Javanica*, Miq. Fl. Ind. Bat. I/1. 602 ?)

HAB. Frequent in the mixed forests, especially the upper ones, all over Pegu and Martaban down to Tenasserim.—Fl. HS.; Fr. CS.

9. *T. MYBIOCARPA*, v. Heurck and Muell. Arg. Obs. Bot. 215.

HAB. Ava, Khakyen hills east of Bhamo (J. Anderson).—Fr. March.

10. *T. ALATA*, Roth. Nov. sp. 379; Miq. Fl. Ind. Bat. I/1. 603.—(*Pentaptera tomentosa*, Roxb. Fl. Ind. II. 440; DC. Prod. III. 14; *T. tomentosa*, WA. Prod. I. 314; Wight Icon. t. 195; Bedd. Fl. Sylv. t. 17; *T. elliptica*, Willd. sp. pl. IV. 969 ?).

HAB. Frequent in the lower mixed and the open forests, all over Pegu and Martaban.—Fl. HS.; Fr. CS.

11. *T. CRENULATA*, Roth. Nov. sp. 380; Miq. Fl. Ind. Bat. I/1. 603. (*Pentaptera glabra*, Roxb. Fl. Ind. II. 440; *T. glabra*, WA. Prod. I. 314; *Pentaptera obovata* and *P. crenulata*, DC. Prod. III. 14 and 15).

HAB. Not unfrequent in the upper mixed forests of the Pegu Yomah and Arracan.—Fr. CS.

12. *T. MACROCARPA*, (*Pentaptera macrocarpa*, Wall. Cat. 3982).

HAB. Frequent in the upper-mixed and the open forests, all over Pegu and Martaban down to Upper Tenasserim.—Fl. H. S.; Fr. CS.

Doubtful Species.

1. *Pentaptera gracilis*, Presl. Epim. 214; Walp. Ann. III. 859.

HAB. Upper Tenasserim, near Moulmein.

The leaves are described as whorled by threes, indicating a species of *Combretum* rather than of *Terminalia*.

Combretum, L.*Conspectus of Species.*

Subg. I. Poirrea, Comm. Flowers 5-merous. Stamens 10, all equal or alternately shorter. Fruits usually 5-, rarely 4- or 6- or 8-cornered or -winged.

* *Calyx funnel-cup-shaped.*

× Petals none.

Leaves only 1½–3 in. long; panicles greyish velvety, the floral leaves not discoloured,

.. *C. apetalum*.

× × Petals present.

Leaves large, opposite; panicles rusty or tawny tomentose, the floral leaves white-discoloured; fruits with 5 chartaceous wings, *C. decandrum*.

Leaves often whorled by 2–4, smooth, coriaceous; panicles greyish tomentose without floral leaves; fruits with 5 sharp thick almost wing-like corners, *C. trifoliatum*. Similar to the preceding, but leaves strongly nerved and net-veined; fruits sharply

4-cornered, *C. tetragonocarpum*.

* * *Calyx-tube tubular, the limb abruptly salver- or cup-shaped.*

Racemes, petioles, and branchlets greyish or rusty puberulous or velvety, *C. ovale*.

Panicles, petioles, and branchlets all rusty pilose; fruits 5-winged, puberulous,

.. *C. pilosum*.

Subg. II. Combretum, DC. Flowers 4-merous. Stamens 8, equal or alternately shorter. Fruits usually 4-, rarely 5-winged or -cornered.

* *Calyx shorter or longer tubular-bell-shaped (the limb never abruptly cupular).*

Fruits winged, the wings chartaceous and broader than the diameter of the nut.

× Flowers shortly pedicelled.

All parts glabrous, the leaves opposite; inflorescence and flowers velvety, *C. extensum*.

× × Flowers all sessile.

All younger parts, the inflorescence, and leaves beneath coppery or rusty lepidote; leaves large, opposite, *C. squamosum*,

Leaves usually whorled in threes (at least in the older branchlets), glabrous, when young minutely lepidote; inflorescence and young shoots puberulous, *C. Chinense*.

As preceding, but branchlets, petioles, and inflorescence all rusty tomentose; leaves more or less pubescent beneath, never lepidote, *C. dasystachyum*.

* * *Calyx funnel-cup-shaped. Fruits winged or angular.*

× Fruits 4- or 5-winged, the wings chartaceous. Leaves and fruits small.

† Nuts smooth and glabrous.

Young shoots rusty pubescent, the leaves and the 4- or 5-winged fruits glabrous; branchlets terete, *C. pyriforme*,

All parts, also the 4-winged fruits, more or less silvery lepidote; branchlets 4-cornered.

.. *C. quadrangulare*.

† † Nuts fibrillose-hirsute.

Leaves beneath resinose-dotted; inflorescence brown-lepidote; young shoots pubescent,

.. *C. Wallichii*.

× × Fruits 4-cornered, the angles thick and rounded.

Inflorescence and young branchlets rusty puberous, the former also lepidote; leaves large, strongly nerved, and parallel-veined, *C. costatum*.

1. *C. APETALUM*, Wall. Cat. 3990.

HAB. Common in the dry forests of the Prome District; Ava, along the Irrawaddi from Segain southwards.—Fl. Sept.—Jan.; Fr. March.

2. *C. DECANDRUM*, Roxb. Corom. Pl. I. t. 59 and Fl. Ind. II. 232, non Jacq.; G. Don. in Linn. Trans. XV. 437 (*Poivreia Roxburghii*, DC. Prod. III. 18; WA. Prod. I. 317).

HAB. Common in all forests, especially the tropical ones, up to 3000 ft. elevation, all over Burma and adjoining provinces.—Fl. Nov.—Febr.

3. *C. TRIFOLIATUM*, Vent. Choix d. pl. 58. t. 58; Miq. Fl. Ind. Bat. I/1. 610; G. Don. in Linn. Trans. XV. 439. (*Terminalia lancifolia*, Griff. Not. Dicot. 685. t. 644. f. 4; *Embryogonia lucida*, Bl. Mus. Lugd. Bat. II. t. 52).

HAB. Frequent in the swamp-forests of the alluvial lands all over Burma, from Ava down to Tenasserim.—Fl. Jan.—March; Fr. Apr. June.

4. *C. TETRAGONOCARPUM*, Kurz in Journ. As. Soc. Beng. 1872. 306.

HAB. Frequent in the swamp-forests of the alluvial lands of Pegu.—Fl. Febr. March; Fr. May, June.

5. *C. OVALE*, R. Br. in App. to Salt's Trav. in Abyss.; G. Don. in Linn. Trans. XV. 434.

HAB. Not unfrequent in the tropical and mixed forests of the Pegu Yomah; also in shrubbery etc. of Martaban east of Tounghoo.—Fl. March to May.

Possibly only a variety of the following species.

6. *C. PILOSUM*, Roxb. Fl. Ind. II. 231; G. Don in Linn. Trans. XV. 434.—(*Poivreia pilosa*, WA. Prod. I. 317 in adn.; *C. sp.* Griff. Not. Dicot. 688 ?).

HAB. Pegu, Rangoon (Cleghorn); Tenasserim, from Moulmein (Falconer) to Mergui (Griff.); Ava, Kakhyen hills (J. Anderson).—Fl. Jan.

7. *C. EXTENSUM*, Roxb. Hort. Beng. 28 and Fl. Ind. II. 229; G. Don. in Linn. Trans. XV. 422?; Miq. Fl. Ind. Bat. I/1. 608. (*C. rotundifolium*, Roxb. Fl. Ind. II. 39, non Rich.; *C. Horsfieldii*, Miq. Fl. Ind. Bat. I/1. 609; *C. platyphyllum*, Heurck and Muell. Arg. Obs. bot. 1871. 243; *C. formosum*, Griff. Not. Dicot. 682).

HAB. Frequent in all leaf-shedding forests, especially along the larger rivers, all over Burma and the adjoining provinces.—Fl. Jan.—March; Fr. May.

8. *C. SQUAMOSUM*, Roxb. Fl. Ind. II. 231; Miq. Fl. Ind. Bat. I/1. 607; G. Don in Linn. Trans. XV. 438. (*C. lepidotum*, Presl Bot. Bemerk. 142; Walp. Ann. I. 290).

HAB. Frequent in the lower mixed and the open forests, especially the low ones, all over Pegu and from Martaban down to Tenasserim.—Fl. March, Apr. and Nov. ; Fr. CS. and May, June.

A variety, or rather sport, from Prome (J. Anderson) with abnormal much bracted inflorescences, has all the scales developed into yellowish hairs, so as to appear hirsute all over. *C. punctatum*, Bl., differs not only by the very short obovate petals, but also in the inflorescence, shape of leaves, and the smaller fruits.

9. *C. CHINENSE*, Roxb. Fl. Ind. II. 230 ; G. Don. in Linn. Trans. XV. 432 ? (*C. ternatum*, Wall. Cat. 4002 ; *C. Griffithii*, Heurck and Muell. Arg. Obs. bot. 231).

HAB. Not unfrequent in the tropical forests of the Martaban hills, east of Tounghoo, up 3000 ft. elevation ; Chittagong.—Fr. March, Apr.

Don's *C. Chinense* is unknown to me and may possibly be the same as *C. squamosum*, Roxb., but the petals are apparently different.

10. *C. DASYSTACHYUM*, Kurz in Journ. As. Soc. Beng. 1874. 187.

HAB. Not unfrequent in the tropical forests, especially along choungs, along the eastern slopes of the Pegu Yomah and of Martaban.—Fl. March, Apr.

11. *C. PYRIFOLIUM*, Kurz in Journ. As. Soc. Beng. 1874. 188 (*Pentaptera pyrifolia*, Wall. Cat. 3985, non Presl).

HAB. Ava, on Taong-dong (Wall.) ; near Mandalay (J. Anderson).—Fr. Sept.—Nov.

12. *C. QUADREANGULARE*, Kurz in Journ. As. Soc. Beng. 1874. 188.

HAB. Tenasserim (Helf. 2181).—Fl. Apr., May.

Judging from the description only, I do not think that this species may be compared with *C. stelligerum* of Presl.

13. *C. WALLICHII*, DC. Prod. III. 21.

HAB. Tropical forests of Chittagong ; Ava, Khakyen hills.—Fl. RS. ; Fr. CS.

14. *C. COSTATUM*, Roxb. Fl. Ind. II. 227.

HAB. Martaban to Tenasserim (Falconer, Brandis).—Fr. HS.

Doubtful Species.

C. stelligerum, Presl. Epim. 215 ; Walp. Ann. III. 860.

HAB. Tenasserim, near Moulmein (Helf.).

Anogeissus, Wall.

Conspectus of Species.

* Beak as long as or longer than the nut.

Leaves oval to ovate-lanceolate, retuse or blunt, glabrous ; flower-heads several together on a branched peduncle, *A. latifolia*.

Leaves acuminate, pubescent at least when young; flower-heads solitary on a simple peduncle, $\frac{1}{2}$ — $\frac{1}{4}$ in. across,..... *A. acuminata*.

* * *Beak shorter than the nut.*

Leaves obovate; flower-heads $\frac{1}{2}$ in. across, solitary on a simple peduncle,.. *A. pendula*.

1. *A. ACUMINATA*, Wall. Cat. 4014; Walp. Rep. II. 63; Bedd. Fl. Sylv. t. 16. (*Conocarpus acuminatus*, Roxb. Fl. Ind. II. 448; DC. Prod. III. 17; WA. Prod. I. 816; DC. in Mém. d. Génèv. IV. 35. t. 3).

Var. *a. GENUINA*, ovary and style villous; fruits and the beak more or less pubescent.

Var. *β. PHILLYREÆFOLIA*, (*A. phillyreæfolia*, Heurck and Muell. Arg. Obs. Bot. 209), ovary and style minutely appressed-pubescent; fruits and beak glabrous or nearly so.

HAB. Var. *a.* frequent in the mixed (especially the upper ones) and also in tropical forests, from Chittagong and Martaban down to Tenasserim, up to 8000 ft. elevation; var. *β.* restricted to the alluvial plains of Ava, Prome, and Pegu, chiefly in the swamp-forests.—Fl. Febr., March; Fr. Apr., May.

This tree is remarkable by the bark, which consists of herbaceous green tubercles covered with a smooth grey epidermis which is easily scraped off. By this mark the tree can be recognised from all others in Burma, but in the plains (the var. *β.*) the bark becomes white marmorate and conchoid (as in *Embolia officinalis*). I should certainly have specifically separated this swamp variety had I not met with trees that bore both kinds of bark.

Quisqualis, L.

1. *Q. INDICA*, L. sp. pl. 556; Bot. Mag. t. 2033; Bot. Reg. t. 492; DC. Prod. III. 23; Roxb. Fl. Ind. II. 427; Wight Illust. I. t. 92; Miq. Fl. Ind. Bat. I/1. 610; Griff. Not. Dicot. 683 (*Q. longiflora*, Presl. Epim. 216; Walp. Ann. II. 860).

Var. *a. GENUINA*, bracts leafy, from ovate and lanceolate to linear-lanceolate; petals oblong or elliptically oblong, blunt or nearly so.

Var. *β. VILLOSA*, (*Q. villosa*, Roxb. Fl. Ind. II. 426; DC. Prod. III. 23), bracts subulate to linear, small and inconspicuous; petals usually obovate and often almost notched.

Var. *γ. OXYPETALA*, as preceding, but the petals broadly lanceolate and acute or nearly so.

HAB. Not unfrequent in the tropical and lower mixed forests from Ava and Pegu down to Tenasserim; var. *γ.* Ava, Khakyen hills east of Bhamo (J. Anderson).—Fl. March to May.

Calycopteris, Lamk.*Conspectus of Species.*

Leaves pubescent, rarely almost glabrous; longer stamens $\frac{1}{2}$ — $\frac{1}{3}$ as long as the acute calyx-lobes, *C. nutans*.

Leaves glabrous; longer stamens as long as the long bluntish calyx-lobes, *C. floribunda*.

1. *C. NUTANS*. (*Getonia nutans*, Roxb. Fl. Ind. II. 428; DC. Prod. III. 15; *Getonia floribunda*, WA. Prod. I. 315, non Roxb.).

Var. α . ROXBURGHII, leaves ovate-oblong to ovate-lanceolate, the larger ones 5—6 in. long, firmly chartaceous, more or less rusty or tawny pubescent beneath.

Var. β . GLABRUSCULA, the larger leaves 3—4 in. long, oblong to ovate-oblong, thin chartaceous, nearly glabrous.

HAB. Frequent in the mixed forests, shrubbery, along bushy riversides, &c., also in the savannahs, from the plains up to 2,000 ft. elevation and higher; all over Prome, Pegu and Martaban down to Tenasserim.—Fl. Jan.—March; Fr. Febr.—May.

Wight and Arnott state that *C. nutans* with short stamens does not occur in Hindustan, but all the specimens which I have seen from there belong to *C. nutans*, none to *C. floribunda*, Lamk. (*Getonia nutans*, Roxb. Corom. Pl. I. 61. t. 87 ?).

Lumnitzera, Willd.*Conspectus of Species.*

Flowers white; stamens 10, about as long as the petals, *L. racemosa*.

Flowers crimson; stamens 5—10, twice as long as the petals, *L. littorea*.

1. *L. RACEMOSA*, Willd. Nov. Act. Nat. Cur. Berol. IV. 186; DC. Prod. III. 22; WA. Prod. I. 316; Miq. Fl. Ind. Bat. I/1. 606. (*Petaloma alternifolia*, Roxb. Fl. Ind. II. 372; Rheed. Hort. Malab. VI. t. 37).

HAB. Frequent along tidal channels, &c., of the beach-forests, also in the tidal forests, all along the coasts from Arracan down to Tenasserim and the Andamans.—Fl. HS.

2. *L. LITTOREA*, Voigt Cat. Hort. Calc. 39. (*Pyrranthus littoreus*, Jack Mal. Misc. II. 57; *L. coccinea*, WA. Prod. I. 316; Miq. Fl. Ind. Bat. I/1. 606; *L. pentandra*, Griff. Not. Dicot. 684).

HAB. Tenasserim, in the mangrove jungles of Mergui (Griff.).—Fl. Fr. Sept.

Illigera, Bl.

1. *I. APPENDICULATA*, Bl. Bydr. 1153; Miq. Fl. Ind. Bat. I/1. 1094; DC. Prod. XV/1. 251. (*I. Coryzadenia*, Meisn. in DC. Prod. XV/1. 251; *Coryzadenia trifoliata*, Griff. Not. Dicot. 356 ?).

HAB. Frequent in the tropical forests of the Pegu Yomah and from Martaban down to Tenasserim and the Andamans.—Fl. Octob. ; Fr. March, Apr.

Gyrocarpus, Jacq.

1. *G. AMERICANUS*, Jacq. Amer. 282. t. 178. f. 80 ; DC. Prod. XV/1. 247. (*G. Jacquini*, Roxb. Corom. Pl. I. 2. t. 1 and Fl. Ind. I. 445 ; Bth. Fl. Austr. II. 506 ; Bedd. Fl. Sylv. t. 196 ; *G. Asiaticus*, Willd. sp. pl. IV. 982 ; DC. l. c. ; *G. acuminatus*, Meisn. in DC. l. c. ; *G. sphenopterus* and *G. rugosus*, R. Br. Prod. Nov. Holl. 405 ; DC. l. c.).

HAB. Not unfrequent in the coast-forests of the Andamans and Tenasserim.—Fl. RS. ; Fr. CS.

MYRTACEÆ.

Conspectus of Genera.

Trib. I. LEPTOSPERMEÆ. Ovary 2—5- rarely more-celled. Fruit a capsule, either opening at the summit in as many valves as there are cells, or very rarely indehiscent.

* *Stamens in a single row, free.*

BECKERA. Stamens usually fewer than 20. Flowers small. Leaves opposite, narrow.

LEPTOSPERMUM. Stamens numerous, in a continuous row. Flowers solitary or crowded. Leaves alternating.

* * *Stamens united into 5 separate bundles.*

MELALEUCA. Staminal bundles alternating with the petals. Flowers in heads or spikes. Leaves alternating.

TRISTANIA. Staminal bundles opposite the petals. Flowers in cymes or corymba. Leaves broad, alternate, rarely opposite.

Trib. II. MYRTEÆ. Ovary 2- or more-celled. Fruit an indehiscent berry or drupe very rarely opening by an apical opercle.

Subtr. I. EU-MYRTEÆ. Leaves opposite, dotted.

x *Stigma peltate or capitate. Testa of seeds hard. Cotyledons small.*

+ *Ovules 2—6 in each cell.*

DEGASPERMUM. Ovary 5- or rarely 4-celled. Embryo long and narrow, curved, circular or spiral.

+ + *Ovules numerous, in 2 or more series.*

RHODAMNIA. Ovary 1-celled, with 2 parietal placentas. Leaves 3-nerved.

RHODOMYRTUS. Ovary 1-, 2-, or 3-celled, with 2 rows of superposed ovules in each cell and the ovules separated by transverse septa. Leaves sometimes 3-nerved.

PSIDIUM. Ovary 2—7 (usually 4—5)-celled, the placentas often 2-lamellate. Leaves penni-nerved.

x x *Stigma simple, minute. Testa of seed membranous.*

EUGENIA. Ovary 2—3-celled, with several ovules in each cell. Embryo thick and fleshy, either indivisible or with 2 thick fleshy cotyledons, the radicle short. Flowers 4- rarely 5-merous, solitary or in cymes or panicles. Leaves penni-nerved.

Subtr. II. LECYTHIDEÆ. Leaves alternate, not dotted. Calyx nearly valvate, rarely imbricate.

BARRINGTONIA. Stamens all perfect. Ovary 2- or 4-celled, with numerous ovules in each cell. Fruit fibrous or fleshy, often angular, 1- or very rarely 2—4-seeded.

CAREYA. Outer or inner series, or both, without anthers. Fruit globose to ovoid, many-seeded, the seeds imbedded in pulp. Ovary 4-celled.

Melaleuca, L.

1. *M. LEUCADENDRON*, L. Mant. 105 : DC. Prod. III. 212 ; Roxb. Fl. Ind. III. 397 ; Bth. Fl. Austr. III. 142. (*M. Cajaputi*, Roxb. Fl. Ind. III. 394 ; *M. minor*, Sm. in Rees Cycl. V. 23. No. 2 ; DC. Prod. III. 212).

HAB. Tenasserim, Mergui, rare (Griff.).

Tristania, R. Br.

Conspectus of Species.

* *Calyx-lobes blunt or almost so.*

Leaves sessile or nearly so, rigidly coriaceous, glossy on both sides ; flowers sessile or nearly so ; calyx about 3 lin. across, *T. Merguensis*.

Leaves petioled, thin coriaceous, opaque beneath ; flowers pedicelled ; calyx only 1½ lin. across ; capsule exserted, *T. Burmanica*.

* * *Calyx-lobes subulate-acuminate.*

Leaves crowded, narrowed at both ends ; flowers rather large ; capsule hardly exserted, .. *T. Griffithii*.

1. *T. MERGUENSIS*, Griff. in Journ. As. Soc. Beng. 1854. 637 (*T. affinis*, Griff. Not. Dicot. 650. t. 636. f. 3).

HAB. Tenasserim, Mergui, along the coast (Griff. and Helf. 2341).

—Fl. Aug.

2. *T. BURMANICA*, Griff. in Journ. As. Soc. Beng. 1854. 637.—(*T. sp.* Griff. Not. Dicot. 648 ?)

HAB. Not unfrequent in the eng- and hill-eng-forests, from Martaban down to Tenasserim, also ascending into the drier hill-forests up to 4000 ft. elevation ; according to Dr. Brandis also in the Pegu Yomah. —Fl. March, Apr. ; Fr. Apr., May.

3. *T. GRIFFITHII*, (*T. conferta*, Griff. Not. Dicot. 649, vix R. Br.).

HAB. Tenasserim, Mergui (Griff.)—Fl. Fr. Jan.

Decaspermum, Forst.

1. *D. PANICULATUM*, (*Nelitis paniculata*, Ldl. Collect. sub No. 16 ; DC. Prod. III. 231 ; Wight Icon. t. 521 ; *Eugenia polygama*, Roxb. Fl. Ind. II. 491 ; *N. polygama*, Bl. Mus. Lugd. Bat. I. 75 ; Miq. Fl. Ind. Bat. I. 474 ; *N. pallescens*, Miq. Suppl. Fl. Sumatr. 314).

Var. α. GENUINA, pedicels longer, calyx-lobes 5, more equal and usually somewhat acute ; flowers in simple rarely branched racemes.

Var. β. THYRSOIDEA, (*N. paniculata*, Wall. Cat. 3627), pedicels shorter, sometimes very short ; calyx-lobes 4, usually unequal, more or less rounded ; flowers somewhat smaller, often in thyrsoid racemes.

HAB. Var. *a.* very frequent in the drier hill-forests of Martaban and Tenasserim, freely springing up in toungyas, at 3000 to 4000 ft. elevation.—Fl. March.

Rhodamnia, Jack.

1. *R. TRINERVIA*, Bl. Mus. Lugd. Bat. I. 79; Bth. Fl. Austr. III. 278. (*Myrtus trinervia*, Sm. in Linn. Trans. III. 280; *Eugenia?* *trinervia*, DC. Prod. III. 279; Bot. Mag. t. 3223).

Var. *a.* *CONCOLOR*, (*Rhodamnia cinerea*, Griff. Not. Dicot. 653, non Jack; *R. concolor*, Miq. Suppl. Fl. Sumatr. 815; *R. trinervia*, Bl. l. c.), leaves green on both sides, beneath thinly and minutely puberulous or almost glabrescent; flowers usually by 4—7, but also fewer or solitary.

Var. *β.* *SPECTABILIS* (*R. spectabilis*, Bl. Mus. Bot. Lugd. Bat. I. 78; Miq. l. c. 479; *R. cinerea*, Jack Mal. Misc. II. 48; *Monoxora spectabilis*, Wight Icon. t. 524; *R. Nageli*, Miq. l. c. 478; *R. subtriflora*, Bl. Mus. Lugd. Bat. I. 79; Miq. l. c. 479; *R. Muellerei*, Bl. l. c.; Miq. l. c.), leaves beneath covered with a close minute silvery white pubescence, turning sometimes greyish when old; flowers usually fewer, or only 2 or solitary in the leaf-axils.

HAB. Var. *a.* Tenasserim, from Moulmein down to Mergui (Falconer, Helf. 2344; Griff. 2344; Wall. etc.)—Fl. Aug.

Psidium, L.

*1. *P. GUYAVA*, L. sp. pl. 470; Bth. Fl. Hongk. 120.

Var. *a.* *PYRIFERUM*, (*P. pyrifera*, L. sp. pl. 672; DC. Prod. III. 233; Roxb. Fl. Ind. II. 480; Bot. Reg. t. 1079; Rheed. Hort. Mal. III. t. 34), peduncles 1-flowered; fruits pear-shaped.

Var. *β.* *POMIFERUM*, (*P. pomiferum*, L. sp. pl. 672; DC. l. c. 234; Roxb. l. c.; Rheed. Hort. Malab. III. t. 48), peduncles usually 2-flowered, with a third flower in the axil of the forking; fruits globular or ovoid.

HAB. Now generally cultivated all over the country, and often as wild in village-woods.—Fl. Apr., May; Fr. RS.

Eugenia, L.

Conspectus of Species.

Subg. I. Syzygium, Gærtn. Calyx smooth inside, without intrastaminal thickened ring. Calyx-limb often obsolete and turning truncate after defloration. Petals free or often cohering in a deciduous calyptra. Flowers usually small. Berries often small, globular to ovoid and cylindrical, more or less sappy, 1- rarely 2-seeded.

* *Calyx elongate and cylindrical, or shorter and obversely conical.*—(*Acmena*, Wight).

× Flowers in simple or almost simple axillary racemes sometimes much reduced. Calyx much elongate. Berries ovoid.

Calyx tubular-narrowed, $1\frac{1}{2}$ in. long, the lobes broad and rounded; berries about an inch long, ovoid-oblong, crowned by the calyx-lobes, *E. claviflora*.

Calyx club-shaped, $\frac{1}{2}$ — $\frac{3}{4}$ in. long, the limb truncate; berry clavate-oblong, only $\frac{1}{2}$ — $\frac{3}{4}$ in. long, crowned by the cup-shaped truncate calyx-limb, *E. leptantha*.

x x Flowers in more or less corymb-like axillary and terminal panicles.

Calyx more or less obconical.

+ Calyx at base pedicel-like contracted.

Calyx smooth; leaves somewhat glaucous and rather opaque beneath; berries black,

.. *E. grata*.

Calyx (dried) granular-rough; leaves rather glossy beneath; berries white,

.. *E. Zeylanica*.

+ + Calyx sessile, not narrowed pedicel-like at base.

Leaves more or less linear, net-veined between the remote indistinct irregular lateral nerves; shrub, *E. contracta*.

Leaves more or less oblong, somewhat glaucescent beneath, not net-veined between the close-set parallel lateral nerves; tree, *E. bracteolata*.

* * Calyx hemispherical to funnel-shaped, sessile or contracted pedicel-like at the base.

x Leaves usually opaque, green, the lateral nerves more or less distant, somewhat irregular, net-veined between. Inflorescence usually lateral from the older branches.

+ Calyx sessile, not tapering pedicel-like at the base.

† Leaves green on both sides.

Petiole $\frac{1}{2}$ — $\frac{3}{4}$ in. long; leaves broader, not decurrent; flowers more than 8 together; panicle longer peduncled, the last ramifications very short, *E. operculata*.

As preceding, but leaves more obovate; panicle very short peduncled or almost sessile, more lax; flowers often by threes, *E. obovata*.

Leaves acuminate decurrent on a short petiole, more acuminate, *E. Paniala*.

† † Leaves glaucous or glaucescent beneath.

Branchlets terete or nearly so; panicles more or less peduncled; calyx soon truncate, the lobes obsolete, *E. cinerea*.

+ + Calyx narrowed into a longer or shorter pedicel-like base. Panicle short, sessile or nearly so, usually branched already from the base.

† Calyx-lobes well-developed, up to $\frac{1}{2}$ line long.

Similar to *E. cinerea*, the branchlets greyish; calyx-lobes $\frac{1}{2}$ lin. long, *E. praecox*.

Branchlets brownish; racemes sometimes corymb-like, slender, short, *E. cerasoides*.

† † Calyx soon truncate, the lobes obsolete.

Branchlets brown, 4-cornered, often wingedly so especially while young... *E. tetragona*.

Branchlets white, terete; panicles cyme-like, short, *E. balsamea*.

x x Leaves usually glossy, often drying blackish or brownish, the lateral nerves all thin and vein-like, more or less crowdedly parallel-running.

+ Calyx narrowed into a longer or shorter pedicel-like base.

† Inflorescence lateral from the older branchlets.

Calyx a line long, almost sessile; ramifications of panicle sharply 4-cornered; berries ovoid, the size of a pea; branchlets brownish, *E. fruticosa*.

Calyx 2 lin. long, tapering into a thick pedicel-like base; ramifications of the panicle obsoletely 4-cornered; berries ovoid-oblong, $\frac{1}{2}$ in. long; branchlets white,

.. *E. Jambolana*.

† † Inflorescence terminal (and often also axillary on the same branch).

‡ Branchlets brown.

O Leaves bluntish acuminate to blunt.

Leaves thin coriaceous, the lateral nerves thin but distinct; petiole 3 lin. long, slender,

... *E. cynnasa*.

Leaves firmly coriaceous, the lateral nerves obsolete; petiole thick, not above a line long, *E. myrtifolia*.

O O Leaves long and sharply acuminate.

Leaves almost chartaceous, pale coloured beneath; petiole about 2 lin. long,

... *E. acuminatissima*.

† † Branchlets white.

Leaves bluntish acuminate, almost chartaceous, elegantly transversely veined, ... *E. venusta*.

+ + Calyx not or scarcely contracted at the base, sessile. Leaves blackish or reddish in drying.

† Branchlets white.

Leaves chartaceous; calyx-lobes about a line long; petals 2 lin. long or longer; filaments 4—5 lin. long, *E. rubens*.

Leaves coriaceous, the lateral nerves strong and prominent; calyx-lobes and petals shorter; filaments 2—3 lin. long; berries obovoid, *E. Thunra*.

† † Branchlets red-brown.

Like preceding, but lateral nerves thin and vein-like; berries almost globular, the size of a large cherry, *E. oblata*.

Subg. II. Jambosa, DC. Calyx inside usually with a circular or 4-angular intra-staminal ring, or the stamens inserted on the thickened ring itself; flowers often large; calyx-lobes conspicuous and persistent. Berries usually large, more or less turbinate or ovoid, the endocarp thick and fleshy. Seeds large.

* *Calyx-lobes in fruit spreading.*

x Calyx less than $\frac{1}{2}$ in. long.

+ Flowers sessile. Flowers in terminal and often also in axillary panicles.

† Leaves glossy, firmly coriaceous, the lateral nerves thin and parallel.

Leaves 5—6 in. long, blunt or nearly so; panicle corymb-like, peduncled; berry obovoid-pear-shaped, about an in. long, *E. grandis*.

Leaves only 2—3 in. long, decurrent at the base, bluntish acuminate, ... *E. lepidocarpa*.

Leaves cuneate at the base; panicles sessile, reduced and cluster-like, the ramifications very short and thick, joint-like, *E. pachyphylla*.

† † Leaves opaque, coriaceous, the lateral nerves curved and distant.

Leaves long-petioled; panicle terminal, corymb-like, *E. tristis*.

+ + Flowers pedicelled. Leaves more or less chartaceous, the lateral nerves curved.

Panicles axillary and terminal; calyx-base thick, pedicel-like, the true pedicel very short or almost wanting; leaves thin coriaceous, *E. lanceifolia*.

Panicle almost corymb-like, little branched from the base; calyx-base clavate-narrowed, the true pedicel 3—6 lin. long; leaves coriaceous, *E. albiflora*.

Racemes simple, slender, lateral or axillary; calyx-base filiform and pedicel-like, the true pedicels long and filiform; leaves membranous, *E. Kurzii*.

× × Calyx an inch long or longer.

Leaves large, almost sessile, cordate or rounded at the base; corymbs lateral and terminal, *E. formosa*.

• • Calyx-lobes in fruit incurved or inflexed.

× Flowers sessile or nearly so.

Leaves cordate or rounded at the base, the petiole very short and thick; corymbs terminal, *E. macrocarpa*.

Leaves sessile with a cordate base, blunt; branchlets white, terete; corymbs small, lateral, *R. amplexicaulis*.

Leaves acuminate at both ends; panicle cluster-like reduced and lateral,

.. *E. Malaccensis*.

× × Flowers truly or spuriously pedicelled.

+ Leaves opposite.

† Leaves rounded at the base. Fruits obversely turbinate, waxy, white or rose-coloured.

Branchlets usually 4-cornered and often wingedly so, white or pale rose-coloured; leaves acuminate, the intramarginal nerve as strong as the lateral nerves themselves,

.. *E. aquea*.

Branchlets terete, brown; leaves bluish, the intramarginal nerve faint and obscure,

.. *E. Javanica*.

† † Leaves narrow, acute at the base, petioled.

Berries almost globular or ovoid, dull-yellow, *E. Jambos*.

+ + Leaves whorled by threes, narrow, obtuse at the base.

Leaves linear or linear-lanceolate, almost sessile; petals 4—16, *E. polypetala*.

1. *E. CLAVIFLORA*, Roxb. Fl. Ind. II. 488; Wight Icon. t. 606.

HAB. Not unfrequent in the tropical forests of the Andamans; also Tenasserim and Chittagong.—Fr. Febr.

2. *E. LEPTANTHA*, Wight Ill. II. 15 and Icon. t. 528. (*Syzygium* sp., Griff. Not. Dicot. 654).

HAB. Frequent in the tropical forests along the eastern and southern slopes of the Pegu Yomah, and from Tenasserim to the Andamans.—Fl. Febr.; Fr. Apr., May.

3. *E. GRATA*, Wall. Cat. 3586; Wight Ill. II. 15.

HAB. Tenasserim, apparently frequent.—Fl. Jan., March.

4. *E. ZEYLANICA*, Wight Ill. II. 14. and Icon. t. 73, non Roxb.; Bedd. Fl. Sylv. t. 202. (*Jambosa bracteata*, Miq. Fl. Ind. Bat. I. 437).

HAB. Not unfrequent in the tropical forests of the Andamans; also Tenasserim.—Fl. HS.

5. *E. CONTRACTA*, Wall. Cat. 3602.

HAB. Frequent in the stony or rocky bed of chouns in tropical forests, from Martaban down to Tenasserim.—Fl. March, Apr.

The Martaban specimens dry blackish and have the net-venation less prominent. They may possibly form a large and long-leaved variety of *E. cuneata*, Wall. Cat. 3598.

Another species from Tenasserim (Helf. 2407), near allied to the above, has larger leaves of a thinner texture and very lax net-venation. It is no doubt new, but the inflorescences are too young for description. It has white, while the above has red-brown bark.

6. *E. BRacteolata*, Wight Ill. II. 15 and Icon. t. 581.

HAB. Tenasserim (Griff., Helf.).

7. *E. OPERCULATA*, Roxb. Hort. Beng. 87 and Fl. Ind. II. 486; Wight Icon. t. 552. (*Syzygium nervosum*, DC. Prod. III. 260; Bth. Fl. Hongk. 119).

HAB. Not unfrequent in the swamp-forests of Pegu, Martaban, and Upper Tenasserim. .

8. *E. OBOVATA*, Wall. Cat. 3352. A. (*Syzygium polyanthum*, Thw. Ceyl. Pl. 116 and 417).

HAB. Ava (Griff. 2403); hills east of Bhamo (J. Anderson).

9. *E. PANIALA*, Roxb. Fl. Ind. II. 489; Wight Icon. t. 616.

HAB. Chittagong.—Fl. Apr.; Fr. June.

10. *E. CINEREA*, Wall. Cat. 3576.

HAB. Rare in the tropical forests of the Pegu Yomah (southern parts); Tenasserim, from Moulmein down to Mergui.—Fl. Apr.; Fr. Febr.

Possibly not different from the following species, which I know only from Roxburgh's description and figure.

11. *E. PRÆCOX*, Roxb. Fl. Ind. II. 488; Wight Icon. t. 619.

HAB. Hilly parts of Chittagong (Roxb.).—Fl. Jan.

12. *E. CERASOIDES*, Roxb. Fl. Ind. II. 488; Wight Icon. t. 615 (*Syzygium subnodosum*, Miq. Suppl. Fl. Sumatr. 313; *E. polyantha*, Wight Ill. II. 17 and Icon. t. 543).

Var. *β. ANGUSTIFOLIA*, leaves on shorter and thicker petioles, linear to oblanceolate-linear, with fewer more remote and arcuate nerves; panicles shorter and stouter, the ultimate branchings much reduced; the pedicel-like base of calyx shorter; berries the size of a pepper-kernel, globose, almost sessile, crowned by the truncate calyx-limb.—Probably a distinct species.

HAB. Chittagong; Tenasserim, from Moulmein down to Mergui (Griff., Helf.). Var. *β.* Ava, Khakyen hills (J. Anderson).—Fr. March.

13. *E. TETRAGONA*, Wight Ill. II. 16.

HAB. Ava, Khakyen hills east of Bhamo, at 3000—4000 ft. elevation.—Fl. Nov., Decb.

14. *E. BALSAMEA*, Wight Ill. II. 16.

HAB. Burma (according to Rev. Dr. Mason).

15. *E. FRUTICOSA*, Roxb. Fl. Ind. II. 487; Wight Icon. t. 624.

HAB. Frequent in the open, chiefly the eng-forests, along the eastern

slopes of the Pegu Yomah, and from Martaban down to Tenasserim; also Chittagong.—Fl. Apr.; Fr. May, June.

16. *E. JAMBOLANA*, Lamk. Dict. III. 198; Wight Icon. t. 535; Roxb. Fl. Ind. 484; Brand. For. Fl. t. 30; Bedd. Fl. Sylv. t. 197.—(*Syzygium Jambolanum*, DC. Prod. III. 259; Miq. Fl. Ind. Bat. I. 458).

HAB. Frequent in all leaf-shedding forests but chiefly in the mixed ones, rarely entering the tropical forests, from Ava and Martaban down to Tenasserim and the Andamans.—Fl. Apr., May; Fr. May, June.

17. *E. CYMOSA*, Lamk. Dict. III. 199, non Roxb.; Wight Icon. t. 555. (*E. toddaloides*, Wight Ill. II. 16 and Icon. t. 542; *Syzygium cymosum*, DC. Prod. III. 259; *Jambosa tenuicuspis*, Miq. Fl. Ind. Bat. I. 431; *Syzygium nelitricarpum*, T. et B. in Nat. Tydsch. Ned. Ind. XXV).

HAB. Tenasserim, Tavoy and Mergui.—Fl. Nov.

18. *E. MYRTIFOLIA*, Roxb. Fl. Ind. II. 490; Wight Icon. t. 618.

HAB. Tenasserim, Moulmein (according to a specimen admixed with Wall. Cat. 3573. A.)

19. *E. ACUMINATISSIMA*, (*Myrtus acuminatissima*, Bl. Bydr. 1088; *Jambosa acuminatissima*, Hassk. in Flora 1849. 592; Miq. Fl. Ind. Bat. I. 438; *E. ferruginea*, Wight Icon. t. 554).

HAB. Tenasserim (or Andamans?) (Helf.)

20. *E. VENUSTA*, Roxb. Fl. Ind. II. 491; Wight Icon. t. 625 (*Syzygium Gardneri*, Thw. Ceyl. Pl. 117?)

HAB. Not unfrequent in the tropical forests of Toukyeghat, east of Tounghoo; Tipperah hills (Roxburgh).—Fl. March, Apr.

21. *E. RUBENS*, Roxb. Fl. Ind. II. 496; Wight Icon. t. 630. (*Jambosa Wightiana*, Bl. Mus. Lugd. Bat. I. 106; Walp. Ann. II. 636).

HAB. Forests of Chittagong (Roxb.); Tenasserim, from Moulmein down to Mergui.—Fl. Febr.—Apr.; Fr. Begin of RS.

If my identification prove correct, then it is only the length of the stamens and a thinner texture of the leaves that separates this species from *E. Thumra*. The petals and sepals, too, are nearly twice the size.

22. *E. THUMRA*, Roxb. Fl. Ind. II. 495; Wight Icon. t. 617.

HAB. Frequent in the tropical forests, especially in marshy places along choungs, of the Pegu Yomah, and from Martaban down to Tenasserim.—Fl. March, Apr.; Fr. May, June.

23. *E. OBLATA*, Roxb. Fl. Ind. II. 493; Wight Icon. t. 622.

HAB. Frequent in tropical forests, especially along marshy choungs, from Martaban down to Tenasserim.—Fl. March—May; Fr. June—Aug.

24. *E. GRANDIS*, Wight Ill. II. 15 and Icon. t. 614 (*E. cymosa*, Roxb. Fl. Ind. II. 492, non Lamk.).

HAB. Frequent in the tropical forests and occasionally in the moister upper mixed forests of the Pegu Yomah, Martaban, and Tenasserim.—Fl. Febr.; Fr. Apr.

25. *E. LEPIDOCARPA*, Wall. Cat. 3618 in part.—(*Syzygium Palembangicum*, Miq. Suppl. Fl. Sumatr. 313 ?).

HAB. In the eng-forests of Upper Tenasserim (Brandis).

26. *E. PACHYPHYLLA*, Kurz in Journ. As. Soc. Beng. 1873. 232.

HAB. Upper Tenasserim, Bithoko range, 3000 ft. (Brandis).—Fl. Apr.

27. *E. TRISTIS*, Kurz in Journ. As. Soc. Beng. 1873. 233.

HAB. In the eng-forests at Lounkim, Tenasserim (Brandis).—Fr. Apr.

28. *E. LANCEÆFOLIA*, Roxb. Fl. Ind. II. 494; Wight Icon. t. 621.

HAB. Chittagong (Hf. and Th.).—Fl. Nov.; Fr. Febr.

29. *E. KURZII*, Duthie MS. (*E. cerasiflora*, Kurz in Journ. As. Soc. Beng. 1873. 233, non Miq.).

HAB. Rather rare in the tropical forests of Toukyeghat, east of Tounghoo.—Fl. March.

30. *E. ALBIFLORA*, Duthie MS.; Kurz For. Fl. Burma I. 491.

HAB. Burma, probably Ava. (Griff. 2419).

31. *E. FORMOSA*, Wall. Pl. As. rar. II. 6. t. 108 (1831).—(*E. ternifolia*, Roxb. Fl. Ind. II. 499 (1832); Wight Icon. t. 611; *Jambosa formosa*, Wight Ill. II. 14; Miq. Fl. Ind. Bat. I. 412).

HAB. In the tropical forests of Chittagong and Upper Tenasserim.—Fl. Fr. March.

E. formosa, of Wall. Cat. 3609 is a mixture of fruits of this species and leaves of *E. Malaccensis*.

32. *E. MACROCARPA*, Roxb. Fl. Ind. II. 497; Wight Icon. t. 612. (*Jambosa macrocarpa*, Miq. Fl. Ind. Bat. I. 417.)

HAB. Frequent along choungs in the tropical forests of the eastern slopes of the Pegu Yomah, and from Martaban down to Tenasserim, up to 2000 ft. elevation.—Fl. March, Apr.; Fr. Aug.

33. *E. AMPLEXICAULIS*, Roxb. Fl. Ind. II. 483; Wight Icon. t. 608.

HAB. Chittagong (Roxb.).

Specimens in Herb. Brandis (Nos. 1225, 1222, and 1223) from the tropical forests of Upper Tenasserim, come nearest to this species. They differ apparently by the sharply 4-angular branchlets and bluntish acuminate or bluntish leaves. The inflorescence is terminal, but otherwise quite agrees with Roxburgh's figure. The shape of the leaves is very variable, some of them almost agreeing with those of *E. aquea*.

*34. *E. MALACCENSIS*, L. sp. pl. 672; Roxb. Fl. Ind. II. 483; Wight Illust. II. 14. t. 98 (*Jambosa domestica*, Rumph. Herb. Amb. I. 121. t. 37; Miq. Fl. Ind. Bat. I. 411; *Jambosa Malaccensis*, DC. Prod. III. 288; Bot. Mag. t. 4408; *E. purpurea*, Roxb. Fl. Ind. II. 483; Wight Icon. t. 549; Griff. Not. Dicot. 654).

HAB. Planted in villages of Tenasserim.—Fl. HS.

*35. *E. AQUEA*, Burm. Fl. Ind. 114; Roxb. Fl. Ind. II. 492; Wight Icon. t. 550. (*Jambosa aquea*, DC. Prod. III. 288; Wight Icon. t. 216; Miq. Fl. Ind. Bat. I. 421).

HAB. Apparently only planted; Chittagong, Ava, Pegu, Martaban, and Tenasserim.—Fl. March, Apr.; Fr. May, June.

36. *E. JAVANICA*, Lamk. Encycl. III. 200. (*E. alba*, Roxb. Fl. Ind. II. 493; Wight Icon. t. 548; *Jambosa alba*, Rumph. Herb. Amb. I. 127. t. 39; Miq. Fl. Ind. Bat. I. 413).

HAB. Frequent in the coast-forests of the Andaman islands.—Fl. March, Apr.; Fr. May, June.

*37. *E. JAMBOS*, L. sp. pl. 672; Roxb. Fl. Ind. II. 494; Wight Illust. II. 14. (*Jambosa vulgaris*, DC. Prod. III. 286; Wight Icon. t. 435; Miq. Fl. Ind. Bat. I. 425).

HAB. Frequently planted in villages all over Burma.—Fl. May—July; Fr. CS.

38. *E. POLYPETALA*, Wall. Cat. 3616; Wight Ill. II. 14 and Icon. t. 610. (*E. angustifolia*, Roxb. Fl. Ind. II. 490, non Lamk.).

HAB. Chittagong (Roxb.).—Fl. March, April; Fr. June, July.

Barringtonia, Forst.

Conspectus of Species.

Subg. I. BUTONICA, Rumph. Calyx closed in bud, entire, valvately rupturing into 2 to 4 lobes. Ovary 4-celled. Flowers pedicelled.

* *Fruits angular, without appendages, 1-seeded.*

Flowers about 3 in. in diameter or larger, in corymb-like short erect racemes; leaves entire, sessile, *A. Asiatica*.

Flowers about an in. in diameter, in long slender pendulous racemes; leaves crenulate, very shortly petioled, *B. racemosa*.

* * *Fruit conically pyramidal, with short wing-like basal appendages.*

Leaves serrulate; racemes rather erect, puberous, *B. conoidea*.

Subg. II. STRAVADIUM, Juss. Calyx already in bud 3—4-cleft, the lobes imbricate.

* *Ovary 4-celled. Rachis of raceme very thick.*

+ Calyx-tube winged; fruits narrowly winged on the corners. Flowers sessile.

Calyx-lobes rounded, 2 lin. long; leaves obtuse or acute at the base, not decurrent,

... *B. angusta*.

Calyx-lobes triangular-ovate, more or less acute, more than 3 lin. long; leaves long-decurrent, *B. pterocarpa*.

+ + Calyx-tube terete or angular, not winged.

x Flowers sessile.

Leaves elongate, entire, long-petioled; calyx angular, *B. macrostachya*.

x x Flowers pedicelled.

Leaves elongate, long-petioled ; calyx terete, *B. pendula*.

* * Ovary 2-celled. Rhachis of raceme slender. Flowers pedicelled. Fruits sharply 4-angular.

Glabrous or pubescent ; flowers rather small, red ; leaves crenulate, shortly petioled, .. *B. acutangula*.

1. *B. ASIATICA*, (*Mammea Asiatica*, L. sp. pl. 731 ; *B. speciosa*, L. f. Suppl. 312 ; Roxb. Fl. Ind. II. 636 ; Wight Icon. t. 547 ; Miq. Fl. Ind. Bat. I. 485, vix Forst. ; Paxt. Bot. Mag. X. 241. cum icon. ; Houtt. Fl. d. serr. IV. 409 cum icon. ; *Agasta Asiatica*, Miers in Linn. Trans. 2nd ser. Bot. I. 61. t. 12. f. 10—16 ; *Agasta Indica*, Miers l. c. 63. t. 12. f. 1—10).

HAB. Frequent in the coast-forests, especially the beach-forests, of the Andamans ; most probably also in those of Tenasserim.—Fl. Fr. HS.

2. *B. RACEMOSA*, DC. Prod. III. 288 ; Roxb. Fl. Ind. II. 634 ; Freyc. lt. Bot. 483. t. 107 ; Wight Icon. t. 151 ; Miq. Fl. Ind. Bat. I. 486 ; Griff. Not. Dicot. 659. t. 636. f. 2 ? ; Hook. Bot. Mag. t. 3831.—(*Eugenia racemosa*, L. sp. pl. 673 ; *Butonica racemosa*, Juss. gen. 326 ; Miers in Linn. Trans. 2nd. ser. I. 66. t. 13. f. 11—17. ; *Butonica rubra*, Miers l. c. 70. t. 14. f. 1—3 ; *Butonica terrestris*, Rumph. Hb. Amb. III. 181. t. 115 ; Miers l. c. 69. t. 14. f. 4—9 ; *Butonica inclyta*, Miers l. c. 71. t. 14. f. 19 ? ; *Butonica Zeylonica*, Miers l. c. 77).

HAB. Frequent in the coast-forests, especially the beach-forests, of Tenasserim and the Andamans.—Fl. April ; Fr. May, June.

3. *B. CONOIDEA*, Griff. Not. Dicot. 656. t. 635 and t. 636. f. 1. (*B. alata*, Wall. Cat. 3633 ; *Butonica alata*, Miers in Linn. Trans. 2nd. ser. I. 70. t. 14. f. 10—15).

HAB. Coast-forests of Tenasserim from Moulmein southwards.—Fl. April.

Miers brings part of this species to his *B. alba* and in this case, as elsewhere, accuses the editor of Griffith's Posthumous Papers of having confused the plates, but in this he is greatly in error.

4. *B. AUGUSTA*, Kurz in Journ. As. Soc. Beng. 1873. 233 (*Doxomma augustum*, Miers in Linn. Trans. 2nd. ser. I. 105).

HAB. Tenasserim, from Moulmein southwards.—Fl. Febr.

5. *B. PTEROCARPA*, Kurz in Journ. As. Soc. Beng. 1873. 234. (*Doxomma magnificum*, Miers in Linn. Trans. 2nd ser. I. 106 ?).

HAB. Not unfrequent in the tropical forests of the eastern slopes of the Pegu Yomah, and Martaban down to Tenasserim.—Fl. March, April ; Fr. June.

Very nearly allied to the preceding, from which it differs in the few characters above given. The unripe fruits a good deal resemble those of *Doxomma Cochinchinense*, Miers (l. c. t. 16. f. 2), but this species has very long slender petioles.

6. *B. MACROSTACHYA*, (*Careya macrostachya*, Jack Mal. Misc. 47.; DC. Prod. III. 295; *Doxomma macrostachyum*, Miers in Linn. Trans. 2nd ser. I. 104.; *B. cylindrostachya*, Griff. Not. Dicot. 655; *Doxomma cylindrostachyum*, Miers l. c. 100; *Stravadium sarcostachys*, Bl. in v. Houtt. Fl. d. serr. VII. 24.; *B. sarcostachys*, Miq. Fl. Ind. Bat. I. 490; *Doxomma sarcostachys*, Miers l. c. 102; *Doxomma acuminatum*, Miers l. c. ?).

HAB. Tenasserim, in the forests of Mergui (Griff. 2421/2); (Ava, accord. Miers).

7. *B. PENDULA*, (*Doxomma pendulum*, Miers in Linn. Trans. 2nd ser. I. 99. t. 15. f. 9—15; *Careya pendula*, Griff. Not. Dicot. 661. t. 634.)

HAB. Tenasserim, Mergui (*teste* Miers).

8. *B. ACUTANGULA*, Gærtn. Fruct. II. 96. t. 101; WA. Prod. I. 333; Miq. Fl. Ind. Bat. I. 488; Bedd. Fl. Sylv. t. 204; Roxb. Fl. Ind. II. 635. (*Eugenia acutangula*, L. sp. pl. 673; *Stravadium acutangulum*, Miers. in Linn. Proc. 2nd ser. I. 80, t. 17. f. 1—14; *Stravadium obtusangulum*, Bl. in v. Houtt. Fl. d. serr. VII. 24; Miers l. c. 81.; *Stravadium demissum*, Miers l. c. 81; *Stravadium Rheedii*, Bl. in v. Houtt. Fl. d. serr. VII. 24; Miers l. c. 82; *Stravadium pubescens*, Miers l. c. 83; *Stravadium coccineum*, DC. Prod. III. 289?; Miers. l. c. 83?).

HAB. Frequent in the mixed forests, especially the lower ones and the savannahs, common in the swamp-forests, all over Burma from Chittagong and Ava down to Tenasserim.—Fl. April, May; Fr. June, July.

Careya, Roxb.

Conspectus of Species.

Subg. I. CAREYA, Roxb. Outermost and innermost series of stamens reduced to filaments. Embryo consolidate.

* *Flowers long-pedicelled.*

Undershrub; berries only an in. thick; seeds about 3 lin. long, *C. herbacea*.

* * *Flowers sessile. Trees.*

Petals blunt or rounded, concave. Ovules in 2 rows in each cell, *C. arborea*.

Petals acute, the borders revolute. Ovules in 6 rows in each cell, *C. sphaerica*.

Subg. II. PLANCHONIA, Bl. Only the innermost row of stamens reduced to filaments. Embryo of 2 distinct cotyledons.

Fruits ellipsoid, angular-ribbed, *C. valida*.

1. *C. ARBOREA*, Roxb. Corom. Pl. III. 13. t. 218 and Fl. Ind. II. 638; Wight Icon. t. 556, sub nom. *erron. C. sphaerica*, and Illust. II. t. 99 and 100; Miq. Fl. Ind. Bat. I. 494; Miers in Linn. Trans. 2nd ser. I. 97; Bedd. Fl. Sylv. t. 205 (*C. orbiculata*, Miers l. c. 98. t. 16. f. 6—8).

HAB. Frequent in the open forest and the lower mixed and savannah-forests, all over Burma from Chittagong, Pegu, and Martaban down to Tenasserim.—Fl. April, May; Fr. June, July.

2. *C. SPHERICA*, Roxb. Fl. Ind. II. 636; Wight Icon. t. 147; Miq. Fl. Ind. Bat. I. 494; Miers in Linn. Trans. 2nd ser. I. 97. t. 16. f. 9—15 ?).

HAB. Mountains of Chittagong (Roxb.).—Fl. April; Fr. July.

3. *C. VALIDA*, (*Pirigara valida*, Bl. Bydr. 1096; *Planchonia valida*, Miers in Linn. Trans. 2nd ser. I. 94; *Planchonia littoralis*, Bl. in v. Houtt. Fl. d. serr. VII. 25; Miers l. c. 94).

HAB. Frequent in the coast-forests of the Andaman islands.—Fl. HS.

Doubtful Genus.

1. *Lencymmæa salicifolia*, Prsl. Epim. Bot. 211; Walp. Ann. III. 891.

HAB. Tenasserim, Moulmein (Helfer).

A genus which is entirely enigmatic to me; the gamopetalous corolla and the insertion of the very numerous stamens on the bottom of the calyx form a puzzling combination of characters. If the corolla be incorrectly described, we may guess *Myrtaceæ* as its probable affinity.

MELASTOMACEÆ.

Conspectus of Genera.

Subord. I. MELASTOMEÆ. Ovary 2- or more-celled, the placentas attached to the middle or base of the axial angle, usually elongate, rarely sessile. Seeds usually numerous and minute, rarely few and large. Leaves usually 3—7-nerved from the base.

* *Placentas attached to the middle of the axial angle. Anthers opening by 1 or 2 apical pores.*

× Capsule dry or rarely sappy, dehiscent by apical valves, rarely irregularly rupturing.

Trib. 1. OSBECKIÆ. Ovary with a conical or convex free apex. Connective usually produced beyond the base of the anthers. Capsule dry or berry-like. Seeds minute, cochleate.

OSBECKIA. Anthers usually all equal or nearly so. Fruit a capsule.

OTANTHERA. Anthers equal. Fruit a berry.

MELASTOMA. Anthers always unequal. Fruit a berry.

Trib. 2. OXYSPOREÆ. Connective acute or spurred behind, not appendaged in front. Seeds angular or oblong to club-shaped.

OXYSPORA. Calyx costate. Stamens 4, equal, or 8 and usually unequal. Ovary and the club-shaped capsule high-up adnate to the calyx. Flowers laxly cymose, in terminal panicles.

ALLOMORPHIA. Calyx costate. Stamens 8 or 10, nearly equal. Ovary free or adnate to the bottom of the calyx. Capsule ovoid, included in the urceolate costate calyx. Flowers clustered or almost whorled, in narrow terminal panicles.

OCETHOCHARIS. Calyx terete and smooth. Stamens 10, equal. Ovary and capsule adnate to the calyx, the latter globular, smooth. Cymes often axillary, or rarely collected into terminal panicles.

ANERINCLEISTUS. Calyx terete. Anthers 8, equal. Capsule 4-valved at the top, almost free. Flowers in axillary fascicles or umbellets.

Trib. 3. SONERILEÆ. Ovary broadly carved out and depressed at the 3- to 5-cornered top. Connective rarely produced at the base. Capsule opening at the top into triangular valves, 3—5-cornered, rarely terete. Seeds minute, straight, angular (never cochleate).

SONERILA. Flowers 3-merous. Stamens 3 or 6. Capsule 3-celled. Herbs, or rarely undershrubs, sometimes stem-less.

SARCOPTERIS. Flowers 4-merous. Stamens 8. Capsule 4-celled, included in the succulent calyx. Succulent glabrous herbs.

× × Berry sappy or coriaceous, irregularly rupturing.

Trib. 4. MEDINILLEÆ. Ovary wholly, or only its angles, adnate to the calyx, the convex or conical top free. Stamens conform, or the alternating ones reduced to curiously shaped staminodes, inserted on the limb or thrust into the cavities formed by the adhesion of the ovary-angles to the calyx; anthers usually recurved.

× Stamens very unequal.

DISSOCHÆLA. Anthers 4 or 8, the connective with 2 bristles or lamellæ in front, often spurred behind. Panicles terminal.

ANFLECTRUM. Anthers 4 or 8, the connective usually not appendaged in front, shortly spurred behind. Ovary 4-crested at the top. Panicles often axillary.

× × Stamens almost equal.

MEDINILLA. Calyx-tube not or barely produced beyond the ovary. Anthers 8, 10, or 12, 2-lobed or 2-spurred in front, often bristly, 1—2-lobed or 1-spurred behind. Ovary 4—6-celled. Erect or scandent shrubs.

* * *Placentas inserted to the base of the axial angle or to the walls of the cells. Anthers opening by longitudinal slits.*

Trib. 5. ASTRONIEÆ. Ovules numerous. Berry coriaceous or succulent, many-seeded, the seeds minute.

PTERNANDRA. Calyx smooth or scaly, the limb truncate, obscurely 4-lobed. Stamens 8. Trees or shrubs.

Subord. II. MEMECYLEÆ. Ovary 1-celled, with a free central placenta to which 6 or more ovules are attached in a whorl. Berry succulent or coriaceous, 1-seeded. Embryo large, the cotyledons much folded and leafy.

MEMECYLON. Anthers 8, equal. Trees or shrubs, with penninerved or very rarely 3-nerved leaves.

Osbeckia, L.

Conspectus of Species.

* * *Petals* 8. *Stamens* 3.

× Flowers small. Calyx-tube bell-shaped. Anthers short, truncate or abruptly beaked.

Calyx not ribbed, glabrous or more or less covered with long fringed scales; anthers prolonged into a bristle-like beak, *O. Chinensis*.

- × × Flowers rather large and conspicuous. Calyx-tube elongate urceolate, in fruit produced into a tubular neck overtopping the bristle-crown of the capsule.

Bristly hairy; calyx covered with peltate stellate-bristly scales, the ciliate lobes linear-subulate, alternating with as many minute teeth conform with the lobes; branches 4-cornered, *O. crinita*.

Almost glabrous or minutely bristly; calyx sparingly sprinkled with minute ciliate scales, or smooth, the lobes lanceolate, usually ciliate, alternating with minute ciliate teeth; branchlets 4-cornered, *O. rostrata*.

* * *Petals* 5. *Stamens* 10.

More or less densely pubescent; petiole very short or the leaves almost sessile; bracts broadly obovate; calyx loosely covered with rotundate fringed scales,

.. *O. Nepalensis*.

More or less appressed bristly, the branches much tubercled; petiole $\frac{1}{2}$ —1 in. long; bracts lanceolate; calyx appressed setose, *O. aspericaulis*.

1. *O. CHINENSIS*, L. sp. pl. 490; DC. Prod. III. 141; Triana in Linn. Trans. XXVIII. 53. (*O. angustifolia*, Don. Prod. Nep. 221; DC. l. c. 142; Wall. Pl. As. rar. III. t. 251; Naud. in Ann. d. sc. nat. 3 ser. XIV. 69).

Var. *a. GENUINA*, flowers sessile; calyx-tube not or sparingly ciliate-scaly, about 3 lin. long or longer, the lobes broad, about as long as the tube.

Var. *β. LINEARIS*, (*O. linearis*, Bl. Mus. Lugd. Bat. I. 51; Naud. in Ann. d. sc. nat. 3 ser. XIV. 70 and XIII. t. 7. f. 4; *O. Zeylanica*, DC. Prod. III. 141; Roxb. Fl. Ind. II. 223), calyx somewhat smaller and shorter, almost spherical, more or less covered with long-hairy scales, sometimes (in bud) appearing densely pilose; flowers nearly twice as large, on short pedicels, the calycine lobes shorter and narrower.

HAB. Frequent on grassy or waste places of the plains, and more so in the open forests, all over Pegu.—Fl. Fr. Decb.

2. *O. ROSTRATA*, Don. Prod. Nep. 221; Trian. in Linn. Trans. XXVIII. 53. (*O. quaterna*, Ham. in Don. l. c. 222).

Var. *a. PULCHELLA*, Triana l. c. 54 (*Melastoma pulchellum*, Roxb. Fl. Ind. II. 403; *O. pulchella*, Bth. ap. Naud. in Ann. d. sc. nat. 3 ser. XIV. 73.), the 4-cornered stems and branchlets and leaf-nerves minutely bristly; calyx-tube covered with ciliate scales.

Var. *β. LONGICOLLIS*, Triana l. c. 54, leaves, the 4-cornered stem and branches glabrous, the latter usually bristly fringed between the petioles; calyx and its lobes quite glabrous, or only the latter ciliate.

? Var. *γ. TERNIFOLIA*, Trian. l. c. 54 (*O. ternifolia*, Don. Prod. Nep. 221; DC. Prod. III. 142; Wall. Pl. As. rar. III. 21. t. 239), pretty glabrous, branches 8-cornered, calyx less stellate-bristly, apparently without additional teeth between the lanceolate-linear calyx-lobes.

HAB. Var. *a.* in Chittagong (Roxb.); not unfrequent on hill-pastures and the drier hill-forests especially the pine-forests, of the Martaban hills, at 3500 to 5000 ft. elevation; var. *β.* on jungle pastures of the low forests of Pegu; var. *γ.* Taong-dong and Rangoon, *teste* Triana.—Fl. Decb.; Fr. March—June.

3. *O. CRINITA*, Bth. ap. Naud. in Ann. d. sc. nat. XIV. 72; Triana. in Linn. Trans. XXVIII. 53 (*Melastoma crinitum*, Roxb. Fl. Ind. II. 402).

HAB. Chittagong (Roxb.); not unfrequent in the drier hill-forests, especially in open grassy places, of the Martaban hills east of Tounghoo, at 4000 to 7000 ft. elevation.—Fr. March.

4. *O. NEPALENSIS*, Hook. Fl. Exot. t. 31; Naud. in Ann. d. sc. nat. Bot. XIV. 68 and XIII. t. 7. f. 2; Bot. Reg. t. 1475; Triana in Linn. Trans. XVIII. 55.

HAB. Ava, Khakyen hills.—Fr. March.

5. *O. ASPERICAULIS*, Hf. in Linn. Trans. XXVIII. 55.

HAB. Tenasserim? (Helf. 2244).

Otanthera, Bl.

1. *O. BRACTEATA*, Korth. Verh. Nat. Gesch. Bot. 235. t. 51; Naud. in Ann. d. sc. nat. 3 ser. XIII. 354; Miq. Fl. Ind. Bat. I. 516; Triana in Linn. Trans. XXVIII. 55.

HAB. Apparently frequent in Tenasserim, from the Attaran district southwards to Mergui.—Fl. Febr.—July.

Melastoma, L.

Conspectus of Species.

× Leaves more or less appressed bristly hairy or pubescent.

+ Calyx covered with closely appressed chaffy scale-like bristles.

Scales of calyx about $\frac{1}{2}$ lin. long or longer, often rather broad, the calycine lobes shorter, often only half as long as the tube; leaves usually appressed-strigose on both sides, usually acute, *M. Malabathricum*.

Scales of calyx up to a line long, chaffy, ciliate or finely cleft, the calycine lobes about as long as the tube, ovate to lanceolate, acuminate, alternating with as many short subulate teeth; leaves on both sides, or beneath only, softly appressed-pubescent, usually acuminate, *M. normale*.

+ + Calyx covered with squarrose more or less spreading scale-like bristles about 2 lin. long.

Leaves softly appressed-pubescent on both sides, *M. Houtteanum*.

× × Leaves glabrous, or only with a few scales on the nerves beneath.

Calyx covered with long fine spreading curved bristles, the accessory teeth nearly as long as the calyx-lobes themselves, *M. decemfidum*.

1. *M. MALABATHRICUM*, L. sp. pl. 559; Roxb. Fl. Ind. II. 405; Naud. in Ann. d. sc. nat. 3 ser. XIII. 285; WA. Prod. I. 324; Bot. Reg. t. 672; Wight Ill. I. t. 95; Trian. in Linn. Trans. XXVIII. 59. (*Trembleya rhyanthra*, Griff. Not. Dicot. 677).

HAB. Common in shrubbery and waste places, along river-sides, in savannahs, along borders of forests, &c., all over Burma down to Tenasserim.—Fl. Fr. ∞.

I have no clear idea as to the differences between the various species of this alliance. Bentham reduces all the 40 species enumerated by Naudin (in Ann. d. sc. l. c. 283—293) as “species magis ad *M. Malabathricum* vergentes ideoque difficilius distinguendæ,” while Triana keeps most of them distinct without assigning diagnostic characters to them.

N. B. *M. imbricatum*, Wall. (nomen nudum) Trian. in Linn. Trans. XXVIII. 60 = *M. fasciculare*, Naud. in Ann. d. sc. nat. 3 ser. XIII. 288, from Tenasserim or the Andamans (Helf. 2243), is unknown to me.

2. *M. NORMALE*, Don. Prod. Nep. 220; DC. Prod. II. 145; Naud. in Ann. d. sc. nat. 3 ser. XIII. 289; Triana in Linn. Trans. XXVIII. 60. (*N. Napalense*, Lodd. Bot. Cab. t. 707.)

HAB. Frequent in the drier hill-forests of Martaban, up to 5000 ft. elevation; Ava, Khakyen-hills.

3. *M. HOUTTEANUM*, Naud. in Ann. d. sc. nat. 3 ser. XIII. 291.

HAB. Here and there in the tropical forests of the eastern slopes of the Pegu Yomah; also Andamans (*teste* Triana); Martaban, from Moulmein southwards (Brandis; Helf. 2241).—Fl. March.

Oxyspora, DC.

Conspectus of Species.

Glabrous; branchings of panicle 4-cornered or 4-winged; bracts &c. persistent; connective without any appendage, *O. cernua*.

Stems and petioles often hairy; panicle-branchings terete; bracts very deciduous; connective spurred at the base of the back, *O. ragana*.

1. *O. CERNUA*, Hf. and Th. ap. Triana in Linn. Trans. XXVIII. 73. (*Melastoma cernua*, Roxb. Fl. Ind. II. 404; *Allozygia cernua*, Naud. in Ann. d. sc. nat. 3 ser. XV. 309. t. 15. f. 5.)

HAB. Chittagong (Roxb.).—Fl. Oct., Nov.; Fr. Febr., March.

Allomorpha, Bl.

Conspectus of Species.

Habit of *A. Griffithii*, the stems, petioles and the 9 strong ribs beneath densely covered with long brownish bristles; calyx-teeth minute, *A. hispida*. Quite glabrous; leaves 5-ribbed; calyx-lobes with a thick wing-like appendage on the back, *A. umbellulata*.

1. *A. HISPIDA*, Kurz in Journ. As. Soc. Beng. 1871. 53.

HAB. Upper Tenasserim (Brandis).

2. *A. UMBELLULATA*, Hf. in Linn. Trans. XXVIII. 74.

HAB. Tenasserim, Mergui Archipelago, on the island St. Mathis (Helf. 2660).

Ochthocharis, Bl.

1. *O. JAVANICA*, Bl. Bydr. Nat. Wet. VI. 264 and Mus. Bot. Lugd. Bat. I. 40; Naud. in Ann. d. sc. nat. 3 ser. XV. 307; Miq. Fl. Ind. Bat. I. 556; Trian. in Linn. Trans. XXVIII. 74.

HAB. Tenasserim (Helf. 2277).

Anerincleistus, Korth.*Conspectus of Species.*

Calyx softly appressed-pubescent, *A. Helferi*.

Calyx very densely and spreadingly hirsute, *A. Griffithii*.

1. *A. HELFERI*, Hf. in Linn. Trans. XXVIII. 75.

HAB. Tenasserim (or Andamans?) (Helf. 2304).

2. *A. GRIFFITHII*, Hf. in Linn. Trans. XXVIII. 75.

HAB. Mergui Archipelago (Griff. 2304).

Sarcopyramis, Wall.

1. *S. LANCEOLATA*, Wall. in Benn. Pl. Jav. rar. 214. (*S. grandiflora*, Griff. Not. Dicot. 678 t. 639. f. 2.).

HAB. Not unfrequent in dark ravines and along torrents in the damp hill-forests of the Nattoung mountains east of Tounghoo, at 6000—7000 ft. elevation; also Ava hills.—Fl. Fr. March.

Sonerila, Roxb.*Conspectus of Species.*

* *Capsules terete or trigonously-terete.*

× Anthers elongate.

Annual, 2 ft. high, glabrous or nearly so; leaves narrow-linear, serrulate, .. *S. linearis*.

× × Anthers short.

Annual, about $\frac{1}{2}$ ft. high, puberulous; calyx slightly downy and glandular-hairy,

.. *S. stricta*.

* * *Capsules sharply 3-gonous or 3-quetrous.*

× Anthers short.

Small annual, 1—5 in. high, sparingly and spreadingly gland-hairy; leaves 4—8 lin.

long, ovate to oval; capsule usually with a few hairs, *S. tenera*.

× × Anthers long-acuminate.

+ Caulescent herbs,

† Stem short and very thick, scabrous.

Quite glabrous; leaves lanceolate, decurrent, 4—7 in. long, *S. Brandisiana*.

† † Stems elongate, slender and leafed.

Herb 1—1 $\frac{1}{2}$ ft. high, sparingly hairy; leaves 3—4 in. long, more or less cordate at the base, decussately opposite; capsules glabrous, *S. maculata*.

As preceding, but leaves whorled, *S. secunda*.

+ + Scapigerous stemless herbs.

Leaves 6—7-plinerved; calyx 4-toothed; petals oblong, acuminate, *S. violaeifolia*.

Leaves penni-nerved, ciliate; petals obovate, cuspidate; anthers about a line long,

.. *S. nudiscapa*.

1. *S. LINEARIS*, Hf. in Linn. Trans. XXVIII. 76.
HAB. Upper Tenasserim, Moulmein, on the "Gevai" hill, at 3000 ft. elevation (Lobb.).
2. *O. STRICTA*, Hook. Bot. Mag. t. 4394.
HAB. Tenasserim, Moulmein (Lobb.).
3. *S. TENERA*, R. Br. in Wall. Cat. 4098; Royle Ill. Him. Pl. 250. t. 45. f. 2; Walp. Nep. II. 124 and V. 685.
HAB. Here and there in the eng and low forests, especially on laterite rocks and old pagodas &c., very rare in the upper mixed forests and on pagodas of the plains, all over Pegu, Martaban and Tenasserim as far south as Tavoy.—Fl. Fr. Decb., Jan.
4. *S. BRANDISIANA*, Kurz in Journ. As. Soc. Beng. 1871. 53.
HAB. Upper Tenasserim, Thoungyeen (Dr. Brandis).
5. *S. PICTA*, Korth. Verh. Nat. Gesch. 249. t. 52; Naud. in Ann. d. sc. nat. 3 ser. XV. 26; Bl. Mus. Bot. I. 11; Griff. Not. IV. 676. *teste* Triana.; Miq. Fl. Ind. Bat. I. 564.
HAB. Tenasserim, Mergui, on rocks near Palar (Griff.).—Fl. Octob.
6. *S. MACULATA*, Roxb. Fl. Ind. I. 177. (*S. angustifolia*, Roxb. l. c. 178; Wall. Pl. As. rar. II. t. 102).
Var. *a. GENUINA*, all parts sprinkled with hairs; leaves bristly serrulate, usually ovate and equilateral, above elegantly white-blotched.
Var. *β. EMACULATA*, (*S. emaculata*, Roxb. l. c.), as preceding, but the leaves uniformly green.
Var. *γ. ANGUSTIFOLIA*, (*S. angustifolia*, Roxb. l. c. 178), leaves usually acute or acuminate at the very unequal base, not blotched, but often purplish coloured beneath.
HAB. Not unfrequent in shady localities, especially on mossy rocks and along rocky streamlets, in the hill-forests, especially the moister ones, of the Martaban hills and of Tenasserim, at 3000 to 5000 ft. elevation.—Fr. March.
7. *S. SECUNDA*, Wall. Cat. 4094; Benn. Horsf. Pl. Jav. rar. 216; Walp. Rep. V. 685.
HAB. Tenasserim, Tavoy.
8. *S. NUDISCAPA*, Kurz MS.
HAB. Tenasserim, Mergui (Griff. 2308).
9. *S. VIOLEFOLIA*, Hf. in Linn. Trans. XXVIII. 77.
HAB. Tenasserim, Moulmein (Lobb. 356, *teste* Triana).
N. B. *S. Teysmanniana*, Miq. Suppl. Fl. Sumatr. 320 = *S. obliqua*, Korth.

Anplectrum, A. Gray.

1. *A. CYANOCARPUM*, Triana in Linn. Trans. XXVIII. 84 (*Melastoma cyanocarpum*, Bl. Bydr. 1073; *Dissochæta cyanocarpa*, Bl. Bydr. 243;

Korth. Verh. Nat. Gesch. Bot. 238. t. 56 ; Naud. in Ann. d. sc. nat. 3 ser. XV. 71 ; Miq. Fl. Ind. Bat. I. 522.)

HAB. Rare in the tropical forests of Martaban, east of Tounghoo ; Tenasserim (Helf. 2290).

Doubtful Species.

1. *A. ? barbatum*, Triana in Linn. Trans. XXVIII. 84 (*Melastoma barbatum*, Wall. Cat. 4082).

HAB. Tenasserim, Chappedong (Wall.).

2. *Melastoma cordifolia*, Roxb. Fl. Ind. II. 405.

HAB. Chittagong (Roxb.).

Probably same as *A. cyanocarpum*.

3. *Melastoma curva*, Roxb. Fl. Ind. II. 406.

HAB. Chittagong (Roxb.)

Pternandra, Jack.

Conspectus of Species.

Flowers in small stout almost simple cymes, *P. capitellata*.

Flowers in branched rather slender axillary and terminal panicles, *P. cœrulescens*.

1. *P. CAPITELLATA*, Jack in Mal. Misc. II. 60 ; Triana in Linn. Trans. XXVIII. 153.

HAB. Tenasserim (or Andamans ?) (Helf. 2279 teste Triana).

2. *P. CÆRULESCENS*, Jack in Mal. Misc. 1822. II. 61 and in Hook. Comp. Bot. Mag. I. 157 ; Triana in Linn. Trans. XXVIII. 153. (*Ewyckia Jackiana*, Walp. Rep. V. 724 ; *Apteuxis trinervis*, Griff. Not. Dicot. 672 ; *Ewyckia paniculata*, Miq. Suppl. Fl. Sumatr. 321).

HAB. Tenasserim (Helf. 2275).

Memeocylon, L.

Conspectus of Species.

- * *Calyx within without radiate lamella-like nerves, or the nerves very obsolete, (chiefly Hindustani species).*

Leaves sessile or nearly so, opaque, drying yellowish ; cymes sessile, umbel-like ; calyx conspicuously 4-toothed, *M. umbellatum*.

- * * *Calyx radiately nerved within, the nerves simple or forked, raised and lamella-like like the gills of a mushroom.*

- × Berry ovoid or ovoid-oblong. Cymes and pedicels very short and robust.

Leaves sessile or very shortly petioled, with the base rounded or cordate, *M. cœruleum*.

- × × Berry globose, the size of a pea to that of a cherry.

- † Cymes short and sometimes reduced. Leaves usually thick coriaceous, without visible lateral nerves or veins, petioled.

- Δ Berries the size of a pea or smaller.

- † Branchlets more or less terete, sometimes marked with obsolete lines.

- O Calyx up to a line in diameter, not tubercled.

Leaves attenuate at the base, very acuminate, glossy; petiole 1—2 lin. long; pedicels hardly a line long, thick; cymes very short, almost sessile, *M. laevigatum*.

Leaves attenuate at the base, sharply acuminate; pedicels 1—1½ lin. long; umbel-like cymes shortly peduncled, *M. plebejum*.

O O Calyx about 1½ lin. across, tubercled.

Pedicels short and thick; calyx undulate-truncate with a hemispherical tubercled base; leaves bluntish or retuse, shortly acuminate, *M. punctatum*.

† † Branchlets sharply 4-lined or almost 4-winged and appearing more or less 4-cornered.

Calyx smooth, about 1½ lin. across, expanded, obsoletely undulate-lobed; cymes almost sessile or shortly peduncled; leaves as in preceding species, *M. scutellatum*.

Calyx about ½ lin. wide, sharply 4-toothed; leaves only ½—1½ in. long; pedicels about a line long; cymes much reduced, almost sessile, few-flowered, *M. pauciflorum*.

Δ Δ Berries the size of a cherry, sappy.

.. *M. cerasiforme*.

+ + Cymes more or less ample, peduncled. Berries the size of a pea or smaller,

+ Leaves rather thin-coriaceous, the lateral nerves more or less conspicuous and arcuately anastomosing towards the margin.

Cymes simple, the pedicels slender; calyx 1—1½ lin. wide. Leaves those of *M. cerasiforme*, .. *M. celestinum*.

Umbellets in thyrsoid cymes, the pedicels 1—2 lin. long; calyx ½ lin. wide, the limb sinuate 4-angular, *M. Griffithianum*.

† † Leaves more or less thick-coriaceous, the lateral nerves not or barely visible.

O Leaves sessile, with a cordate base.

Leaves large; cymes lax, peduncled, rather slender: pedicels 2—3 lin. long, slender, .. *M. pulchrum*.

O O Leaves petioled, more or less tapering, very rarely rounded, at the base.

Δ Branchlets sharply 4-cornered. Leaves tapering at base.

Cymes rather short-peduncled, but slender; leaves 3—4 in. long, *M. elegans*.

Δ Δ Branchlets terete or with only faint lines.

Leaves attenuate at the base, blunt or retuse, almost opaque when dried; petiole 1—2 lin. long; pedicels ½—1 lin. long, slender; cymes simple, peduncled, .. *M. ovatum*.

Leaves rounded at the base, smooth and shining; petiole 2—4 lin. long; pedicels 2—3 lin. long; cymes simple or compound, peduncled, *M. edule*.

1. *M. UMBELLATUM*, Burm. Thes. Zeyl. t. 31 and Fl. Ind. 87; Bth. Fl. Austr. III. 293; Triana in Linn. Trans. XXVIII. 159; Bedd. Fl. Sylv. t. 206 (*M. tinctorium*, Koen. in Willd. sp. pl. II. 347; Wight III. I. 215. t. 93; *M. ramiflorum*, Lamk. Dict. IV, 88; DC. Prod. III. 6. *ex parte*).

HAB. In the tropical forests of Boronga island opposite Akyab, Arracan.

2. *M. CÆRULEUM*, Jack in Mal. Misc. I. No. V. 26; Triana in Linn. Trans. XXVIII. 158; Miq. Fl. Ind. Bat. I. 580 (*M. lutescens*, Presl Epim. Bot. 208; *M. Manillanum*, Naud. in Ann. d. sc. nat. 3 ser. XVIII. 276; Miq. Fl. Ind. Bat. I. 576).

Var. *α*. *GENUINA*, berries ellipsoid-oval, nearly 5 lin. long; leaves almost sessile, acute.

Var. *β*. *FLORIBUNDUM*, (*M. floribundum*, Bl. Mus. Lugd. Bat. I. 361; *M. laurifolium*, Naud. in Ann. d. sc. nat. 3 ser. XVIII. 277; Miq. Fl. Ind. Bat. I. 576.), berries ellipsoid-oval, up to 5 lin. long; leaves rounded at the base, usually acute, on a petiole 1—1½ lin. long.

Var. *γ*. *GRIFFITHIANA*, (*M. cordatum*, Griff. Not. Dicot. 673), berries ellipsoid-globose, about 3—4 lin. in diameter; leaves often retuse or blunt with a mucro, almost sessile.

HAB. Var. *γ*. apparently frequent in Tenasserim, from Moulmein down to Mergui.—Fl. Jul. Aug.; Fr. March.

3. *M. LÆVIGATUM*, Bl. Mus. Bot., I. 358; Miq. Fl. Ind. Bat. I. 576; Triana in Linn. Trans. XXVIII. 157. (*M. pachyderma*, Wall. Cat. 4104).

HAB. Tenasserim (Helf. 2328); ib. Tavoy (Wall. Cat. 4104).—Fr. Octob.

4. *M. PLEBEJUM*, Kurz in Pegu Rep. App. B. 53.

HAB. Not unfrequent in the swamp-forests of the Irrawaddi in Pegu; Upper Tenasserim, Thoungyeen (Brandis); Ava, Bhamo (J. Anderson).

5. *M. PUNCTATUM*, Presl. Bot. Bemerk. 67; Walp. Ann. I. 303.

HAB. Tenasserim (Helf. 2330).

6. *M. SCUTELLATUM*, Naud. in Ann. d. sc. nat. 3 ser. XVIII. 282; Triana in Linn. Trans. XXVIII. 157.

Var. *α*. *SUBSESSILE*, umbellets on peduncles less than a line long or almost sessile; pedicels about a line long; leaves smaller.

Var. *β*. *BREVI-PEDUNCULATUM*, umbellets on peduncles 1 to 2 lin. long, the pedicels usually 2 lin. long; leaves larger.

HAB. Var. *α*. in the adjoining provinces of Siam; var. *β*. apparently frequent in Tenasserim, from Moulmein southwards; also Pegu, above Rangoon.—Fl. Apr.—June; Fr. Febr.—May.

7. *M. PAUCIFLORUM*, Bl. Mus. Bot. I. 356; Miq. Fl. Ind. Bat. I. 578; Triana in Linn. Trans. XXVIII. 158.

HAB. Not unfrequent in the tropical forests of the Andamans; Tenasserim (Helf. 2332), Amherst (Falconer); Chittagong (Hf. and Th.),—Fl. Begin of RS.

8. *M. CERASIFORME*, Kurz For. Fl. Burm. I. 516.

HAB. In the forests of Chittagong (Dr. Schlich).—Fr. CS.

9. *M. CELASTRINUM*, Kurz in Pegu Rep. App. B. 58 and For. Fl. Burm. I. 515.

Var. *α. GENUINUM*, leaves glaucous-green, coriaceous; cymes stiff-peduncled.

? Var. *β. BRANDISIANUM*, leaves of a thinner texture, more (often caudately) acuminate; cymes short or very short, simple or the lateral branchings almost reduced; peduncles 2—4 lin. long, pedicels more slender.

HAB. Var. *α.* Not unfrequent in the tropical forests of Martaban, rare in those of the eastern slopes of the Pegu Yomah; var. *β.* in the tropical forests of Upper Tenasserim, (Brandis, Falconer, Helf. 2335).—Fl. Febr.—Apr.; Fr. Jan.

10. *M. GRIFFITHIANUM*, Naud. in Ann. d. sc. nat. 3 ser. XVIII. 274. (*M. Horsfieldii*, Miq. in Fl. Ind. Bat. I. 572; *M. Lampongum*, Miq. Suppl. Fl. Sumatr. 321?).

HAB. Tenasserim (Helf. 2331); in the tropical forests of the Martaban hills east of Tounghoo.

11. *M. PULCHREUM*, Kurz in Journ. As. Soc. Beng. 1872. 307.

HAB. Not unfrequent in the tropical forests of the Andamans.—Fl. Begin of May.

12. *M. ELEGANS*, Kurz in Journ. As. Soc. Beng. 1872. 307.

HAB. Rather frequent in the tropical forests of the Andamans.—Fl. May.

13. *M. OVATUM*, Smith in Rees. Cycl. V. 23. No. 3.; DC. Prod. III. 6. (*M. grande*, Wall. Cat. 4109; *M. lucidum*, Presl Epim. Bot. 209; *M. prasinum*, Naud. in Ann. d. sc. nat. 3 ser. XVIII. 275).

HAB. Not unfrequent in the tropical forests from Martaban down to Tenasserim; also Chittagong.—Fl. Nov.—Febr.

14. *M. EDULE*, Roxb. Corom. Pl. I. 82; DC. Prod. III. 6; Triana in Linn. Trans. XXVIII. 158. (*M. edule*, var. *γ.* Thw. En. Zeyl. Pl. 110 and CP. 1563; *M. ramiflorum*, Griff. Not. Dicot. 673).

HAB. Not unfrequent in the tropical forests of the Andamans and the Cocos islands; also Tenasserim (Helf. 2329).—Fl. Apr.—May; Fr. June.

The genus *Memecylon* is in need of a thorough revision. The species are extremely difficult of correct identification without access to the very authentic specimens for the most part deposited in European herbaria and hence inaccessible to the Indian botanist. Triana's account of the genus is barely more than a compilation. I have, therefore, kept the Burmese forms all separate pending a comparison and identification of the same with those already described.

LYTHRARIÆ.*Conspectus of Species.*

- * *Capsule irregularly or circumsciss-dehiscing, or 2-valved, 1—4-celled.*

- × Seeds glabrous. Leaves not black dotted.

- † Flowers with petals, or rarely apetalous in some herbs.

- Herbs. Capsule 1—5-celled, irregularly or transversely dehiscing.

AMMANNIA. Calyx 3—5-toothed. Stamens 2—8. Disk-glands none. Leaves opposite or rarely whorled.

HYDROLYTHRUM. Calyx 4-lobed. Petals 4. Stamens 4. Disk-glands 8. Capsule 2-celled. Aquatics, with whorled leaves.

- ○ Trees or shrubs.

PEMPHIS. Calyx 12-toothed, ribbed. Petals 6. Stamens 12. Ovary 3-celled. Capsule 1-celled, transversely circumsciss.

LAWSONIA. Calyx 4-parted. Petals 4. Stamens 8. Ovary and capsule 4-celled, the latter irregularly bursting.

- † † Flowers apetalous. Trees or shrubs.

CRYPTERONIA. Calyx 4—5-cleft. Stamens 4—5. Ovary and capsule 2-celled, the latter 2-valved.

DICHOTOMANTHES. Calyx 5-toothed, terete, the teeth alternating with as many accessory minute ones. Stamens 10. Capsule woody, indehiscent †, 1-celled.

- × × Seeds pilose. Calyx-tube tubular, curved. Stamens declinate. Leaves black-dotted beneath.

WOODFORDIA. Calyx 6-lobed. Petals 6, or none. Stamens 12, long-exserted. Ovary and capsule 2-celled, the latter elongate, sessile, loculicidally 2-valved.

- • *Capsule regularly opening into 3—8 valves, or berry-like and indehiscent. Trees or shrubs.*

- × Capsule dry or leathery, dehiscent.

LAGERSTREEMIA. Calyx bell-shaped, 4—6- rarely 7-cleft. Petals 4—6. Stamens numerous, in 2 or more rows. Capsule dry, almost woody, 3—6-celled and -valved. Seeds laterally winged.

DUARANGA. Calyx 4—7-parted, thick coriaceous. Petals 4—7. Stamens numerous, in a single row. Capsule leathery, 4—8-celled and -valved. Seeds appendaged at both ends.

- × × Capsule berry-like, indehiscent.

SONNERATIA. Calyx bell-shaped, 4—8-lobed. Petals 4—8, or none. Stamens numerous. Berry many-celled.

Ammannia, L.*Conspectus of Species.*

Subg. 1. Rotala, L. Flowers solitary (rarely and only occasionally by 2 or 3) in the axils of the leaves, or bracts, often forming spikes or racemes. Capsule 2—4-valved.

- *Disk-glands 8 under the ovary. (Hydrolythrum, Hf.).*

Aquatic herb of the habit of *Myriophyllum*, the leaves whorled, linear,.... *A. Wallichii*.

- • *Disk-glands absent. (Rotala, L.).*

- × Calyx bell-shaped, thrice as deep as wide. Capsule shorter than, and included in, the calyx-tube.

Leaves very shortly petioled, 1-nerved, linear; flowers solitary, sessile; pygmean annual, *A. dentelloides*.

Leaves usually sessile, strongly penninerved, obovate to oblong; flowers sessile, forming lateral and terminal leafy or bracted spikes, *A. peploides*.

Leaves sessile, almost orbicular, penninerved; flowers shortly and slenderly pedicelled, forming shorter or longer slender racemes, *A. subrotunda*.

Leaves sessile, orbicular or nearly so, penninerved; flowers sessile, in terminal peduncled bracted simple or compound spikes, *A. rotundifolia*.

× × Calyx hemispherical, about as deep as wide; capsule protruded from, or at least as long as, the calyx-tube.

Leaves linear, 1-nerved, very shortly petioled; calyx 4-angular, 4-toothed, about $\frac{1}{2}$ — $\frac{3}{4}$ lin. long; petals none; pygmean herb, *A. pygmaea*.

Leaves oblong to linear-oblong, 1-nerved, very shortly petioled; calyx short, 4-toothed, about $\frac{1}{2}$ lin. long; flowers very shortly pedicelled; pygmean herb,

.. *A. simpliciuscula*.

Leaves oblong to linear, sessile, 1-nerved, or the lateral nerves very faint; calyx usually 5-toothed, $\frac{1}{2}$ —1 lin. long; petals 6, *A. pentandra*.

Subg. 2. Ammannia, L. Flowers pedicelled or rarely sessile, axillary, clustered or in cymes, the latter sometimes reduced to 1 or a few flowers only. Capsule irregularly bursting.

× Leaves narrowed at the base, petioled or sessile.

Flowers minute, apetalous, on slender pedicels, forming sessile or very shortly peduncled cymes or clusters, *A. baccifera*.

× × Leaves sessile, with a cordate, sagittate or dilated base. Petals present.

Capsule under a line long; stamens 4, or fewer; petals not crumpled; calyx 4-toothed, without accessory teeth; cymes slender, *A. multiflora*.

Capsule about $1\frac{1}{2}$ lin. long; stamens 6—8; petals not crumpled; calyx 4-toothed without accessory teeth; cymes slender, *A. auriculata*.

Capsule about 2 lin. long; stamens 8; petals large, crumpled; calyx 4-toothed with as many horn-shaped accessory teeth; cymes and pedicels short, stout, *A. octandra*.

1. *A. WALLICHII*, (*Hydrolythrum Wallichii*, Hf. in Bth. and Hf. Gen. Pl. I. 777, and in Hook. Icon. pl. t. 1007).

HAB. Tenasserim, Tavoy (Gomez).

2. *A. DENTELLOIDES*, Kurz in Journ. As. Soc. Beng. 1870. 76.

HAB. Not unfrequent in wet pastures and rice-fields of Arracan.—Fl. Fr. Sept., Octob.

3. *A. PEPLOIDES*, Spreng. Syst. Veg. I. 444 (1825). (*Peplis Indica*, Willd. Sp. pl. II/1. 244; Poir. in Lamk. Enc. V. 162; *A. repens*, Rottl. ex Mart. in Acad. Muench. VI. 150; DC. Prod. III. 80; *Ameletia Indica*, DC. in Mem. Soc. Genev. III/2. 82. t. 3. f. A. and Prod. III. 76; WA. Prod. I. 303; Wight Icon. t. 257. A.; Bl. Mus. Lugd. Bat. II. 135; *Ameletia elongata*, Bl. l. c.; *Ameletia acutidens*, Miq. Fl. Ind. Bat. 1/1. 617; *A. nana*, Roxb. Fl. Ind. I. 427, non DC.).

HAB. Common in wet pastures and fallow rice-fields, along river-

banks, around swamps, &c., all over Burma and the adjoining provinces.—Fl. Fr. Nov.—March.

4. *A. SUBROTUNDA*, Wall. Cat. 2096; Kurz in Journ. As. Soc. Beng. 1871. 55.

HAB. Ava, from Segain and Mandalay northwards in the Irrawaddi valley.—Fl. Fr. Jan.

5. *A. ROTUNDIFOLIA*, Buch. in Roxb. Fl. Ind. I. 425; DC. Prod. III. 79; WA. Prod. I. 306. (*Ameletia rotundifolia*, Wight Ill. I. 206 and Icon. t. 258).

HAB. Ava, Irrawaddi valley about Bhamo &c.; also Kakhyen hills.—Fl. Febr. March.

6. *A. PYGMÆA*, Kurz in Seem. Journ. Bot. 1867. 376.

HAB. On gravel-roads, sandy grounds &c., of the eng-forests along the western slopes of the Pegu Yomah, and no doubt elsewhere.—Fl. Fr. Nov.

7. *A. SIMPLICIUSCULA*, Kurz in Journ. As. Soc. Beng. 1871. 54.

HAB. On mud around ponds and in rice-fields in Chittagong.—Fl. Fr. Octob.

8. *A. PENTANDRA*, Roxb. Fl. Ind. I. 427 (1820); DC. Prod. III. 79, in part; WA. Prod. I. 305, in part; Bl. Mus. Lugd. Bat. II. 184. t. 46. f. B. (*Rotala Roxburghiana*, Wight Icon. t. 260. B.; Walp. Rep. II. 101; *Sellowia uliginosa*, Roth. Nov. sp. 163 (1821); DC. Prod. III. 880; *Tritheca pentandra*, Miq. Fl. Ind. Bat. I/1. 614; *A. nana*, DC. Prod. III. 79, non Roxb.; *Rotala decussata*, DC. l. c. 76).

HAB. Frequent in wet pastures, rice-fields, along river-banks, &c., all over Burma, especially in cultivated lands.—Fl. Fr. Close of RS.

9. *A. BACCIFERA*, L. sp. pl. 175; Bl. Mus. Bot. Lugd. Bat. II. 133. (*A. vesicatoria*, Roxb. Fl. Ind. I. 426; DC. Prod. III. 78; WA. Prod. I. 305; *A. Indica*, Lamk. Ill. I, 311. No. 1555; DC. Prod. III. 77, in part; WA. Prod. I. 305, in part; Bth. Fl. Austr. III. 297; Bl. Mus. Lugd. Bat. II. 133. t. 46. f. A: *Cryptotheca apetala*, Bl. Bydr. 1128; DC. Prod. III. 76; *Hapalocarpum vesicatorium* and *H. Indicum*, Miq. Fl. Ind. Bat. I/1, 618).

HAB. Common in cultivated lands, in fallow rice-fields, on road-sides, along river-banks, lakes, &c., in open as well as in forest-land, all over Burma, up to 2000—3000 ft. elevation.—Fl. Fr. Nov.—May.

10. *A. MULTIFLORA*, Roxb. Fl. Ind. I. 426; DC. Prod. III. 79; WA. Prod. I. 305. (*Cryptotheca dichotoma*, Bl. Mus. Bot. Lugd. Bat. II. 180. t. 44?; *A. microcarpa*, DC. Prod. III. 78?; *Suffrenia dichotoma*, Miq. Fl. Ind. Bat. I/1, 616).

HAB. Chittagong, in rice-fields and cultivated lands.—Fl. Fr. Octob.

11. *A. AURICULATA*, Willd. Hort. Berol. I. 7. t. 7; DC. Prod. III. 80; Bth. Fl. Austr. III. 297.

HAB. Chittagong, in rice-fields.—Fl. Fr. Octob.

12. A. OCTANDRA, L. f. Suppl. 127; Roxb. Corom. Pl. II. 18. t. 133 and Fl. Ind. I. 425; WA. Prod. I. 304; Bl. Mus. Lugd. Bat. II. 132. (*Amanella linearis*, Miq. Fl. Ind. Bat. I/1, 619; *Diplostemon octandrum*, Miq. l. c. 615).

HAB. Rice-fields in Chittagong.—Fl. Fr. Octob.

Pemphis, Forst.

1. P. ACIDULA, Forst. Gen. t. 34; DC. Prod. III. 89; Bl. Mus. Bot. Lugd. Bat. II. 128. t. 43; WA. Prod. I. 307; Griff. Not. Dicot. 510, (*P. angustifolia*, Roxb. Fl. Ind. II. 465; *Maclellandia Griffithiana*, Wight Icon. t. 1996).

HAB. Rocky coasts all along Tenasserim and Andamans.—Fl. Fr. Octob. and Apr.

Lawsonia, L.

1. T. INERMIS, L. sp. pl. 498; Roxb. Fl. Ind. II. 258; Griff. Not. Dicot. 509. t. 590. f. 2. (*L. alba*, Lamk. Dict. III. 106; DC. Prod. III. 91; WA. Prod. I. 307; Wight Ill. I. t. 94; *L. spinosa*, L. sp. pl. 498).

HAB. Much cultivated all over Burma, and sometimes like wild around villages and in cleared lands.—Fl. Fr. nearly ∞ .

Crypteronia, Bl.

Conspectus of Species.

Calyx about $\frac{1}{2}$ lin. across; leaves usually puberulous beneath, *C. pubescens*.
Calyx 1—1 $\frac{1}{2}$ lin. in diameter; leaves quite glabrous, *C. paniculata*.

1. C. PANICULATA, Bl. Bydr. 1151 and Mus. Bot. Lugd. Bat. II. 123. t. 42. (*Henslovia paniculata*, Miq. Fl. Ind. Bat. I/1, 716; *Henslovia affinis*, Planch. in Hook. Lond. Journ. IV. 477; Miq. l. c.).

Var. α . GLABRA, (*Henslovia glabra*, Planch. in Hook. Lond. Journ. IV. 478; *Crypteronia paniculata*, Bl. l. c.), rhachis of racemes glabrous, at least in fruit.

Var. β . PUBESCENS, (*Henslovia pubescens*, Griff. Not. Dicot. 404. t. 564. f. 2., non Planch.). rhachis of racemes densely puberulous, not glabrescent.

HAB. Var. α . in Chittagong; var. β . frequent in the tropical forests, especially the open ones, also in the moister upper mixed forests, from Arracan, Pegu, and Martaban down to Tenasserim.—Fl. Nov.—Jan.; Fr. Febr.—May.

Woodfordia, Salisb.

1. W. FRUTICOSA, (*Lythrum fruticosum*, L. sp. pl. 641; *Woodfordia floribunda*, Salisb. Parad. Lond. t. 42; *Grislea tomentosa*, Roxb. Corom. Pl. I. 29. t. 31. and Fl. Ind. II. 233; Bot. Reg. I. t. 40; Bot.

Mag. t. 1906; DC. Prod. III. 92; WA. Prod. I. 308; Bl. Mus. Lugd. Bat. II. 128).

Var. α . GENUINA, more or less greyish or silvery appressed pubescent.

Var. β . PUNCTATA, Bl. Mus. Bot. Lugd. Bat. II. 128 (*Grislea punctata*, Ham. in Rees. Cycl. V. 17. No. 2.; DC. Prod. III. 92; WA. Prod. I. 308), leaves shortly petioled, almost glabrous.

HAB. Var. α . frequent in the dry forests of the Prome District; rare in the drier upper mixed forests of Pegu; Ava, Kakhien hills.—Fl. Fr. Jan., Febr.

Lagerstroemia, L.

Conspectus of Species.

Subg. 1. *Sibia*, DC. Calyx terete, without ribs or furrows.

* *Inflorescence and calyx glabrous.*

Leaves whitish glaucous beneath; flowers hardly $\frac{1}{2}$ in. across, *L. parviflora*.

Leaves green; flowers $1\frac{1}{2}$ —2 in. in diameter, *L. Indica*.

* * *Inflorescence and calyx covered with a rusty coloured tomentum.*

Flowers almost racemose, in panicles; calyx by $\frac{1}{2}$ or $\frac{2}{3}$ shorter than the capsule,

... *L. calyculata*.

Subg. 2. *Adambea*, Lamk. Calyx furrowed, plaitedly ribbed or angular, the angles acute or almost winged.

* *Ribs or angles twice as many as calyx-lobes, the shorter alternating once terminating at the sinuses of the lobes, those of the longer ones extending over the lobes. Petals large.*

+ *Inflorescence and calyx covered with a floccose tomentum. Calyx-lobes terminating in a bristle or short mucro.*

Adult leaves glabrous, acuminate; tomentum rusty-coloured; petals on short claws, not fringed, *L. floribunda*.

Adult leaves puberulous beneath, acuminate; tomentum whitish or yellowish; petals on long slender claws, ciliolate, *L. tomentosa*.

As preceding, but leaves mucronate or acute; flowers twice as large; petals conspicuously fringed, *L. Loudoni*.

x x *Inflorescence and calyx pruinous, or minutely whitish or greyish puberulous, all other parts glabrous.*

Leaves whitish glaucous beneath; calyx 10—12-angular, the angles acute, .. *L. hypoleuca*.

Leaves green; calyx plicately-sulcate, the ribs very obtuse and broader than the furrows, *L. nos-regina*.

Leaves green; calyx longitudinally furrowed, without ribs, *L. macrocarpa*.

* * *Angles of calyx as many as plain lobes and alternating with them. Petals minute.*

All softer parts greyish pubescent; angles of calyx almost winged; flowers small,

... *L. villosa*.

1. *L. PARVIFLORA*, Roxb. Corom. Pl. I. 28. t. 66. and Fl. Ind. II. 505; Wight Icon. t. 69; Griff. Not. Dicot. 510. t. 592; DC. Prod. III. 98; Bedd. Fl. Sylv. t. 81.

HAB. Ava.—Fl. April.

*2. *L. INDICA*, L. sp. pl. 784; Bot. Mag. t. 405; Roxb. Fl. Ind. II. 505; WA. Prod. I 308; Wight Ill. I. t. 86; Bl. Mus. Lugd. Bat. II. 125; Miq. Fl. Ind. Bat. I/1, 622.

HAB. Generally planted in villages, but nowhere wild; (apparently wild in the Yunnan-hills).—Fl. May, June.

3. *L. CALYCVLATA*, Kurz in Journ. As. Soc. Beng. 1872. 307.

HAB. Rather rare in the tropical forests of Martaban east of Tounghoo.—Fr. March, April.

4. *L. FLORIBUNDA*, Jack in Mal. Misc. I. 88; DC. Prod. III. 93; Miq. Fl. Ind. Bat. I/1, 624; Bl. Mus. Lugd. Bat. II. 126. t. 41; Griff. Not. Dicot. 509.

HAB. In the tropical forests along the Salween in Martaban and in Tenasserim from Moulmein southwards; also Andamans.—Fl. July, Aug.

5. *L. TOMENTOSA*, Presl Bot. Bemerk. 142; Walp. Ann. I. 295.

HAB. Frequent in the tropical and moister upper mixed forests, all over Pegu and Martaban down to Tenasserim.—Fl. April, May; Fr. May, June.

6. *L. LOUDONI*, Teysm. and Binend. in Natuurk. Tydsch. Ned. Ind. XXIV. 331.

HAB. In the adjoining Siamese province of Kanbooree, in eng-forests.—Fl. HS.

7. *L. HYPOLEUCA*, Kurz in Journ. As. Soc. Beng. 1872. 307.

HAB. Frequent in the tropical and moister upper mixed forests of the Andamans.—Fl. June, July; Fr. CS.

8. *L. FLOS-REGINÆ*, Retz. Obs. Bot. I. 20. (1779). (*L. Reginæ*, Roxb. Corom. Pl. I. 46. t. 65. (1795). and Fl. Ind. II. 505; DC. Prod. III. 93; Bl. Mus. Lugd. Bat. II. 126. t. 41; WA. Prod. I. 308; Wight Icon. t. 413; Miq. Fl. Ind. Bat. I/1, 623; Bedd. Fl. Sylv. t. 29; *Adamsea glabra*, Lamk. Encycl. Bot. I. 39. (1783); *Ketmia Indica*, Burm. Thesaur. Zeyl. 137. (1737) non L.).

HAB. Common in the mixed forests and savannahs all over Burmah and the adjacent provinces.—Fl. HS.; Fr. CS.

9. *L. MACROCARPA*, Wall. Cat. 2114; Voigt Hort. Calc. 132.

HAB. Frequent in the open, especially the low, forests, from Ava, Pegu and Martaban down to Tenasserim.—Fl. HS.; Fr. CS.

10. *L. VILLOSA*, Wall. in Journ. As. Soc. Beng. 1873. 234.

HAB. Not unfrequent in the tropical and moister upper mixed forests of the Pegu Yomah and Martaban.—Fl. June.

Duabanga, Ham.

1. *D. GRANDIFLORA*, (*Lagerstræmia grandiflora*, Roxb. Hort. Beng. 38 and Fl. Ind. II. 503; DC. Prod. III. 93; Bl. Mus. Lugd. Bat. II.

125; *D. sonneratioides*, Buch. in Linn. Trans. XVII. 178; Hf. Illustr. Him. Pl. t. 11; Walp. Ann. II. 540; *Leptospartion grandiflorum*, Griff. Not. Dicot. 511. t. 591).

HAB. Frequent in the mixed forests, especially the upper ones, also in the tropical forests, all over Burmah, from Chittagong and Ava down to Tenasserim and the Andamans.—Fl. March, April; Fr. May.

Sonneratia, L. f.

Conspectus of Species.

- *Stigma infundibuliform-capitate, small.*

× Petals linear-lanceolate, dark purple.

Calyx terete, 6—8-lobed; leaves obovate, broad, *S. acida*.

× × Petals none.

Calyx in bud elliptically oblong, acute, the tube at first obscurely, then strongly 6—8-angular, *S. alba*.

Calyx in bud ovoid, obtuse, the tube terete, *S. Griffithii*.

- • *Stigma large, nearly 3 lin. in diameter, conically umbrella-shaped.*

Calyx 4-lobed; petals none; leaves oblong to lanceolate, *S. apetala*.

1. *S. ACIDA*, L. f. Suppl. 252; DC. Prod. III. 235; Roxb. Fl. Ind. II. 506; WA. Prod. I. 327; Wight Icon. t. 340; Griff. Not. Dicot. 652; Miq. Fl. Ind. Bat. I/1, 496.

HAB. Frequent in the littoral forests all along the coasts, from Chittagong down to Tenasserim and the Andamans.—Fl. H. and RS.; Fr. CS.

2. *S. ALBA*, Smith in Rees Cycl. V. 23; DC. Prod. III. 231; Miq. Fl. Ind. Bat. I/1, 497. (*Mangium album*, Rumph. Herb. Amb. III. 111. t. 78).

HAB. On the sea-shore of the Andamans.—Fl. April, May.

3. *S. GRIFFITHII*, Kurz in Journ. As. Soc. Beng. 1871. 56. (*S. alba*, Griff. Not. Dicot. 652.)

HAB. Frequent in the littoral, especially the tidal forests of Pegu and Tenasserim.—Fl. April, May.

4. *S. APETALA*, Buch. in Sym. Emb. to Ava III. 313. t. 25; DC. Prod. III. 231; WA. Prod. I. 327; Roxb. Fl. Ind. II. 506; Griff. Not. Dicot. 650. t. 636. f. 4.

HAB. Common in the tidal forests, less so in the mangrove swamps, all along the coasts from Chittagong down to Tenasserim; Ava (Mrs. Burney) is there no mistake?—Fl. June, July; Fr. RS.

GRANATEÆ.

Punica, L.

*1. *P. GRANATUM*, L. sp. pl. 676; DC. Prod. III. 3; WA. Prod. I. 327; Roxb. Fl. Ind. II. 499; Bot. Mag. t. 1832. AB.; Wight Illustr. II. t. 97; Griff. Not. Dicot. 641. t. 634.

HAB. Ava, much planted from Mandalay northwards.—Fl. Jan., Febr.

ONAGRARIÆ.

Conspectus of Species.

* Ovary 2—6-celled, the cells many-ovuled. Capsules dehiscing loculicidally or septicidally, many-seeded. Usually terrestrial herbs.

JUSSIEA. Stamens twice as many as petals. Ovary 4-celled. Capsule septicidal.

LUDWIGIA. Stamens as many as petals. Ovary 3—6-celled. Capsule septicidal.

** Ovary 1—4-celled, the cells 1- (rarely 2—4-) ovuled. Nut 1—4-celled, 1—4-seeded.

TRAPA. Flowers 4-merous. Ovary 2-celled. Nuts with 2 or 4 spines or horns. Floating herbs.

Jussiea, L.

Conspectus of Species.

Creeping or floating herb; flowers usually 5-merous, white, long-pedicelled; seeds large, spongy,..... *J. repens*.

Erect, terrestrial; flowers mostly 4-merous, very shortly pedicelled or almost sessile; seeds minute, crustaceous, glossy, *J. suffruticosa*.

1. *J. REPENS*, L. sp. pl. 550 and Mant. 381; DC. Prod. III. 54; WA. Prod. I. 335; Roxb. Fl. Ind. II. 401; Rheed. Hort. Malab. II. t. 51. (*J. Swartziana*, DC. l. c.; *J. floribunda*, Griff. Not. Dicot. 680).

Var. *α*. GLABRIUSCULA, all parts more or less glabrous; peduncles smooth; ovary puberulous or almost glabrous.

Var. *β*. VESTITA, all parts, more especially the peduncles, more or less softly hairy or pubescent; ovary more or less woolly.

HAB. Both forms frequent in and around ponds, lakes, swamps, &c., also in rice-fields and quietly running streams, all over Burma down to Tenasserim.—Fl. Jan. to April; Fr. April, May.

2. *J. SUFFRUTICOSA*, L. sp. pl. 555; Miq. Fl. Ind. Bat. I/1, 628; Bth. Fl. Austr. III. 307.

Var. *α*. GENUINA, (*J. angustifolia*, Lamk. Dicot. III. 381 and III. t. 280. f. 3; DC. Prod. III. 55; *J. exaltata*, Roxb. Fl. Ind. II. 401; *J. suffruticosa*, L. l. c.; *J. Blumeana*, DC. Prod. III. 381; Miq. Fl. Ind. Bat. I/1, 627; *J. longipes*, Griff. Not. Dicot. 689; *J. Burmanni*, DC. l. c. 57), all parts simply appressed pubescent or almost glabrous, the capsules narrower.

Var. *β*. VILLOSA, Miq. Fl. Ind. Bat. I/1, 628 (*J. villosa*, Lamk. Encycl. Méth. III. 331; DC. Prod. III. 57; WA. Prod. I. 336; *J. fruticosa*, DC. l. c.; Rheed. Hort. Malab. II. t. 50.), all parts more densely villous, the capsules usually thicker and more pubescent.

HAB. Both varieties common on mud-banks of rivers, around tanks, in swamps and rice-fields, &c., all over Burma down to Tenasserim.—Fl. Fr. March—May.

Ludwigia, L.*Conspectus of Species.*

Capsules from oblong to elongate-cylindrical, thick; seeds densely covering the placentas, *L. parviflora*.
 Capsules almost filiform; seeds in a single row, *L. prostrata*.

1. *L. PARVIFLORA*, Roxb. Fl. Ind. I. 419; Schlechtd. in Coroll. Obs. Hort. Hal. 1854 and in Linn. XXVI. 479; Wight Ill. t. 101; WA. Prod. I. 336; DC. Prod. III. 59. (*L. perennis*, Miq. Fl. Ind. Bat. I/1, 629, non L.; *L. gracilis*, Miq. l. c.).

Var. *α*. *ROXBURGHIANA*, (*L. parviflora*, Roxb. l. c., &c.,) capsules sessile or nearly so, 4—8 in. long; calyx-lobes only half as long as the calyx-tube.

Var. *β*. *LYTHROIDES*, (*L. lythroides*, Bl. Bydr. 1134; DC. Prod. III. 59), capsules distinctly pedicelled, from obovate to almost turbinate or oblong, about 2—3 lin. long; calyx-lobes as long as the calyx-tube.

HAB. Var. *α*. here and there in Pegu and Martaban, along the larger rivers, as the Sittang &c.; var. *β*. frequent on mud-banks, in swampy places and rice-fields, around tanks and lakes, &c., all over Burma down to Tenasserim and the Andamans.—Fl. Fr. Sept.—May.

2. *L. PROSTRATA*, Roxb. Fl. Ind. I. 420; DC. Prod. III. 59; Wight Icon. t. 762. (*L. diffusa*, Ham. in Linn. Trans. XIV. 301; DC. l. c.; *Nematopyxis fruticulosa*, *pusilla* and *prostrata*, Miq. Fl. Ind. Bat. I/1. 630).

Var. *α*. *LUXURIANS*, plant erect and branched, the leaves much larger.

Var. *β*. *HUMIFUSA*, small, prostrate; leaves small, usually not above $\frac{1}{2}$ in. long, more or less blunt.

HAB. Var. *α*. not unfrequent in wet places in Pegu and the Andamans; also Ava; var. *β*. on wet sand-banks of rivers, as the Toukyeghat river.—Fl. Fl. H. and RS.

Trapa, L.*Conspectus of Species.*

Nut with 2 opposite reflexed bearded spines, *T. bispinosa*.

Nut with 2 pairs of opposite spines, *T. quadrispinosa*.

1. *T. BISPINOSA*, Roxb. Corom. Pl. III. t. 234 and Fl. Ind. I. 428; DC. Prod. III. 64; WA. Prod. I. 337; Rheed. Hort. Malab. XI. t. 38; Miq. Fl. Ind. Bat. I/1. 636).

HAB. In tanks of Chittagong; also Ava.

SAMYDACEÆ,*Conspectus of Species.*

Trib. I. CASEARIÆÆ. Calyx free, 5- or 4-merous. Petals none. Stamens 6—30, inserted in a single row to the calyx-tube, usually alternating with as many staminodes.

GUIDONIA. Stamens 6—15, alternating with as many short staminodes. Flowers clustered or in corymba.

Trib. II. HOMALIEÆ. Calyx free or adnate to the ovary, 4—15-merous. Petals as many. Stamens 4—15, or if more arranged in clusters, but always opposite the petals.

HOMALIUM. Petals as many as sepals. Ovary more or less adnate to the ovary and inferior.

Guidonia, Plum.

(*Cascaria*, Jacq.)

Conspectus of Species.

- * *Filaments very slender, many times longer than the anthers.*

† Stamens and staminodes 8 each, separately inserted.

All parts glabrous; leaves coarsely crenate; flowers about 2 lin. across; pedicels and calyx glabrous, *G. Canzuala*.

Young shoots, calyx, and pedicels, and also often the nerves beneath of the serrulate leaves, puberulous; flowers only a line across, *G. glomerata*.

† † Stamens and staminodes 8 each, united at the base and forming a broad disk round the ovary.

All parts, also the flowers and pedicels, more or less tomentose or puberulous,

.. *G. tomentosa*.

- * * *Filaments only as long as the anthers.*

All parts more or less puberulous; stamens 8, *G. Vareca*.

1. *G. CANZUALA* (*Cascaria Canzuala*, Wall. ap. Voigt Hort. Calc. 78; *Cascaria ovata*, Roxb. Fl. Ind. II. 428, non Willd.).

HAB. Frequent in the mixed forests, especially the lower ones, all over Pegu and Martaban.

Cascaria Hamiltonii, Wall. Cat. differs in the crenate leaves, and in the number (10) of the stamens and staminodes.

2. *G. GLOMERATA*, (*Cascaria glomerata*, Roxb. Fl. Ind. II. 419; DC. Prod. II. 49).

Var. α . **GLABRIUSCULA**, leaves almost glabrous.

Var. β . **PUBERULA**, leaves beneath on the nerves, the petioles &c., puberulous.

HAB. Var. β . Chittagong (Hf. and Th.).

3. *G. VARECA*, Baill. (*Cascaria Vareca*, Roxb. Fl. Ind. II. 418; *C. Vareca*, Gært. Fr. I. t. 60).

HAB. Ava, Khakyen hills east of Bhamo (J. Anderson).—Fr. Apr.

Homalium, Jacq.

Conspectus of Species.

- * *Stamens solitary and opposite to the petals. Flowers racemose or spiked, often collected into panicles.*

× Flowers about 2 lin. in diameter. Ovary villous.

Leaves coriaceous, tomentose or puberulous beneath; flowers tomentose, sessile; spikes robust, tomentose, *H. tomentosum*.

Leaves thin chartaceous, pubescent on the nerves; flowers tomentose, shortly pedicelled; racemes pubescent, slender, *H. Griffithianum*.
 x x Flowers less than a line in diameter. Spikes collected into panicles.

All parts, also the spikes, quite glabrous; flowers sessile; ovary villous,

.. *H. minutiflorum*.

* * Stamens by 2 or more opposite to the petals.

Quite like *H. Nepalese*, but stamens by threes; ovary tomentose; flowers longish pedicelled, in divaricate terminal glabrous panicles, *H. Schlichii*.
 Glabrous; stamens by twos; ovary glabrous; racemes slender, glabrous, .. *H. fœtidum*.

1. *H. TOMENTOSUM*, Bth. in Linn. Proc. IV. 34. (*Blackwellia tomentosa*, Vent. Choix. t. 57; DC. Prod. II. 55; *Blackwellia spiralis*, Wall. in As. Research. XIII. 400 c. tab.; DC. Prodr. l. c.).

HAB. Frequent in the mixed forests all over Pegu, Arracan, and Martaban, up to 2000 ft. elevation.—Fl. Fr. Nov.—Jan.

2. *H. GRIFFITHIANUM*, Kurz in Journ. As. Soc. Beng. 1871. 57. (*Blackwellia* sp., Griff. Not. Dicot. 584. t. 585. A. f. 10; *Blackwellia dasyantha*, Turcz. in Bull. d. Nat. Mosc. 1863. 610).

HAB. Tenasserim, Mergui (Griff. 991).

This may possibly be *Astranthus Cochinchinensis*, Lour., Fl. Coch. 225 (= *Blackwellia*—Bl. Mus. Bot. II. 27).

3. *H. MINUTIFLORUM*, Kurz in Journ. As. Soc. Beng. 1827. 308.

HAB. Burma, probably Martaban or Tenasserim (Brandis).

Habit of *H. fœtidum*, but the flowers very minute.

4. *H. SCHLICHII*, Kurz, For. Fl. Burm. I. 532.

HAB. Forests of Chittagong (Dr. Schlich) Fl. CS.

5. *H. FÆTIDUM*, Bth. in Linn. Proc. IV. 37.—(*Blackwellia fœtida*, Wall.; Deless. Icon. III. 32. t. 53; *Ludia fœtida*, Roxb. Fl. Ind. II. 508).

HAB. Tenasserim, Mergui (Griff. teste Benth.).

TURNERACEÆ.

Turnera, L.

*1. *T. ULMIFOLIA*, L. sp. pl. 965 and Hort. Cliff. 122. t. 10.; DC. Prod. III. 346 (*T. angustifolia*, Curt. Bot. Mag. t. 281).

HAB. Disseminated from gardens and now often growing as wild in rubbishy places around the larger villages and towns, as Rangoon, Akyab, &c., Fl. Fr. CS.

PASSIFLOREÆ.

Conspectus of Genera.

Subord. I. PASSIFLOREÆ. Flowers hermaphrodite, or rarely unisexual and in this case the male and female corollas conform. Corona conspicuous, simple or double.

Tribe 1. PASSIFLOREÆ. Corona of the corolla simple or double and usually conspicuous. Petals usually herbaceous or coriaceous, rarely none.

PASSIFLORA. Calyx-tube short. Petals 4—5, rarely none. Stamens 4—5. Styles 3. Leaves simple.

Subord. II. PAPAYACEÆ. Flowers hermaphrodite or unisexual. Stamens perigynous. Corona small or none.

Tribe 2. MODECEÆ. Flowers hermaphrodite, or, if unisexual, the male and female corollas conform. Corona small or none. Petals usually included in the calyx-tube. Connective often produced beyond the anther-cells.

MODECCA. Flowers unisexual. Calyx 5-cleft. Corona none or fringed. Disk-glands 5. Tendril-bearing herbs or shrubs.

Tribe 3. PAPAYÆ. Flower unisexual, the male and female corollas dissimilar, rarely polygamous. Corona none. Calyx minute. Male corolla tubular, the female one 5-petalled. Stamens in two rows, inserted to the corolla-tube. Erect trees, with milky juice.

CARICA. Filaments free. Leaves simple, lobed or cut.

Passiflora, L.

Conspectus of Species.

Subg. 1. Granadilla, DC. Involucre 3-leaved, the leaflets entire or toothed, or dissected. Sepals and petals 5 each. Peduncles 1-flowered, arising together with the simple tendrils from the same leaf-axil.

* *Involucre-leaflets entire or toothed.*

Branches and branchlets wingedly 4-cornered; stipules and bracts entire; petiole with 4—6 glands; leaves entire, *P. quadrangularis.*

Branches &c., almost terete or slightly angular, never winged; stipules setaceous, long; bracts obovate, glandular-serrate at the tips; petiole 2-glanded at the apex; leaves entire, *P. laurifolia.*

* * *Involucre-leaflets pinnatifid-cut, the end-segments capillary or setaceous, glandular-thickened at the apex* (Dysosmia, DC.)

All parts hairy; leaves 3-lobed, the petiole gland-less, *P. foetida.*

Subg. 2. Eu-Passiflora. Flowers not involucred, the bracts remote, large, small or absent. Corona membranous, sharply folded, frilled at the edge.

* *Flowers bracted, the bracts small. Petals present.* (Decaloba, Endl.).

† Leaves lobed, velvety beneath.

Exactly as *P. Horsfieldii*, but leaves deeply 3-lobed and smaller, the lobes blunt,

.. *P. caloneura.*

† † Leaves entire, glabrous.

Flowers small; petiole 1—2 in. long, 2-glanded at or about the middle; leaves glaucous beneath, acuminate, *P. Nepalensis.*

* * *Flowers apetalous, usually without bracts* (Cieca, Med.).

Flowers small; petiole $\frac{1}{2}$ — $\frac{1}{4}$ in. long, 2-glanded at the apex; leaves acute, *P. suberosa.*

1. *P. FOETIDA*, Cav. Diss. 10. t. 289; DC. Prod. III. 331; Bot. Reg. t. 321; Bot. Mag. t. 2619.

HAB. Frequent in the more cultivated parts, especially in hedges, waste-places, and savannahs, of Chittagong and Ava to Arracan and Pegu.—Fl. Fr. Aug.—Jan.

N. B. *P. laurifolia*, L. (Bot. Reg. t. 13) and *P. quadrangularis*,

L. (Bot. Reg. t. 14; Bot. Mag. t. 2041) are frequently cultivated in gardens in Burma, and sometimes half-wild.

2. *P. CALONEURA*, Kurz MS.

HAB. Burma, probably Upper-Tenasserim or Martaban (Dr. Brandis).

The texture, nervature, and indument of the leaves are entirely those of *P. Horsfieldii*. Flowers and fruits unknown.

3. *P. SUBEROSA*, L. Amæn. Acad. I. 226; Mast. in Linn. Trans. XXVII. 630 (*P. Walkeria*, Wight Ill. t. 108.)

HAB. In hedges and in shrubbery of Chittagong.—Fl. Fr. RS.

Modecca, Lamk.

Conspectus of Species.

- * *Petals inserted at the throat or to the tube of the calyx; stigmas sessile* (Microblepharia, Wight).

Leaves entire; seeds pitted, with crenate borders, *M. cordifolia*.

- * * *Petals inserted on the bottom of the calyx. Style 3-cleft or styles 3, distinct.* (Blepharanthus, Wight).

Leaves 3- rarely 5-lobed; seeds pitted, with a doubled-crenate border, *M. trilobata*.

1. *M. CORDIFOLIA*, Bl. Bydr. 939; Rumph. I. 169. t. 49; Miq. Fl. Ind. Bat. I. 702.

HAB. Not unfrequent in open places of the tropical forests, especially along the coasts, of the Andamans.—Fl. Fr. April, May.

2. *M. TRILOBATA*, Roxb. Corom. Pl. III. t. 271 and Fl. Ind. III. 132.

HAB. Frequent in the tropical and moister mixed forests, especially in open places, but also in village-bushes, in hedges, along river-sides, &c. all over Burma, from Chittagong and Ava southwards.—Fl. Begin. of RS. Fr. end of RS.

Carica, L.

*1. *C. PAPAYA*, L. sp. pl. 1466; Roxb. Fl. Ind. III. 824; WA. Prod. I. 352; Bot. Reg. t. 459; Bot. Mag. t. 2898 and 2899; Griff. Not. Dicot. 570. t. 584. f. 2; Wight Ill. II. t. 106, 107; Maingay in Journ. Agr. Hort. Soc. India 1867. 184 cum icon. (*Papaya vulgaris*, DC. Prod. XV/1. 414).

HAB. Generally cultivated all over Burma, especially the southern provinces where it often springs up half-spontaneously in uncultivated places and along river-banks.—Fl. Fr. nearly ∞ .

CUCURBITACEÆ.

Conspectus of Genera.

Trib. I. CUCURBITÆÆ, Endl. Anthers 2-celled, the cells straight, curved or flexuose. Ovary with 3 (rarely 2 or 5) placentas; ovules horizontal, numerous.

* *Anther-cells flexuose or folded up (very rarely straight or only curved.)*

× Corolla rotate or bell-shaped, 5-petalled or 6-parted to the base. Filaments usually free.

+ Petals cirrhiferous or fringed.

HODGSONIA. Ovules 12, in pairs attached to each side of the 2 parietal placentas. Seeds large, united by pairs. Leaves lobed, coriaceous.

TRICHOSANTHES. Ovules and seeds very numerous, the later variously shaped, small or large. Petals fringed or rarely entire or nearly so, white. Leaves entire or lobed.

+ + Petals entire.

† Calyx-tube of males elongate. Stamens inserted in the calyx-tube, included, the anthers cohering into an oblong head.

GYMNOFETALUM. Stigmatic lobes of female flowers linear, simple. Tendril simple. Fruit small, pulpy within. Corolla yellow.

LAGENARIA. Stigmatic lobes of female flowers 2-lobed. Tendrils 2-cleft. Fruit with a woody rind. Petiole 2-glanded at the apex.

†† Male calyx-tube short (very rarely long). Stamens inserted at the mouth or in the tube of the calyx, usually exerted, the anthers free or slightly cohering.

O Stamens inserted at the mouth of the calyx; filaments exerted, recurved; anthers free, the cells bordering the broad connective.

LUFFA. Male flowers racemose. Fruit dry, with a woody-fibrous endocarp, dehiscing by an apical circumsciss opercle. Petiole without glands.

BENINCASA. Male and female flowers solitary. Fruit fleshy, berry-like, pulpy inside. Tendrils 2—3-cleft. Petiole without glands.

O O Stamens inserted below the mouth of the calyx; anthers conniving or cohering.

† Calyx furnished with 1—3 scales at the bottom.

MOMORDICA. Calyx with 2 or 3 scales. Male flowers usually furnished with a large complicate bract subtending the pedicel. Tendrils simple.

THELADIANTHA. Calyx with a single scale. Bracts of male flowers dimorphous, the inner ones smaller and imperfect.

†† Calyx without scales.

CUCUMIS. Connective produced beyond the anther-cells. Tendrils simple.

CITRULLUS. Connective not prolonged. Stigmas reniform. Tendrils usually 2—3-cleft.

× × Corolla bell-shaped, 5-lobed to the middle or somewhat further down.

CEPHALANDRA. Male flowers solitary or nearly cymose. Stigmas narrow, 2-lobed or -parted. Tendrils simple.

CUCURBITA. Flowers solitary. Calyx-lobes spreading. Filaments free. Stigmas 3, 2-lobed or 2-forked. Tendrils usually 2- or more-cleft.

* * *Anther-cells straight or curved, not flexuose.*

× Style inserted on a cupular or annular disk.

BRYONIA. Male flowers racemose or clustered. Filaments short, the connective not produced. Berry spherical, shortly peduncled.

MUCKIA. Male flowers solitary or clustered. Calyx bell-shaped. Connective produced beyond the anther-cells. Berry spherical, sessile. Seeds scrobiculate.

ZEHNERIA. Male flowers usually corymbose. Filaments elongate; anthers orbicular, the connective not produced, villous on the back. Berry shortly peduncled.

MELOTHRIA. Male flowers usually racemose. Anthers almost sessile, the connective produced beyond the anther-cells and usually 2-lobed. Berry usually long- and slender-peduncled.

× × Disk at the base of the style absent or obsolete.

RHYNCHOCARPA. Ovary with 1—3 placentas. Berry few-seeded, beaked. Connective produced beyond the anther-cells.

OTENOLEPIS. Calyx-tube short, the lobes subulate. Ovary with 2 or 3 placentas. Fruit oblique, few-seeded. Seeds concave-convex. Petiole furnished with a basilar pectinate leaflet. Connective not produced.

Trib. II. CREMOSPERMÆ. Anthers 1-celled. Ovary 1- or 3-celled; ovules 2 to many, suspended.

* Seeds not winged.

Subtrib. 1. GYNOSTEMMÆ. Stamens 3 or 5, the filaments free or united. Ovary 3-celled, with 1 or 2 pendulous ovules in each cell.

GYNOSTEMMA. Petals lanceolate. Stamens 5, the filaments united. Berry globular. Leaves pedately 5-foliolate.

Subtrib. 2. GOMPHOGYNEÆ. Stamens 5; filaments free. Ovary 1-celled, with 2—6 ovules suspended from, or near, the summit of the cell.

ACTINOSTEMMA. Petals caudate-acuminate. Fruit almost globose, dehiscent by an apical opercle. Leaves hastate-cordate.

GOMPHOGYNE. Petals oblong, erose. Fruit turbinate, broadly 3-angular and 3-valved at the apex. Leaves pedately 5—7-foliolate.

* * Seeds winged.

Subtrib. 3. ZANONIEÆ. Stamens 5; filaments free; anthers oblong. Ovary 1-celled, with 3 thick parietal placentas; ovules numerous. Fruit dry, 1-celled, with a broad open 3-angular mouth at the top.

ALSONITRA. Calyx-lobes 5. Stamens 4, perfect. Styles 3, the stigmas 2-lobed. Leaves 3-foliolate.

ZANONIA. Calyx-lobes 3. Styles 3, 2-cleft. Leaves simple.

Hodgsonia, Hf. and Th.

1. **H. HETEROCLITA**, Hf. and Th. in Linn. Proc. Nov. 1853; Hf. Ill. Him. Pl. t. 1—3; Fl. d. serr. t. 1262-63; (*Trichosanthes heteroclita*, Roxb. Fl. Ind. III. 705).

HAB. Not unfrequent in the tropical forests, especially along choungs, of the eastern slopes of the Pegu Yomah, and in Martaban, up to 2000 ft. elevation; also Chittagong.—Fl. Fr. March, April.

Trichosanthes, L.

Conspectus of Species.

Subg. 1. Eu-Trichosanthes. Petals conspicuously fringed. Male flowers racemose.

* Male racemes without or with minute bracts, the bracts hardly a line long and inconspicuous. Seeds imbedded in a red or yellowish pulp, grooved or tubercled, with thickened crenate or waved margins.

× Leaves more or less deeply palmately lobed.

+ Male racemes without bracts.

Fringes of the petals simple and straight; fruits ovate, acuminate; margin of seeds thickened and crenate, *T. cucumerina*.

+ + Male racemes minutely bracted.

Fringes of petals simple, curled; fruits elongate, spindle-shaped, *T. anguina*.

Fringes of petals jagged; fruits oblong, acuminate; seeds thick and irregularly tubercled, *T. lobata*.

× × Leaves cordate, not lobed.

Leaves pubescent; seeds with a central longitudinal ribbon, the lateral lobes truncate,

.. *T. reniformis*.

* * Male racemes conspicuously bracted, the bracts leafy, 3 lin. to 1½ in. long and longer. Seeds imbedded in a dirty dark-green pulp, smooth, with entire margins. (Involucra, Sering.)

Petals fringed with very long simple curled cilia; bracts of male flowers large and broad, 1—1½ in. long; calyx-lobes lanceolate, entire; leaves usually palmately and very deeply lobed; fruits large, oval-oblong, compressed,

.. *T. grandibracteata*.

Fringes of petals very long and simple; bracts of male flowers usually smaller; calyx-lobes broadly ovate, serrate; leaves angular or palmately lobed; fruits globose,

.. *T. bracteata*.

Petals to near their middle cut into numerous jagged segments, not fringed; female flowers not tubular; fruits globose; leaves cordate, usually not lobed, *T. cordata*.

As preceding but leaves larger and slightly angular, the tube of the female flowers 1½ in. long, *T. macrosiphon*.

Subg. 2. Pseudo-Trichosanthes. Flowers dioecious, of both sexes solitary in the leaf-axils, the female ones very shortly peduncled or almost sessile, the males on slender pedicels.

* *Petals with very long curled branched fringes.*

Leaves cordate, not lobed; fruits oblong; seeds almost globular, *T. dioica*.

* * *Corolla-lobes entire or only slightly lacerate.*

Leaves reniform; fruits globular or nearly so; seeds elliptically oblong,

.. *T. integrifolia*.

*1. *T. CUCUMERINA*, L. sp. pl. 1482; DC. Prod. III. 315; Roxb. Fl. Ind. III. 702; Miq. Fl. Ind. Bat. I/1. 676; Naud. in Ann. d. sc. nat. 4 ser. XVIII. 191; Bth. Fl. Austr. III. 314.

HAB. Generally cultivated all over Burma, especially in the plains, and sometimes half wild along the larger rivers in cultivated lands, in hedges, around villages, &c.—Fl. Fr. Sept.—Jan.

2. *T. LOBATA*, Roxb. Fl. Ind. III. 703.

HAB. Here and there in hedges near Chittagong.—Fl. Fr. CS.

*3. *T. ANGUINA*, L. sp. pl. 1430; Bot. Mag. t. 722; DC. Prod. III. 314; Naud. in Ann. d. sc. nat. 4th ser. XVIII. 190; WA. Prod. I. 350; Miq. Fl. Ind. Bat. I/1. 678; Bot. Mag. t. 722. (*Petola anguina*, Rumph. Herb. Amb. V. t. 148; *T. colubrina*, Jacq. Ecl. t. 128; DC. l. c.).

HAB. Burma, cultivated (according to Dr. Mason).

4. *T. BENIFORMIS*, Miq. Fl. Ind. Bat. I/1. 675 ; Kurz in Journ. As. Soc. Beng. 1871. 57.

HAB. Andamans, in open places of the forests on Rutland island.

5. *T. BRACTEATA*, Voigt Cat. Hort. Calc. 58. (*Modecca bracteata*, Lamk. Encyl. Meth. IV. 210 ; DC. Prod. III. 337 ; *T. palmata*, Roxb. Fl. Ind. III. 704 ; WA. Prod. I. 350 ; Wight Ill. II. t. 104, 105.)

HAB. Frequent in all mixed forests, amongst shrubbery and in bushes along rivers, in hedges, &c., also in the savannahs, all over Burma as far down as Tenasserim and the Andamans.—Fl. May—Octob. ; Fr. April, May.

6. *T. GRANDIBRACTEATA*, Kurz MS.

HAB. Ava, along the Irrawaddi northwards from Mandalay ; also Khakyen-hills east of Bhamo.—Fl. July.

7. *T. CORDATA*, Roxb. Fl. Ind. III. 703.

HAB. Not unfrequent in the savannahs and in the savannah-forests along the Sittang in Pegu.—Fl. May, June.

8. *T. MACROSIPHON*, Kurz in Journ. As. Soc. Beng. 1872. 308.

HAB. Upper Tenasserim, Attaran (Dr. Brandis).

9. *T. INTEGRIFOLIA*, (*Cucumis integrifolius*, Roxb. Fl. Ind. III. 724 ; *Gymnopetalum integrifolium*, Kurz in Journ. As. Soc. Beng. 1871. 58).

HAB. Frequent along the banks of rivers and choungs all over Pegu and Martaban ; also Ava.—Fl. Febr.—April ; Fr. May.

Gymnopetalum, Arn.

Conspectus of Species.

Subg. 1. Eu-Gymnopetalum. Dioecious. Male flowers in long-peduncled racemes, destitute of bracts. Fruits not ribbed. Flowers yellow.

Subg. 2. Scotanthus, Naud. Monoecious. Male flowers in bracted racemes. Fruit ribbed. Flowers white.

Leaves cordate, 3—5-angular ; female flowers long-peduncled ; fruits ovoid,

.. *G. Cochinchinensis*,

Leaves palmately and deeply 3—5-lobed, the lobes blunt ; fruits clavate-cylindrical,

.. *G. heterophyllum*.

1. *G. COCHINCHINENSE*, Kurz in Journ. As. Soc. 1871. 57. (*Bryonia Cochinchinensis*, Lour. Flor. Coch. 595 ; DC. Prod. III. 305 ; *Momordica tubiflora*, Roxb. Fl. Ind. III. 711 ; *Scotanthus tubiflorus*, Naud. in Ann. d. sc. nat. 4 ser. XVI. 173. t. 3).

HAB. Not unfrequent in cultivated and rubbishy places in Chittagong and Arracan ; Ava ; Tenasserim.—Fl. Fr. Octob.

2. *G. HETEROPHYLLUM*, Kurz in Trim. Journ. Bot. 1875. 326.

HAB. Frequent in the tropical and moister upper mixed forests, especially on damp rocks and tree-stems along choungs, from Martaban down to Tenasserim and the Andamans.—Fl. Fr. Febr., March.

May possibly be an obtuse-lobed and smaller bracted form of *G. quinquelobum*, Miq. Fl. Ind. Bat. I/1. 681.

Lagenaria, Ser.

*1. *L. VULGARIS*, Ser. in DC. Prod. III. 299; WA. Prod. I. 341; Wight Ill. t. 105/bis f. 7; Miq. Fl. Ind. Bat. I/1. 669. (*Oucurbita Lagenaria*, L. sp. pl. 1434; Roxb. Fl. Ind. III. 718; Rheed. Hort. Malab. VIII. t. 1. 4. 5; Rumph. Herb. Amb. V. 393. t. 144; *L. idolatrica*, Ser. in DC. l. c.; Miq. l. c.).

Var. *α. VULGARIS*, all parts softly, but not viscidly, pubescent; fruits flask-shaped.

Var. *β. IDOLATRICA*, (*L. idolatrica*, Ser. l. c.), all parts viscid-pubescent; fruits pear-shaped.

HAB. Generally cultivated all over Burma, but more copiously in Ava and Prome.—Fl. March; Fr. CS.

Luffa, Cav.

Conspectus of Species.

* *Fruit smooth, at least not muricate or echinate.*

Fruit terete, or only with obscure darker coloured longitudinal streaks, .. *L. cylindrica*.
Fruit sharply 10-angular, *L. acutangula*.

* * *Fruit echinate or muricate.*

Flowers monœcious, yellow, the males and females from the same leaf-axil, very shortly pedicelled; fruit muricate, *L. graveolens*.
Flowers dioecious, white, the males in racemes, the females solitary; fruits densely echinate, the bristles spreadingly fibrillose or rarely ciliate, *L. echinata*.

1. *L. CYLINDRICA*, Ræm. Syn. Monog. Pep. II. 63; Naud. in Ann. d. sc. nat. 4 ser. XII. 119 cum. syn. numer. (*Momordica cylindrica*, L. sp. pl. 1433; *L. Petola*, and *L. Cattu-Picinna*, Ser. in DC. Prod. III. 303; *L. Aegyptiaca*, Mill. Dict.; DC. l. c.; Bth. Fl. Austr. III. 316; *L. pentandra*, Roxb. Fl. Ind. III. 712; WA. Prod. I. 343; Wight Icon. t. 499; *L. clavata*, Roxb. Fl. Ind. III. 714 ?).

Var. *α. LEOCARPA*, Naud. l. c., flowers smaller; stamens 5; fruits elongate-oblong to clavate-cylindrical, 1—1½ ft. long; seeds pale-coloured or black.

Var. *β. HEDERACEA*, (*L. hederacea*, Wall. MS.), leaves usually smaller, more scabrous; stamens 3; fruits oblong to elliptical, 2—4 in. long, rarely longer; seeds black.

HAB. Var. *β.* common in all leaf-shedding forests, in the savannahs, in hedges, rubbishy places, village-bushes, &c., all over Burma down to Tenasserim and the Andamans; var. *β.* much scarcer.—Fl. Close of RS.; Fr. CS.

The varieties of this species require further investigation.

*2. *L. ACUTANGULA*, Roxb. Fl. Ind. II. 713; DC. Prod. III. 302; Naud. in Ann. d. sc. nat. 4 ser. XII. 122; Miq. Fl. Ind. Bat. I/1. 668. (*L. fetida*, Cav. Icon. I. 7. t. 9—10; DC. l. c.; Bot. Mag. t. 1638; *Cucumis acutangulus*, L. sp. pl. 1436; *Petola Bengalensis*, Rumph. Amb. V. t. 149; Rheed. Hort. Malab. VIII. t. 7).

HAB. Cultivated by natives in Chittagong.

Luffa amara, Roxb., with oblong fruits only 3—4 inches long and tapering at both ends, is probably only a variety of the above.

3. *L. GRAVEOLENS*, Roxb. Fl. Ind. III. 716; Naud. in Ann. d. sc. nat. 4 ser. XII. 124.

HAB. In rubbishy places in a village near Chittagong.—Fl. Fr. Octob.

4. *L. ECHINATA*, Roxb. Fl. Ind. III. 715; Walp. Rep. II. 200; WA. Prod. I. 343; Naud. in Ann. d. sc. nat. 4 ser. XII. 128. (*L. Bindaal*, Roxb. Fl. Ind. III. 717; Edg. in Linn. Proc. IX. 322 (*L. Bandaal*)).

HAB. Arracan, in hedges and rubbishy places in the Kolodyne valley.—Fl. Fr. Octob.

Dr. Hooker (in Fl. trop. Afr. II. 531) states that the flowers in Indian specimens of this species are always yellow, not white as Roxburgh describes and figures them. The species is common enough in the plains of Northern Bengal but never have I seen the flowers of it other than white.

Benincasa, Savi.

*1. *B. CERIFERA*, Savi Mem. sopra Piant. Cucurb. I. 1818. 6. cum icon.; DC. Prod. III. 803; Naud. in Ann. d. sc. nat. 4 ser. XII. 87; Miq. Fl. Ind. Bat. I/1. 665. Jacq. Ecl. pl. t. 153-54. (*Cucurbita Pepo*, Lour. Coch. 598; Roxb. Fl. Ind. III. 718; Rumph. Herb. Amb. V. t. 143; Rheed. Hort. Malab. VIII. t. 3).

HAB. Generally cultivated by the natives.—Fl. RS.; Fr. CS.

Momordica, L.

Conspectus of Species.

* *Monœcious*. Bracts only 2—3 lin. long, at about the middle of the filiform peduncle.

Leaves palmately 5-lobed; calyx-lobes oblong, acute; bracts entire, at the apex of the peduncle; fruit few-seeded, small, *M. Charantia*.
As preceding, but bracts minutely toothed, below or near the middle of the peduncle;
fruit larger, many-seeded, *M. balsamina*.

* * *Diœcious*. Bract of the male (and sometimes of the female) flowers just below the flower and embracing the calyx, $\frac{1}{2}$ —1 in. long or longer.

Leaves 3- to 5-lobed; calyx-lobes linear, acuminate; seeds about 3 lin. long, *M. dioica*.
Leaves cordate, not lobed or only angular; bracts pubescent or velvety; calyx-lobes oblong, blunt; seeds about 3 lin. long, *M. subangulata*.
Leaves 3- rarely 5-lobed, with the lobes acuminate; bracts often hirsute; calyx-lobes oblong, acuminate; seeds about an inch long, *M. Cochinchinensis*.

*1. *M. CHARANTIA*, L. sp. pl. 1433; Roxb. Fl. Ind. III. 707; DC. Prodr. III. 311; Bot. Mag. t. 2455; Fl. d. serr. t. 1047; WA. Prod. I. 348; Wight Icon. t. 504; Naud. in Ann. d. sc. nat. 4 ser. XII. 131; Miq. Fl. Ind. Bat. I/l. 663. (*M. muricata*, Willd. sp. pl. IV. 602; Roxb. Fl. Ind. III. 707; WA. Prod. I. 348; Miq. l. c.; *M. Senegalensis*, Lamk. Encycl. IV. 239; DC. l. c.; *Oucumis Africanus*, Ldl. Bot. Reg. XII. t. 980; *Amara Indica*, Rump. Herb. Amb. V. t. 151; Rheed. Hort. Malab. VIII. t. 9—19.).

HAB. Generally cultivated all over Burma, and frequently seen like wild in deserted toungyas and gardens, in rubbishy places around villages, &c.—Fl. Fr. C. and HS.

2. *M. DIOICA*, Roxb. Fl. Ind. III. 709; DC. Prod. III. 312; WA. Prod. I. 349; Wight Icon. t. 505—506; Dene. in Jacq. Voy. IV. 60. t. 71.; Naud. in Ann. d. sc. nat. 4 ser. XII. 133.

HAB. Burma (according to Rev. Dr. Mason).

3. *M. SUBANGULATA*, Bl. Bydr. 928; Miq. Fl. Ind. Bat. I/l. 664.

HAB. Chittagong (H. Bruce); Pegu and Prome (Wall. Cat. 6743). —Fl. Sept.

4. *M. COCHINCHINENSIS*, Spreng. Syst. Veg. III. 14. (*Muricia Cochinchinensis*, Lour. Fl. Coch. II. 732; DC. Prod. III. 318; *M. mixta*, Roxb. Fl. Ind. III. 709; WA. Prod. III. 349; Bot. Mag. t. 5145; Fl. d. serr. XIV. t. 1478; Naud. in Ann. d. sc. nat. 4 ser. XII. 132; Miq. Fl. Ind. Bat. I/l. 664; *Zucca Commersiana*, Ser. in DC. l. c. 319).

HAB. Not unfrequent in the tropical forests, especially along choungs, of the eastern and southern slopes of the Pegu Yomah, and from Martaban to Tenasserim.—Fl. Jan.—March.

Thladiantha, Bunge.

1. *T. DUBIA*, Bunge. Enum. Pl. Chin. Bor. 29; Walp. Rep. V. 763; Naud. in Ann. d. sc. nat. 4 ser. XII. 150; Bot. Mag. t. 5469. (*Gymnopaletum Horsfieldii*, Miq. Fl. Ind. Bat. I/l. 680.)

HAB. Frequent along banks of choungs, especially along the borders of hill-toungyas and savannahs, of the Pegu Yomah.—Fl. March, April.

Cucumis, L.

Conspectus of Species.

× Flowers on slender pedicels, several together in the axils of the leaves.

Ovary muricate, spindle-shaped; male flowers by 3—6, females solitary, *C. sativus*.
Ovary densely villous or pubescent, usually oblong or elliptical; male and female flowers usually mixed, *C. Melo*.

× × Flowers all singly from the leaf-axils, on stiff, rather short peduncles.

Flowers inconspicuous, *C. trigonus*.

*1. *C. SATIVUS*, L. sp. pl. 1437; DC. Prod. III. 300; Naud. in Ann. d. sc. nat. 4 ser. XI. 27; Roxb. Fl. Ind. III. 720.—(*C. Momordica*, Roxb. l. c.; *C. sativus* var. *Sikkimensis*, Hf. Bot. Mag. t. 6206 ?)

HAB. Much cultivated, especially in the plains.—Fl. Jan.

2. *C. MELO*, L. sp. pl. 1436; DC. Prod. III. 300; WA. Prod. I. 341; Roxb. Fl. Ind. III. 720; Naud. in Ann. d. sc. nat. 4 ser. XI. 34. c. syn. plurimis. (*C. deliciosus*, Roth; *C. Conomon*, Thbg.; *C. flexuosus*, L.; *C. Chate*, L. and *C. Dudaim*, L. Andr. Repos. VIII. t. 548, ap. Sering. in DC. Prod. l. c.; *C. utilissimus*, Roxb. Fl. Ind. III. 321; WA. Prod. I. 342; *C. cicutrisatus*, Stocks in Hook. Kew Gard. Misc. IV. 148; Walp. Ann. IV. 864).

Var. *α. PUBESCENS* (*C. pubescens*, Willd. sp. pl. IV. 614; Wight Icon. t. 496; WA. Prod. I. 342; Roxb. Fl. Ind. III. 723; DC. Prod. III. 301; Royle Ill. Him. Pl. I. 220. t. 47. f. 1; *C. Melo agrestis*, Naud. in Ann. d. sc. nat. 4 ser. XI. 73; *C. trigonus*, Bth. Fl. Austr. III. 317, vix. Roxb.; *C. Maderaspatanus*, Roxb. Fl. Ind. III. 723, non L.; *C. turbinateus*, Roxb. l. c. ?, lobis calycinis subulatis et tubo supra ovario valde constricto insignis), all parts much smaller; fruits only as large as a plum, from oblong to turbinate, not edible; flowers smaller and shorter pedicelled, usually only by 2—3 in the leaf-axils.—Considered by Naudin to be the wild stock of the cultivated melons.

Var. *β. CULTA* (cf. syn. sub specie citat. et var. numerosissimæ ap. Naud. l. c.), all parts more robust; fruits larger and often very large, variously shaped; flowers nearly an inch across, on long filiform pedicels, usually by 3—5 from the leaf-axils.

HAB. Var. *α.* not unfrequent along banks of rivers, in uncultivated and rubbishy places, etc., all over Ava, Chittagong and Pegu; var. *β.* generally cultivated in several varieties.—Fl. H. & R. S; Fr. DS.

Citrullus, Schrad.

*1. *C. VULGARIS*, Schrad. in Linnæa XII. 412; Naud. in Ann. d. sc. nat. 4. ser. XII. 100 cum syn. numerosis. (*Cucurbita Citrullus*, L. sp. pl. 1435; Roxb. Fl. Ind. III. 719; WA. Prod. I. 351; *Cucumis Citrullus*, Ser. in DC. Prod. III. 301; *C. fistulosus*, Stocks in Hook. Journ. Kew. Gard. Misc. III. 74. t. 3; Walp. Ann. IV. 863; *Anguria Indica*, Rumph. Herb. Amb. V. t. 146).

HAB. Much cultivated all over the country.—Fl. Jan., Febr.; Fr. HS.

Cephalandra, Schrad.

1. *C. GRANDIS* (*Bryonia grandis*, L. Mant. 126; DC. Prod. III. 305; *Momordica monadelphæ*, Roxb. Fl. Ind. III. 708; *Coccinia Indica*, WA. Prod. I. 347; Wight Ill. II. t. 105; Dene. in Jacq. Voy. IV. 60. t. 72; Hook. Icon. t. 138).

HAB. Frequent in hedges, village-bushes, along river-banks and in rubbishy places, all over Ava, Chittagong, Arracan, and Pegu.—Fl. Sept., Aug.

Cucurbita, L.

Conspectus of Species.

× Calyx-lobes subulate.

Leaves not deeply lobed; petiole scarcely prickly, *C. maxima*.

Leaves deeply lobed; petiole prickly, *C. Pepo*.

× × Calyx-lobes leafy.

Leaves more or less lobed; petiole scarcely prickly, *C. moschata*.

*1. *C. MOSCHATA*, Duch. Dict. d. sc. nat. XI. 234; DC. Prod. III. 317; Naud. in Ann. d. sc. nat. 4 ser. VI. 47. (*C. maxima*, WA. Prod. I. 351; Wight Icon. t. 507, non Duch.; Rheed. Hort. Malab. VIII. t. 2).

HAB. Cultivated in Chittagong, Pegu, and probably elsewhere.—Fl. Fr. April, May.

Bryonia, L.

1. *B. LACINIOSA*, L. Mant. 498; Roxb. Fl. Ind. III. 728; DC. Prod. III. 308; WA. Prod. I. 345; Wight Icon. t. 500; Planch. Fl. d. serr. 2 ser. II. 39. t. 1202; Naud. in Ann. d. sc. nat. 4 ser. XII. 139.

HAB. Not uncommon in hedges and in rubbishy places near villages of Prome and Chittagong.—Fl. Octob.; Fr. March.

Muckia, Arn.

1. *M. MADERASPATANA*, Kurz in Journ. As. Soc. Beng. 1871, 58. (*Ocumis maderaspatanus*, L. sp. pl. 1438, non Roxb.; *M. scabrella*, Arn. in Hook. Journ. Bot. III. 276; Wight Ill. II. t. 105*; Walp. Rep. II. 199; Naud. in Ann. d. sc. nat. 4 ser. XII. 142; *Bryonia scabrella*, L. f. Suppl. 424; Roxb. Fl. Ind. III. 724; Wight Icon. t. 501).

Var. *α. SCABRELLA*, leaves broadly triangular to ovate in outline, deeply sinuate-cordate at the base, 3—5-lobed or -angular, the lobes acute or blunt; berries often 4—6 lin. thick.

Var. *β. GRACILIS*, (*Bryonia gracilis*, Wall. Cat. 6714), leaves not lobed nor angular, ovate-lanceolate, acuminate, almost hastate-cordate at the base; berries usually only 3—4 lin. thick.

HAB. Both varieties frequent in hedges, bushes, &c., in deserted town-gyas, along river-banks, &c., all over Burma; var. *β.* more especially in the savannahs of the plains.—Fl. Fr. CS.

Zehneria, Endl.

Conspectus of Species.

Subg. 1. *Karivia*, Arn. Berry large, nearly 2 in. long; seeds numerous, almost globular.

Leaves polymorphic, almost chartaceous, glabrous, *Z. umbellata*.

Subg. 2. Zehneria, Endl. Berry small, globose. Seeds few, compressed-oblong. Leaves herbaceous, flaccid, cordate, repand-toothed, *Z. Hookeriana*.

1. *Z. UMBELLATA*, Thw. in Ceyl. Pl. 125. (*Bryonia umbellata*, Klein in Willd. sp. pl. III. 618; WA. Prod. I. 345; *Momordica umbellata*, Roxb. Fl. Ind. III. 710; *Karivia umbellata*, Arn. in Hook. Journ. Bot. III. 275; Miq. Fl. Ind. Bat. I/1. 661).

HAB. Common, not only in cultivated lands, in bushes, hedges, &c., in and around villages, but still more so in the mixed forests and savannahs, all over Burma, up to 3000 ft. elevation.—Fl. H. and RS.; Fr. CS.

2. *Z. HOOKERIANA*, WA. in Hook. Journ. Bot. III. (*Bryonia Hookeriana*, WA. Prod. I. 345; Wight Ill. t. 105).

HAB. Ava, Khakyen hills.—Fr. May.

Melothria, L.

1. *M. INDICA*, Lour. Fl. Coch. I. 43; DC. Prod. III. 313; Naud. in Ann. d. sc. nat. 4 ser. XVI. 169. t. 2. (*Bryonia tenella*, Roxb. Fl. Ind. III. 725; *Aechmandra Indica*, Arn. in Hook. Journ. of Bot. III. 274; *Cucumis murinus viridis*, Rumph. Herb. Amb. V. t. 171. f. 2?).

HAB. In hedges near Chittagong.—Fl. Fr. Octob.

Rhynchocharpa, Schrad.

Conspectus of Species.

All parts more or less pubescent; leaves cordate with rounded basal lobes; berry striate, hairy, *R. rostrata*.

Leaves deltoid with spreading acute basal lobes, rough above; berries smooth and glabrous, *R. deltoidea*.

1. *R. ROSTRATA*, (*Bryonia rostrata*, Rottl. Nov. Act. Berol. IV. 212; DC. Prod. III. 304; WA. Prod. I. 346; *Bryonia pilosa*, Roxb. Fl. Ind. III. 726).

HAB. Ava, Irawaddi valley near Pagha myo (Wall. Cat. 6713).—Fl. Sept.

2. *R. ? DELTOIDEA*, Kurz MS.

HAB. Upper Tenasserim, in Attaran (Dr. Brandis); Pegu and Prome Irrawaddi valley.—Fl. Fr. Sept., Octob.

Gomphogyne, Griff.

Conspectus of Species.

Capsule club-shaped, rather narrow; seeds usually 4, about a line long, rounded, obscurely tubercled-wrinkled, *G. heterosperma*.

Capsule broadly turbinate: seeds usually 2, about 3 lin. long, oblong-4-angular, rough with tubercled margins, *G. cissoides*.

1. *G. HETEROSPERMA*, Kurz in Journ. As. Soc. Beng. 1871. 58. (*Zanonia heterosperma*, Wall. Cat.; Miq. Fl. Ind. Bat. I/1. 683; *Alsomitra heterosperma*, Rœm. Syn. Monog. II. 118).

HAB. Ava, on Taong dong (Wall.).—Fr. Nov.

A simple-leaved species of *Actinostemma*, or more probably *Gomphostemma*, is not unfrequent along chouns in the tropical forests of the eastern slopes of the Pegu Yomah, especially at the head-waters of the Swa-choung, but I did not succeed in finding either flower or fruit of it.

Alsomitra, Roem.

1. A. SARCOPHYLLA, Bth. and Hf. Gen. Plant. I. 840; Bot. Mag. t. 8017. (*Zanonia sarcophylla*, Wall. Pl. As. rar. II. 28. t. 133).

HAB. Not unfrequent in waste places, light jungle, on limestone rocks, &c., of Ava from Mandalay as far south as Prome.—Fl. Sept.; Fr. Octob.

BEGONIACEÆ.

Begonia, L.

Conspectus of Species.

Subg. 1. *Casparea*, DC. Capsule fleshy and berry-like, dehiscent on the angles or broad thick wings.

A robust rather glabrous branched herb; styles 4; berry 4-celled and 4-cornered, the angles produced into as many horn-like appendages, *B. Roxburghii*.

Subg. 2. *Begonia*, DC. Capsules dry, dehiscent in a semi-circular line along their sides near the wings or angles.

* Styles 2, each branch 2-cleft or variously dilated or branched; capsule 2-celled. Placentas 2-parted, i. e. consisting of 2 longitudinal ovule- or seed-bearing blades.

× Stamens free. Capsule unequally 3-winged, the 2 lateral wings often reduced to a membranous rib.

A robust branched herb, softly paleaceous-pilose; leaves long-petioled, lobed,

.. *B. laciniata*.

As preceding but more slender and quite glabrous, *B. megaptera*.

Robust rather simple herb, softly paleaceous-pilose; leaves long-petioled, not lobed; petals pale rose-coloured, only about $\frac{1}{2}$ in. long; capsules stipitate-hirsute, the lower wing broad and rounded, $\frac{3}{4}$ in. long, *B. nemophila*.

As preceding but more glabrous; flowers larger; capsules glaucous-green, glabrous,

.. *B. barbata*.

× × Stamens monadelphous.

+ Male perianth 5-lobed, the female one 5—6-lobed. Capsule unequally 3-winged.

† Inflorescence axillary or arising from the base of the leaf, or prolific from an axillary bud.

‡ Not prolific. Leaves alternate or whorled, rarely reduced to a single one. Flowers small, white.

O Glabrous.

Leaves alternate, the petioles 1—2 lin. long, *B. procrisifolia*.

Leaves whorled, longer petioled, *B. verticillata*.

O O Stems and petioles pubescent.

Inflorescence glabrous; leaves alternate, long-petioled, sparingly and minutely hirsute above, *B. Martabanica*.

† † Prolific, with a solitary radical or a few alternate leaves. Flowers small, white.

More or less stellate-velvety; inflorescence glabrous; leaves alternate or rarely solitary, *B. sinuata*.

Glabrous; leaf solitary, from the base of which 2 or more flowering peduncles arise, *B. prolifera*.

Stems etc. and the conspicuously bracted inflorescence paleaceous-pilose, the indumentum often intermixed with soft gland-hairs, *B. paleacea*.

† † Leaves and inflorescence radical.

Leaves contracted into a petiole 2—3 lin. long, ciliate, hispid above; flowers nearly an in. in diameter, white, *B. nivea*.

+ + Perianth of both sexes 2-sepalled, apetalous.

Very tender herb; leaves alternate, minutely and sparingly pilose above; flowers small, *B. flaccidissima*.

* * Styles 3, free or connate. Capsule 3-celled and 3-winged.

x Placentas entire and simple.

Glabrous, the inflorescence radical or nearly so; leaves radical, deeply lobed; perianth 2-sepalled, apetalous, *B. Brandisiana*.

x x Placentas 2-cleft.

+ Caulscent herbs, with alternate cauline leaves.

All parts (also the inflorescence) glabrous; capsule 3 lin. long, the wings truncate at the apex; stamens monadelphous, *B. parvuliflora*.

Leaves sparingly and minutely bristly and glossy above, in other respects very similar to the preceding; capsule $\frac{1}{2}$ in. long; stamens free, the anthers mucronulate; styles free, *B. modestiflora*.

Like preceding, but leaves opaque and more pilose; stamens monadelphous, the anthers terminated by the broad truncate connective; styles united up to the middle, *B. scutata*.

Leaves minutely and sparingly pilose; inflorescence glandular-puberulous; stamens monadelphous; capsule-wings half-sagittate, produced into blunt basal lobes, *B. surculigera*.

+ + Scapigerous herbs, the leaves and inflorescences radical and usually solitary.

Leaves very long-petioled, peltate at the base, papillose-dotted and glabrous, *B. subperfoliata*.

Leaves very long-petioled, cordate (not peltate), papillose and minutely pilose above; stamens free, *B. velutina*.

1. B. ROXBURGHII, DC. Prod. XV/1. 398 (*Casparya oligocarpa*, DC. l. c. 276; *B. Malabarica*, Roxb. Fl. Ind. III. 648; *Casparea polycarpa*, DC. Prod. l. c. 277).

HAB. Chittagong.

2. B. LACINIATA, Roxb. Fl. Ind. III. 649; Bot. Mag. t. 5021; DC. Prod. XV/1. 347.

HAB. Along rivulets of the damp hill-forests of the Martaban hills east of Tounghoo, at 6—7000 ft. elevation. Fr. March.

3. *B. MEGAPTERA*, A. DC. in Ann. d. sc. nat. 4 ser. XI. 134; and Prod. XV/1. 348.

HAB. Martaban hills (Nattoung) east of Tounghoo (Revd. Mason).

4. *B. NEMOPHILA*, Kurz MS.

HAB. Not unfrequent in the damp hill-forests, especially along rocky streamlets, of the Martaban hills east of Tounghoo, at 3000 to 4000 ft. elevation.—Fl. Fr. March.

5. *B. PROCRIDIFOLIA*, Wall. Cat. 6292; DC. Prod. XV/1. 352.

HAB. Tenasserim, Tavoy (Wall.).—Fl. Fr. Aug.

6. *B. VERTICILLATA*, Hook. Icon. Pl. t. 811; DC. Prod. XV/1. 353.

HAB. Tenasserim, Moulmein hills (Lobb, Parish).

7. *B. MARTABANICA*, A. DC. in Ann. d. sc. nat. 4 ser. XI. 136 and Prod. XV/1. 354.

HAB. Tenasserim (Lobb, Helfer).

8. *B. SINUATA*, Wall. Cat. 3680; Meisn. in Linn. 1838. Litt. 15. de prolif.; DC. Prod. XV/1. 354. (*Diploclinium biloculare*, Wight Icon. t. 1840; *B. Andamanensis*, Parish MS. in Kurz And. Rep. p. 15).

HAB. Tenasserim frequent from Moulmein down to Mergui; also on the Andamans.—Fl. Fr. June, July.

9. *B. PROLIFERA*, A. DC. in Ann. d. sc. nat. 4 ser. XI. 135 and Prod. XV/1. 353.

HAB. Tenasserim, Moulmein (Parish, Lobb).

10. *B. PALEACEA*, Kurz in Journ. As. Soc. Beng. 1871. 60.

HAB. Upper Tenasserim, by the sides of hill-streams.—Fl. Fr. June—Aug.

11. *B. NIVEA*, Parish in Journ. As. Soc. Beng. 1873. 81.

HAB. Tenasserim, Moulmein (Parish).

12. *B. FLACCIDISSIMA*, Kurz in Journ. As. Soc. Beng. 1872. 306.

HAB. Martaban, on Zwakabin, a lime-stone hill north of Moulmein (Parish).—Fl. Octob.

13. *B. BRANDISIANA*, Kurz in Journ. As. Soc. Beng. 1871. 58.

HAB. Tenasserim, Attaran (Dr. Brandis).

14. *B. PARVULIFLORA*, A. DC. Ann. d. sc. nat. 4 ser. XI. 136 and Prod. XV/1. 355.

HAB. Upper Tenasserim (Lobb).

15. *B. MODESTIFLORA*, Kurz in Journ. As. Soc. Beng. 1871. 59.

HAB. On sandstone-rocks in the bed of hill-streams on Baronga island opposite Akyab, Arracan, up to 1000 ft. elevation.—Fl. Sept., Oct.

16. *B. SCUTATA*, Wall. Cat. 3686; DC. Prod. XV/1. 328. (*B. dioica*, Don. Prod. Nep. 223 ?).

HAB. Ava, near Bhamo, and most probably elsewhere.—Fl. Fr. Sept.

17. *B. SURCULIGERA*, Kurz in Journ. As. Soc. Beng. 1871. 59.

HAB. Arracan, frequent on moist mossy sandstone-rocks in the tropical forests of the Akyab district.—Fl. Fr. Octob.

18. *B. SUBPERFOLIATA*, Parish in Journ. As. Soc. Beng. 1873. 81.

HAB. Tenasserim, Moulmein District. (Revd. Parish).

19. *B. VELUTINA*, Parish in Journ. As. Soc. Beng. 1873. 81.

HAB. Tenasserim, Moulmein District (Parish, Stoliczka).

Habit of *B. subpeltata*, Wight, but differs in the 2-lamellate placentas.

DATISCACEÆ.

Tetrameles, R. Br.

1. *T. NUDIFLORA*, R. Br. in Horsf. Pl. Jav. rar. 79. t. 17; DC. Prod. XV/1. 411; Bedd. Fl. Sylv. t. 212. (*T. Grahamiana*, Wight Icon. t. 1956).

Var. *α. GENUINA*; leaves more or less pubescent beneath.

Var. *β. GLABRA*, leaves glabrous.

HAB. Frequent in the tropical forests and along choungs in the upper mixed forests, all over Pegu and Martaban down to Tenasserim and the Andamans; var. *β.* on the Andamans.—Fl. HS. Fr. Begin of RS.

The open ovary, the parietal placentation, and the habit generally (especially of *Datisca*) point to *Resedaceæ*.

CACTEÆ.

Opuntia, Mill.

*1. *O. DILLENII*, Haw. in DC. Prod. III. 472; WA. Prod. I. 363; Wight Ill. II. t. 114. (*Cactus Dillenii*, Bot. Reg. t. 255; *Cactus Indicus*, Roxb. Fl. Ind. II. 475).

HAB. Cultivated in the drier districts of Burma, as in Prome.

FICOIDEÆ.

Conspectus of Species.

Trib. I. AIZOIDEÆ. Calyx free but with a distinct turbinate tube bearing the stamens at or below the summit. Fruit a capsule. (*Capsule circumsciss.* *Leaves opposite.*)

Sesuvium. Stamens 5 to many. Ovary 3—5-celled, with axillary many-ovuled placentas.

Trianthema. Stamens 5 or 10, or many. Ovary 1—2-celled, with basilar 1-more-ovuled placentas.

Trib. II. MOLLUGINEÆ. Calyx free, divided to the base or nearly so. Petals 3—5, or none. Stamens hypogynous or almost perigynous. Fruit a capsule or divided into 2—3 cocci.

* *Fruit a capsule. Leaves usually with stipules.*

Mollugo. Petals 3—5, or none. Ovary 3—5-celled, with many ovules in each cell. Leaves usually spuriously whorled.

* * *Fruit 2—3-coccous, the cocci 1-seeded. Leaves without stipules.*

GISEKIA. Petals none. Carpels 3—5, free. Utricles 5—3. Leaves opposite or spuriously whorled.

Sesuvium, L.

1. S. PORTULACASTRUM, L. sp. pl. 446; DC. Prod. III. 453; Roxb. Fl. Ind. II. 509.

HAB. Not unfrequent on mud banks of tidal channels and in the tidal jungles of lower Pegu and Tenasserim; also on the Andamans.—Fl. May—June.

Trianthema, L.

Conspectus of Species.

* Ovary and capsule 2-celled; styles 2.

Flowers clustered; stamens 10 or 11; ovary 4-ovuled,..... *T. decandra*.

Flowers clustered; stamens 5; ovary 4-ovuled,..... *T. pentandra*.

* * Ovary and capsule 1-celled; style 1.

Leaves obovate, rather large, glabrous or slightly pubescent; flowers solitary; ovary many-ovuled; stamens about 15; style long, *T. obovata*.

Leaves linear, small, covered with crystalline dots; stamens 5; style short, simple,
.. *T. crystallina*.

1. T. DECANDRA, L. Mant. 70; Roxb. Fl. Ind. II. 444; WA. Prod. I. 355; Wight Icon. t. 296.

HAB. Ava, on the banks of the Irrawaddi.—Fl. Fr. Jan.

2. T. OBOVATA, Roxb. Fl. Ind. II. 445; WA. Prod. I. 355; Wight Icon. t. 288.

HAB. Arracan, in rubbishy places near Akyab.

Requires comparison with *Trianthema monogyna*, L.

3. T. CRYSTALLINA, Vhl. Symb. I. 32; Roxb. Fl. Ind. II. 444; WA. Prod. I. 355; Edg. in Linn. Journ. VI. 203.

HAB. Ava, on sand-banks of the Irrawaddi, as near Yenangchoung (Wall.).—Fl. Sept.

Mollugo, L.

Conspectus of Species.

Subg. 1. *Glinus*, L. Seed with a strophiole dilated into a small arillus.

Softly pubescent or tomentose; flowers rather large, in axillary clusters; stamens about 10—15, *M. Glinus*.

Glabrous or slightly pubescent; flowers rather small, on long slender pedicels, forming axillary clusters; stamens fewer than 10, *M. Spergula*.

Subg. 2. *Mollugo*, L. Seeds without a strophiole.

Glabrous, the stems angular; flowers minute, on capillary pedicels, forming cymes,
.. *M. stricta*.

1. M. GLINUS, A. Rich. Fl. Abyss. I. 48. (*Glinus lotoides*, L. sp. pl. 663; DC. Prod. III. 455; WA. Prod. I. 362; Fenzl Monogr. Mollug. 357;

Sibth. Fl. Graec. t. 472; *Tryphera prostrata*, Bl. Bydr. 549; DC. Prod. XIII/2. 424).

Var. α . *LOTOIDES*, (*Glinus lotoides*, L. l. c.; *M. Glinus a. candida*, Fenzl Monogr. Monog. Mollug. 358), branches often white-tomentose; flowers sessile or nearly so.

Var. β . *DICTAMNOIDES*, (*Glinus dictamnoides*, L. Mant. 243; DC. Prod. III. 455; WA. Prod. I. 362; *Pharnaceum pentagynum*, Roxb. Fl. Ind. II. 103), leaves pubescent but greenish; flowers usually pedicelled.

HAB. Var. α . common in fallow-fields, along river-banks, in rubbishy places, etc. all over Pegu, especially in the cultivated plains; also Ava.—Fl. May, June.

2. *M. SPERGULA*, L. sp. pl. 131; DC. Prod. I. 391; WA. Prod. I. 44. (*M. stricta*, Roxb. Fl. Ind. I. 360; *M. parviflora*, Ser. ap. DC. Prod. I. 391; *Glinus Mollugo*, Fenzl Monog. Mollug. 359; *Alsine erecta* Burm. Zeyl. 13. t. 7; *Pharnaceum Mollugo*, L., Roxb. Fl. Ind. II. 102).

HAB. Frequent in fallow-fields, along road-sides and river-banks, in rubbishy places, etc. all over Burma, especially the cultivated plains, ascending up to 4500 ft. elevation into the hill-toungyas of Martaban.—Fl. HS.

8. *M. STRICTA*, L. sp. pl. 131; DC. Prod. I. 391; Fenzl Monogr. Mollug. 380; Walp. Rep. II. 241; WA. Prod. I. 44.

Var. α . *STRICTA* (*M. stricta*, L. l. c.), leaves rather thin and green, linear-lanceolate, usually acuminate at both ends.

Var. β . *PENTAPHYLLA*, Bth. Fl. Hongk. 23. (*M. pentaphylla*, L. sp. pl. 131; DC. Prod. I. 391; Roxb. Fl. Ind. I. 359; WA. Prod. I. 44; Fenzl Monogr. Mollug. 381; *M. triphylla*, Lour. Fl. Cochinch. 79; DC. Prod. I. 392; Roxb. Fl. Ind. I. 360; WA. Prod. I. 44).

HAB. Var. β . not uncommon in toungyas and native gardens of Martaban and Pegu, and most probably elsewhere.—Fr. May.

Gisekia, L.

1. *G. PHARNACEOIDES*, L. Mant. 2. app. 562; Roxb. Corom. Pl. II. t. 183; DC. Prod. XIII/2. 27; Wight Icon. t. 1167.

HAB. Ava, near Yenang choung, road to the Petroleum-wells. (Wall.).

UMBELLIFERÆ.

• *Conspectus of Species.*

- * *Umbels simple or irregularly (very rarely regularly) compound.*
No vittæ in the furrows of the mericarp.

Trib. 1. HYDROCOTYLEÆ. Fruits laterally compressed, the mericarps rounded or acute on the back (not sharply angular).

HYDROCOTYLE. Fruits much compressed. Calyx-teeth minute or obsolete. Petals concave, valvate or imbricate. Umbels simple. Creeping herbs with simple leaves.

Trib. 2. SANICULÆÆ. Mericarps almost terete or laterally compressed, the commissure broad. Calyx-teeth or lobes usually conspicuous.

SANICULA. Mericarps echinate from bristles which are often hooked. Flowers pedicelled, polygamous. Bracts small. Umbels very small, usually paniced. Leaves dissected, toothed.

* * *Umbels regularly compound.*

× Primary ribs of the mericarp more or less conspicuous, secondary ones none. Vittæ in the furrows usually conspicuous or obscure, very rarely none.

Trib. 3. AMMINEÆ. Fruits laterally compressed, or narrowed or sulcate on both sides of the commissure.

* *Seeds with a convex or almost flat face.*

× Leaves simple. Flowers yellow.

BUPLEURUM. Umbels compound or rarely the flowers in heads. Calyx-teeth obsolete. Disk-lobes almost flat. Leaves entire, flat.

× × Leaves variously compound. Flowers usually white, rarely yellow.

APIUM. Carpophore simple or 2-cleft at the apex. Fruit didymous or ovate, the mericarps almost straight. Petals entire, blunt or acute.

CARUM. Carpophore 2-cleft or 2-parted. Fruit ovate or oblong, the ribs rather prominent. Involucre-bracts few and small, or none. Petals notched or 2-lobed. Calyx-teeth obsolete or slightly prominent. Disk-lobes conical, or the disk convex.

PIMPINELLA. Carpophore 2-cleft or 2-parted. Ribs of the mericarps narrow, the vittæ numerous, conspicuous or very thin. Involucre-bracts few and small, or none, very rarely numerous. Petals white or yellow. Disk-lobes thick, cushion-like or conical. Calyx-teeth obsolete or very rarely small.

Trib. 4. SESELINEÆ. Fruits transversely terete or compressed from the back, the commissure broad, the lateral ribs either distinct, or united to the nerve-like or corky-thickened margin which is not dilated.

* *Fruit transversely sub-terete or more or less compressed from the back, the primary ribs not winged.*

× Primary ribs of the mericarps almost equal, not winged.

FENICULUM. Fruits not beaked, the primary ribs thin or thick but not corky, the secondary ones wanting. Calyx-teeth obsolete. Petals entire, yellow.

× × Lateral ribs of the mericarps not winged, confluent with the thick, often corky margin, entire after the dehiscence. Vittæ solitary in the furrows.

OENANTHE. Petals notched or 2-lobed. Carpophore absent. All ribs of the mericarps very blunt and almost corky. Leaves usually pinnate or dissected. Umbels compound.

* * *Fruits compressed from the back or almost terete, all the primary ribs, or only the keeled ones, more or less expanded into thick wings, the wings equal, or the lateral ones broader.*

SELINUM. Fruits ovate, somewhat compressed from the back, the ribs equally winged or the lateral ones broader. Disk-lobes conical or depressed. Flowers white or yellowish green.

Trib. 5. PEUCEDANEÆ. Fruit much compressed from the back, the lateral ribs dilated into wing-like or broadly swollen margins, remaining entire after the dehiscence.

PEUCEDANUM. Mericarps more or less convex on the middle, (rarely nearly flat) the margins rather thick and sharp, or broadly winged, vittæ solitary in the furrows

and conspicuous, or rarely by 2—3 and obsolete, reaching the base of the fruit or sometimes shorter.

HERACLEUM. Petals often radiate. Mericarps flat-compressed or hardly convex at the middle, the margins wing-like; vittæ solitary or rarely by twos in the furrows, often clavate, reaching the base of the fruit or more usually shorter.

× × Secondary ribs of the mericarps filiform, somewhat prominent or winged, rarely all the ribs more or less inconspicuous; vittæ in the furrows or below the secondary ribs conspicuous or obsolete.

Trib. 6. CAUCALINEÆ. Fruit almost terete or slightly compressed from the sides, or more so from the back, not winged, or rarely the primary ribs expanded into deeply lobed wings or divided into spines.

* *Mericarps glabrous, the ribs blunt, smooth or wrinkled.*

CORIANDEUM. Fruits almost globose, the broad very blunt secondary ribs hardly prominent. Involucre none.

* * *Mericarps hirsute, bristly or aculeate.*

DAUCUS. Seed with rather flat face. Involucre-bracts usually dissected.

CAUCALIS. Seed deeply sulcate or involute on the face. Involucre-bracts linear or none.

Hydrocotyle, L.

Conspectus of Species.

* *Leaves entire or crenate. Umbels bracted.*

Flowers by 3—4 in the head, sessile; fruits nearly 2 lin. in diameter, each mericarp with 2 hardly prominent ribs, *H. Asiatica.*

* * *Leaves more or less lobed, the lobes acute or blunt, crenate or serrate. Umbels without bracts.*

× Peduncles and petioles more or less puberulous.

Flowers numerous, almost sessile or very shortly pedicelled, forming rather crowded terminal head-like umbels, the lower ones solitary and axillary, *H. Javanica.*

× × All parts quite glabrous.

Flowers on slender pedicels, forming slender solitary umbels in the axils of the leaves, .. *H. Birmanica.*

1. *H. ASIATICA*, L. sp. pl. 234; DC. Prod. IV. 62; Roxb. Fl. Ind. II. 682; Wight Icon. t. 565. (*H. cordifolia*, Hf. in Hook. Icon. pl. t. 303).

HAB. Rather frequent in grass-land, especially along river-sides, in cultivated lands chiefly, all over Pegu and Martaban, up to 2500 ft. elevation, and no doubt all over the country; Andamans introduced, and now much spread.—Fr. Febr.

2. *H. JAVANICA*, Thunb. Diss. II. 415. t. 3; Miq. Fl. Ind. Bat. I. 734. (*H. Nepalensis*, Hook. Exot. Bot. I. t. 30; *H. polycephala*, WA. Prod. I. 366; Wight Icon. t. 1003).

HAB. In the betelnut-plantations of the Martaban hills east of Tounghoo, up to 3000—4000 ft. elevation.

8. *H. BIRMANICA*, Kurz in Journ. As. Soc. Beng. 1871. 60.

HAB. Upper Tenasserim, Daunat tounge, 3000 ft. (Dr. Brandis); Thonggyeen, at 5000 ft. elevation (Revd. Parish).

Sanicula, L.

1. *S. EUROPEA*, L. sp. pl. 339; DC. Prod. IV. 84; Fl. Dan. II. t. 283; Engl. Bot. II. t. 98. Rehb. Flor. Germ. XXI. t. 1847. (*S. montana*, Reinw. in Bl. Bydr. 832; DC. Prod. IV. 85; Miq. Fl. Ind. Bat. I/1. 736; *S. Javanica*, Bl. Bydr. 852; DC. Prod. IV. 85; *S. elata*, Ham. in Don. Prod. Nep. 183, Wight Icon. t. 1004 and 334 and Spicil. Nilgh. t. 79 and Illustr. t. 117; DC. Prod. IV. 85).

HAB. Ava, Khakyen hills (J. Anderson).—Fl. April.

Bupleurum, L.

1. *B. TENUE*, Don. Prod. Nep. 182; DC. Prod. IV. 128.

HAB. Along grassy outskirts of the drier hill-forests of the Martaban hills east of Tounghoo, as on Nattoung at about 7000 ft. elevation.—Fr. Febr.

Apium, L.

*1. *A. GRAVEOLENS*, L. sp. pl. 379; DC. Prod. IV. 101; Engl. Bot. t. 1210.

HAB. Only cultivated in gardens of the drier districts chiefly, as Prome and Ava.—Fl. HS.

Carum, L.**Conspectus of Species.*** *Fruits glabrous.*

Flowers yellowish or greenish yellow, *C. Petroselinum*.

Flowers white; calyx-teeth obsolete; fruits oblong, *C. Carvi*.

* * *Fruits hirsute or puberulous.* Flowers white.

Leaves ternati-sect, lobes of the segments oblong-linear, *C. Roxburghianum*.

Leaves pinnately decomposed, the lobes of the segments setaceous, *C. Copticum*.

*1. *C. PETROSELINUM*, Bth. and Hf. Gen. Plant. I. 891. (*Petroselinum sativum*, Hoffm. Umb. I. 78; DC. Prod. IV. 102; Hayne Arznei Gew. 7. t. 23).

HAB. Only cultivated in gardens of Europeans, chiefly in the drier districts.

2. *C. ROXBURGHIANUM*, Bth. and Hf. Gen. Plant. I. 891. (*Apium involucratum*, Roxb. Fl. Ind. II. 97; *Pimpinella involucrata*, WA.; Wight Icon. t. 567).

Var. *α. GENUINA*, all parts minutely puberulous; fruits greyish hirsute.

Var. *β. GLABRIUSCULA*, all parts less puberulous or almost glabrous; fruits slightly puberulous.

HAB. Much cultivated all over the country up to 2000 ft. elevation, and not unfrequently springing up in recently deserted toungyas; var. *β.* near Prome (Wall.); central parts of the Pegu Yomah, Zamayee (Dr. Brandis).—Fl. Fr. CS.

N. B. *Carum Carvi*, L., and *O. Opticum*, Bth. and Hf. (*Ptychotis Ajowan*, DC.), are numerated by Rev. Mason in his list of Burmese plants as introduced.

Pimpinella, L.

Slender almost glabrous annual; peduncles filiform; umbels without bracts,

.. *P. Heyneana*.

Robust pubescent herb; peduncles stout; involucrel bracts linear, $\frac{1}{2}$ — $\frac{1}{3}$ as long as the peduncles,

.. *P. Parishiana*.

1. P. HEYNEANA, Bth. and Hf. Gen. Plant. I. 894. (*Helosciadium?* *Heyneanum*, DC. Prod. IV. 106; *Anethum trifoliatum*, Roxb. Fl. Ind. II. 96).

HAB. Locally but socially in the upper mixed forests of the Pegu Yomah.—Fr. Nov., Dec.

2. P. PARISHIANA, Kurz in Journ. As. Soc. Beng. 1872. 309.

HAB. Martaban, on the Zwakabin (Rev. Parish, No. 315).

Habit of *P. diversifolia*.

Fœniculum, Ad.

*1. F. VULGARE, Gært. Fruct. I. 105; DC. Prod. IV. 142; Wight Icon. t. 515. (*Anethum Fœniculum*, L. sp. pl. 722; Engl. Bot. t. 1208).

HAB. Cultivated in native gardens and fields, especially in the Prome District.

Oenanthe, L.

Conspectus of Species.

Leaves pinnately decomposed; umbels on short leaf-opposed peduncles or almost sessile, *O. Benghalense*.

Leaves pinnate (rarely bipinnate); umbels on very long peduncles, *O. stolonifera*.

1. O. STOLONIFERA, DC. Prod. IV. 138; Wight Icon. t. 571. (*Phellandrium stoloniferum*, Roxb. Fl. Ind. II. 93).

HAB. In swamps and in and around stagnant waters of the alluvial plains of Pegu, here and there, as in the ditches round the fort of Tounghoo; about Rangoon, &c.—Fl. May.

Selinum, L.

1. S. SP.?

A species apparently of this genus is not unfrequent on the hill-pastures of the Martaban hills east of Tounghoo, above 6000 ft. elevation, but the plants (like those of 2 or 3 other umbelliferous plants which grew in company with it) were too much dried up to permit of identification.

Peucedanum, L.

Conspectus of Species.

Glabrous, glaucous; leaves pinnately decomposed, the lobes filiform, *P. Sowa*.

Leaves pinnate, the leaflets puberulous beneath, broadly oblong, serrate, often lobed,

.. *P. Pastinaca*,

*1. P. SOWA, Bth. and Hf. Gen. Plant. (*Anethum Sowa*, Roxb. Fl. Ind. II. 96; Wight Icon. t. 572).

HAB. Much cultivated in the plains as well as in the hills up to 2000 ft. elevation, and often springing up in recently deserted toungyas.—Fl. Fr. CS.

*2. P. PASTINACA, Bth. and Hf. Gen. Plant. (*Pastinaca sativa*, L. sp. pl. 376; DC. Prod. IV. 188).

HAB. Only cultivated, especially in gardens of Europeans.

Heracleum, L.

1. H. BIRMANICUM, Kurz in Journ. As. Soc. Beng. 1872. 309.

HAB. Frequent in the upper dry forests of the highest crests of the Pegu Yomah, on and around the Kambala-toung, at 2500 to 3000 ft. elevation.—Fl. Febr.

This plant forms a very conspicuous feature on the ridges referred to, but, unfortunately, all the specimens were so perfectly dried-up and withered that it was impossible to give a full description of the species. It is nearest to *Heracleum* No. 5 of Hf. and Th. collection from the Khasi hills and eventually may be referable to it.

Coriandrum, L.

*1. C. SATIVUM, L. sp. pl. 367; DC. Prod. IV. 250; Wight Icon. t. 516.

HAB. Ava, on Taong dong (Wall.) and Bhamo (J. Anderson), most probably only cultivated.—Fl. Fr. Nov. Febr.

Daucus, L.

*1. D. CAROTA, L. sp. pl. 348; DC. Prod. IV. 211; Roxb. Fl. Ind. II. 90.

HAB. Only cultivated, especially in European kitchen-gardens of the drier districts.

ARALIACEÆ.

Conspectus of Genera.

Trib. 1. *ARALIEÆ*. Petals more or less imbricate, broad at the base.

ARALIA. Gynœcium 2—5-merous. Styles free. Fruit angular in a dried state. Pedicels jointed. Leaves usually pinnate or decom pound.

Trib. 2. *HEDEREÆ*. Petals valvate in bud.

* *Stamens as many as petals.*

x Albumen homogeneous. (*Panacea*.)

+ Ovary 2- (rarely 1-, 3-, or 4-) celled, the cells usually fewer in number than the petals.

† Styles distinct from the base or from a conical base.

PANAX. Fruits laterally compressed or didymous, rarely 3—4-angular. Filaments filiform. Styles distinct, at length recurved, the stigmas more or less decurrent on the

inner side. Umbels, heads, or racemes forming compound inflorescences, rarely simple. Leaves various.

† † Styles united into a cone or column.

BRASSAIOPSIS. Flowers 5-merous. Fruits torate. Ovary 2—1-celled. Pedicels not jointed. Umbels forming large terminal racemes. Leaves palmatifid, rarely digitate.

+ + Ovary 5- or more- (rarely by abortion 3—4-) celled.

HEPTAPLEURUM. Flowers 5—6- (rarely 4- or 7—8-) merous. Drupes angled and ribbed in a dried state. Umbels, heads, or racemes forming large compound inflorescences. Pedicels not jointed.

TREVESIA. Flowers 8—12-merous. Drupes globular, sulcate or ribbed. Umbels paniced. Leaves palmatifid, digitate, or pinnate. Pedicels not jointed.

x x Albumen ruminant. (*Hedera*).

+ Ovary 1-celled.

ARTHROPHYLLUM. Pedicels not jointed. Umbels compound. Leaves pinnate or simple.

+ + Ovary 2- or rarely 3-celled.

† Pedicels not jointed with the calyx.

HETEROPANAX. Styles distinct, filiform. Umbels racemose, in panicles. Leaves pinnately decomposed.

† † Pedicels jointed under the calyx.

MACROPANAX. Styles united into a cone or column. Umbels or heads forming panicles. Leaves digitate.

* * Stamens numerous, and more numerous than the petals. Styles none or connate. Petals valvate or firmly cohering. (*Pleurandrea*).

UPIDANTHUS. Petals firmly cohering into a thick mitre. Gynæcium poly- (up to 100-) merous. Leaves digitate.

Aralia, L.

1. *A. ARMATA*, Seem. Journ. Bot. VI. 134. (*Panax armatum*, Wall. sp. G. Don. Gen. Syst. III. 386; Walp. Rep. II. 429).

HAB. Tenasserim, near Tavoy (Wall. Cat. 4933).—Fl. Aug.

Panax, L.

Conspectus of Species.

Leaves decomposedly 3-pinnate, the segments spiny-serrate, *P. fruticosum*.

Leaves 1-foliolate, *P. cochleatum*.

*1. *P. FRUTICOSUM*, L. sp. pl. 1515; Roxb. Fl. Ind. II. 76; Wight Icon. t. 573. (*Nothopanax fruticosum*, Miq. Fl. Ind. Bat. I/1. 765).

HAB. Here and there cultivated in villages of Pegu and elsewhere.

Brassaiopsis, Dcne. and Planch.

1. *B. PALMATA*, Kurz in Journ. As. Soc. Beng. 1870. 77. (*Panax palmatum*, Roxb. Fl. Ind. II. 74; *Araliopsis Andamanica*, Kurz in And. Rep. App. B. 9).

HAB. Chittagong (Roxb.); here and there in the tropical forests of the Andamans.—Fr. May, June.

Heptapleurum, Gærtn.*Conspectus of Species.*

Subg. 1. Heptapleurum, Seem. Stigmas immersed on the ovary, dot-like.

Climber; leaves and inflorescence glabrous, *H. venulosum*.

Subg. 2. Agalma, Miq. Styles united into an elongate column.

Leaflets on thick rather short petiolules, entire, *H. glaucum*.

Leaflets on very long, slender petiolules, usually pinnati-lobed, *H. hypoleucum*.

1. *H. VENULOSUM*, Seem. Journ. Bot. III. 80. (*Paratropia venulosa*, WA. Prod. I. 377; Wight Ill. t. 118; *Aralia digitata*, Roxb. Fl. Ind. II. 107).

HAB. Frequent in the mixed forests all over Burma from Chittagong and Ava down to Tenasserim and the Andamans.—Fl. April, May.

2. *H. GLAUCUM*, Bth. and Hf. Gen. Plant. (*Agalma glaucum*, Seem. Journ. Bot. II. 299).

HAB. Not unfrequent in the damp hill-forests of the Martaban hills east of Tounghoo, from 6000 ft. elevation upwards.—Fr. March.

3. *H. HYPOLEUCUM*, Kurz For. Fl. Burm. I. 539.

HAB. Not unfrequent in the drier hill-forests of the Martaban hills east of Tounghoo, at 6000 ft. elevation and higher up; also Ava, Kakhyen-hills (J. Anderson).

Very near allied to the preceding species.

Trevesia, Vis.

1. *T. PALMATA*, Vis. Mem. Acad. Torin. ser. 2. IV. 262, (*Gastonia palmata*, Roxb. Fl. Ind. II. 407; Bot. Reg. t. 894; *T. Burmanica*, T. Anders. in Proc. Agri. Hort. Soc. Ind. 1867. 20).

HAB. Common in the tropical forests all over Burma from Chittagong and Ava down to Tenasserim, up to 4000 ft. elevation.—Fl. March, April; Fr. June.

The leaves in this species vary very much in cut, the base of the lobes being often abruptly reduced to the midrib only.

Arthrophyllum, Bl.

1. *A. JAVANICUM*, Bl. Bydr. 879. (*A. ellipticum* Bl. l. c.; *A. Blumea-num*, Zoll. and Mor. Syst. Verz. 41; Miq. Fl. Ind. Bat. I/1. 768).

HAB. In the tropical forests of the western coasts of South Andaman (Port Mouat).—Fl. Febr. March.

Heteropanax, Seem.

1. *H. FRAGRANS*, Seem. Fl. Vit. 114. in adnot. and Journ. Bot. IV. 297. (*Panax fragrans*, Roxb. Fl. Ind. II. 76).

HAB. Frequent in all leaf-shedding forests, from Chittagong and Ava to Pegu and Martaban, up to 3000 ft. elevation.—Fl. Jan. Febr.; Fr. May, June.

Macropanax, Miq.

1. *M. OREOPHILUM*, Miq. Fl. Ind. Bat. I/1. 764.

HAB. Not unfrequent in the hill-forests, especially the damper ones, of the Martaban hills east of Bhamo, above 4000 ft. elevation; Ava, Kakhien hills (J. Anderson).

Tupidanthus, Hf. and Th.

1. *T. CALYPTRATUS*, Hf. and Th. in-Bot. Mag. t. 4908.

HAB. Arracan hills (Theobald).

CORNACEÆ.*Conspectus of Genera.*

- * *Petals narrow-linear, valvate. Anthers basifix. Style elongate. Leaves alternate.*

ALANGIUM. Stamens usually 2 to 4 times the number of the petals. Ovary 1-celled. Albumen ruminant. Flowers clustered or fascicled.

MARLEA. Stamens as many as petals. Ovary 1—3-celled. Albumen homogeneous. Flowers cymose-panicled.

- * * *Petals short, valvate. Anthers dorsifix. Style short.*

CORNUS. Petals 4. Ovary 2-celled, with a simple stigma. Leaves usually opposite.

Alangium, Lamk.*Conspectus of Species.*

A tree, spiny-armed; petioles 6—8 lin. long; petals 10—6; filaments densely pilose at the base; bracts and bractlets broadly ovate, very deciduous, ... *A. decapetalum*.

A large climber, unarmed; petioles shorter; petals 6; filaments sparingly pilose at the base; bracts and bractlets linear-oblong, longer persistent, *A. Sundanum*.

1. *A. DECAPETALUM*, Lamk. Encycl. Dict. I. 174; DC. Prod. III. 203; WA. Prod. I. 72; Wight Icon. t. 194; Voigt Cat. Hort. Calc. 40 cum syn. (*A. hexapetalum*, Lamk. l. c.; DC. l. c.; WA. l. c. 326; Wight III. II. t. 96; Roxb. Fl. Ind. II. 502; *A. tomentosum*, Lamk. l. c.; DC l. o.; Rheed. Hort. Malab. IV. t. 17.; *A. Lamarchii*, Bedd. Fl. Sylv. t. 215).

HAB. Burmah (according to Rev. Dr. Mason).—Fl. HS.

The above synonymy probably includes two different species. I suspect that Thwaites' *A. Lamarchii* is a climber. The calyx-tube is apparently sulcate-ribbed.

2. *A. SUNDANUM*, Miq. Fl. Ind. Bat. I/1. 772 and Suppl. Fl. Sumatr. 341.

Var. α . *MIQUELIANA*, flowers on pedicels $\frac{1}{2}$ — $\frac{3}{4}$ in. long.

Var. β . *INSULARUM*, pedicels only 2—3 lin. long.

HAB. Var. β . In the tropical forests of the Andamans.—Fl. March, April.

Marlea, Roxb.*Conspectus of Species.*

Petals about $\frac{1}{2}$ in. long or shorter; anthers with a glabrous connective; leaves glabrous, .. *M. begoniaefolia*.
 Petals nearly an inch long; anther-connective pilose and bearded; leaves puberulous beneath, .. *M. tomentosa*.

1. *M. BEGONIAEFOLIA*, Roxb. Corom. Pl. III. t. 283 and Fl. Ind. II. 261; DC. Prod. IV. 267; Bot. Reg. t. 61; Miq. Fl. Ind. Bat. I/1. 774; Dene. in Jacq. Voy. Bot. t. 83. (*Styrax Javanicum*, Bl. Bydr. 671).

HAB. Tropical forests of Martaban east of Tounghoo; Ava, hills east of Bhamo.—Fl. March.

2. *M. TOMENTOSA*, Endl. Gener. No. 6097 and Suppl. III; Hassk. in Flora 1844. 605; Miq. Fl. Ind. Bat. I/1 775. (*Diacarpium rotundifolium*, Hassk. in Bonpl. VII. 172).

HAB. Not unfrequent in the tropical forests of Martaban; Tenasserim, Thoungyeen.—Fl. March, April.

Cornus, L.

1. *C. OBLONGA*, Wall. in Roxb. Fl. Ind. I. 432; DC. Prod. IV. 272.

HAB. Frequent in the drier hill-forests of the Martaban hills east of Tounghoo, at 4000 to 7000 ft. elevation.—Fl. Fr. March.

CAPRIFOLIACEÆ.*Conspectus of Genera.*

Trib. 1. *SAMBUCEÆ*. Corolla rotate or shortly tubular. Stigmas 3, sessile or on a very short style. Raphe introrse or lateral.

VIBURNUM. Ovary 1- rarely 2- or 3-celled. Berry by abortion 1-celled and 1-seeded. Leaves simple.

SAMBUCUS. Ovary 3—5-celled. Berry with 3 to 5 pyrenes. Leaves unpaired, pinnate or pinnatisect.

Trib. 2. *LONICERÆ*. Corolla-tube more or less elongate. Style filiform. Raphe extrorse.

LONICERA. Corolla tubular. Ovary and berry 2—3-celled, or the berry 1-celled by absorption of the septa.

SCYRPHOPHORA. Corolla tubular-funnel-shaped, regular; ovary 2-celled, with a parietal 2-ovuled placenta protruding into the cells so as to form a spuriously 4-celled ovary; fruit a drupe.

Viburnum, L.*Conspectus of Species.*

Leaves more or less stellately pubescent beneath; corymbs terminal, *V. fatidum*.
 Leaves glabrous; corymbs usually on axillary short branchlets; berries about 2 lin.

long, broadly ovate, *V. Colebrookianum*.
 As preceding, but berries nearly 4 lin. long, elliptically oblong; corymbs terminal,

.. *V. luteocoma*.

1. *V. PÆTIDUM*, Wall. Cat. 466 and Pl. As. Bar. I. 49. t. 61; DC. Prod. IV. 325; Hf. and Th. in Linn. Proc. II. 175.

Var. *β. PREMNACEA*, Hf. and Th. l. c. (*V. premnaceum*, Wall. Cat. 461; DC. Prod. l. c.), corymb involucred by 3 or 4 small leaves, rest as in the typical form.

Var. *γ. GRIFFITHIANUM*, all parts more robust and more densely stellate-pubescent; leaves about 4 in. long, acuminate, 6—7-nerved on each side, the lower nerves not meeting at the base (in varr. *α.* and *β.* the leaves are trinerved at the base and, besides, have only 2—3 lateral nerves on each side). Most probably a good species.

HAB. Var. *α.* Ava, Taong-dong (Wall.); Var. *γ.* Burma, probably Ava (Griff. 3408).—Fr. Nov.

2. *V. COLEBROOKIANUM*, Wall. Cat. 460; DC. Prod. IV. 327.

HAB. Ava, Kakhyen hills; probably Hookhoom valley (Griff. 3398).

Sambucus, L.

1. *S. THUNBERGIANA*, Bl. ap. Miq. Ann. Mus. Lugd. Bat. II. 265.—

HAB. Ava, Khakhyen hills (J. Anderson).—Fl. May.

Apparently well-distinguished from *S. adnata*, Wall., and occurs also in the Khasi hills.

Lonicera, L.

1. *L. LEIANTHA*, Kurz in Journ. As. Soc. Beng. 1874. 188.

HAB. Ava, Kakhyen hills (J. Anderson).—Fl. April.

Scyphiphora, Gærtn.

1. *S. HYDROPHYLLACEA*, Gærtn. Fruct. III. 91. t. 196; DC. Prod. IV. 377. (*Epithinia Malayana*, Jack in Mal. Misc. I. 12; WA. Prod. I. 424; *Epithinia* sp. Griff. Not. Dicot. 269. t. 478 and (sub nom. *Lumnitzera*) t. 644. A).

HAB. Not unfrequent in the mangrove swamps of the Andaman islands.—Fl. May.

RUBIACEÆ.

Conspectus of Genera.

Subd. 1. CINCHONEÆ. Fruit a dehiscent capsule, dry or very rarely succulent, very rarely a berry or drupe and in this case the seeds always winged or appendaged. Ovary 2 to more-celled, with 1 to many ovules in each cell. Seeds various. Stipules interpetiolar.

* *Ovules numerous in each cell. Capsule dry or more or less succulent.*

Trib. 1. NAUCLEEÆ. Flowers inserted upon a thickened receptacle and forming heads. Capsule dehiscing from the base or otherwise, dry or rarely (in *Sarcocephalus*) berry-like.

× Capsule berry-like, dehiscing from the base. Trees.

SARCOCEPHALUS. Capsule 2-celled, or the 2 cells augmented by 2 superposed empty cells, more or less united in a fleshy syncarp.

× × Capsule dry, dehiscing loculicidally or septicidally into two many-seeded cocci. Trees or erect shrubs.

NAUCLEA. Flowers without bractlets. Capsule 2-celled. Trees or erect shrubs.

STEPHEGYNE. Flowers surrounded by angular-club-shaped bractlets. Capsule 3-celled. Trees.

UNCARIA. Flowers sessile or pedicelled, destitute of bractlets. Capsule dehiscing in longitudinal slits. Scandent hook-bearing shrubs.

Trib. 2. EU-CINCHONEE. Flowers panicled or corymbose, never in heads. Capsule 2-celled, dehiscing septicidally into 2 valves or into 4 apical valves.

× Capsule septicidally dehiscing into 2 woody valves.

+ Corolla imbricate.

LUCULIA. Calyx-limb deciduous. Stamens included.* Corymbs terminal, without floral leaves. Trees.

+ + Corolla valvate.

HYMENODICTYON. Inflorescence furnished with conspicuous discoloured floral leaves. Trees.

× × Capsule dehiscing at the apex into 4 valves. Corolla valvate.

HYMENOPOGON. Inflorescence furnished with conspicuous discoloured floral leaves. Epiphytcal shrubs.

Trib. 3. HEDYOTIDEÆ. Ovary 2—4-celled, the cells many- or few-ovuled, the ovules laterally attached. Capsule dehiscing in various ways or separating into 2—4 cocci, rarely indehiscent.

× Stipules connate or free, neither sheathing nor setaceously fringed (*Bondeletiae*).

+ Stigma 2-lobed or 2-cleft. Corolla imbricate or twisted. Anther-cells blunt.

WENDLANDIA. Corolla tubular, twisted. Capsule opening into two apical valves. Trees or shrubs.

SPIRADICLIS. Corolla-tube short. Capsule dehiscing into two valves which again separate into 2 valves inflexed with their margins. Erect herbs.

OPHIORRHIZA. Corolla funnel-shaped or tubular. Placenta free, erect. Capsule compressed, divaricately 2-lobed, opening loculicidally by an apical slit. Herbs.

+ + Stigma capitate. Corolla valvate. Anther-cells prolonged into a setaceous sterile appendage.

ARGOSTEMA. Corolla almost rotate, the limb 3—5-cleft. Anthers dehiscing longitudinally or by 1 or 2 apical pores. Capsule dehiscing by 4 apical valves. Herbs of the habit of *Sonerila*.

× × Stipules adnate to the petiole and sheathing at the base, setaceously fringed. (*Eu-Hedyotides*.)

DENTELLA. Flowers 5-merous, the petals 2- or 3-toothed. Capsule indehiscent.

HEDYOTIS. Flowers 4—5-merous, the petals entire. Capsule dehiscing loculicidally or septicidally, rarely almost indehiscent.

SCLEBOMITRION. As preceding, but capsule separating into 2 or 4 several-seeded cocci.

* * Ovules and seeds solitary in each cell.

Trib. 4. SPERMACEÆ. Capsules distinct, dehiscing, or separating into cocci,

rarely indehiscent. Flowers not in heads. Corolla without toothlets between the lobes. Corolla valvate. Radicle inferior.

SPERMATOC. Ovule attached to or below the middle of the cell. Capsule dehiscing septically from the apex. Herbs.

HYDROPHYLLAX. As preceding, but capsules indehiscent. Herbs.

KNOXIA. Ovule attached at or below the summit of the cell. Capsule dehiscing from the base into two deciduous cocci, leaving the persistent setaceous axis. Herbs.

Trib. 5. CEPHALANTHEÆ. Capsules indehiscent, usually united into a syncarp. Corolla imbricate. Radicle superior.

CEPHALANTHUS. Corolla-lobes with toothlets in their sinuses. Capsules berry-like, connate. Flowers in heads.

Subord. II. EU-RUBIACEÆ. Fruit a more or less fleshy drupe or rarely a berry 1 to many-celled. Ovary-cells 1 to many-ovuled. Seeds never winged nor appendaged. Stipules interpetiolar or developed into leaves, or rarely none.

* *Stipules interpetiolar, various.*

+ Seeds enclosed in pyrenes of a coriaceous, crustaceous, or chartaceous texture. Ovules solitary in each cell. Radicle inferior.

Trib. 1. PADERIÆ. Ovule and the seed pendulous. Drupe dry, crustaceous or chartaceous, irregularly rupturing.

PADERIA. Corolla valvate. Cocci thin-chartaceous, expanded into wings. Twinners, the leaves opposite or whorled.

Trib. 2. COFFEEÆ. Ovary 2—9- (very rarely 1-) celled, the solitary ovules erect or attached to the middle of each cell. Berry consisting of 2 or more (rarely a single) one-seeded coriaceous or chartaceous pyrenes.

* *Ovules erect and basal. Albumen often fleshy. Corolla valvate.*

x Ovary 4—9- (rarely 2-) celled. (*Lasiantea*).

LASIANTHUS. Calyx more or less toothed. Styles and ovary-cells 4—9. Flowers clustered or cymose, axillary. Shrubs.

x x Ovary 2- (very rarely 1-) celled. (*Psychotria*).

NERTEA. Flowers hermaphrodite or unisexual. Corolla 4- or 5-lobed. Style 2-parted almost to the base, hirsute. Creeping herbs.

CEPHALIS. Corolla funnel-shaped, the tube long. Calyx 4- or 5-toothed or -lobed. Flowers in heads or solitary, axillary. Herbs or under-shrubs.

HYDNOPHYTUM. Calyx-limb entire. Corolla-tube short. Flowers sessile, clustered. Epiphytcal shrubs with tuberous trunks.

PSYCHOTRIA. Corolla-tube short, the throat bearded. Pyrenes flat or entire on the inner face. Flowers cymose or cymosely paniced. Shrubs, rarely scandent.

CHASALIA. Corolla-tube elongate, the throat naked. Pyrenes carved out on the inner face along the central placenta. Inflorescence of *Psychotria*. Shrubs or under-shrubs.

SAPROEMA. Corolla funnel-shaped, velvety, often almost oblique. Berry 1- rarely 2-seeded. Flowers terminal and axillary. Stipules free. Shrubs or trees.

* * *Ovules attached to the middle or above the middle of the septum. Corolla twisted. Albumen often horny. (Ixoreæ).*

COFFEA. Corolla funnel-shaped, the limb 4—7-parted. Berry 2 or rarely 1-seeded, the pyrenes chartaceous. Flowers terminal and axillary. Stipules free.

IXORA. Corolla salver- or nearly funnel-shaped, the limb 4- or 5-parted. Flowers corymbose or paniced, Stipules connate.

Trib. 3. MORINDEÆ. Ovary 2—4-celled, the solitary ovules attached to the middle or below the middle of the cell. Corolla valvate. Berries free or often united in a syncarp.

* *Berries free, not connate.*

GYNCHOTODES. Calyx-limb truncate. Style 2-cleft. Ovary 4-celled. Flowers clustered, axillary. Scandent shrubs.

* * *Berries united into fleshy syncarps.*

MORINDA. Berries fleshy. Pyrenes appendaged. Trees or shrubs.

+ + Seeds free, not enclosed in distinct pyrenes.

Trib. 4. VANGUERIEÆ. Ovary many-celled, the cells with a solitary pendulous ovule attached above the middle or near the apex of the cells. Fruit a drupe, the putamen 1 to many-celled. Albumen usually fleshy. Radicle superior.

* *Corolla valvate. Ovule attached laterally or below the summit of the cell. (Euvangeries).*

VANGUERIA. Stigma discoid. Ovary usually 5-celled.

PLECTRONIA. Ovary 2-celled, the stigma capitate, oblong or mitre-shaped. Drupe didymous or occasionally almost 1-celled by abortion.

* * *Corolla imbricate. Ovule suspended from the summit of the cell.*

GUETTARDA. Stigma simple, thick. Drupe globose, rather large, the putamen many-celled.

POLYPHRAGMON. Stigmas as many as ovary-cells. Berry 5—10-celled, the seeds pyrene-like. Anomalous genus.

Trib. 5. RANDIÆ. Ovary 1-celled, with parietal placentas or more usually 2- or more-celled, with numerous ovules in each cell.

* *Corolla imbricate or twisted.*

x Ovary 1-celled, with 4 or 5 parietal placentas. (*Gardeniæ*).

GARDENIA. Flowers often conspicuous. Stigma entire, sulcate-twisted. Berry usually large, many-seeded, the seeds imbedded in pulp.

x x Ovary 2-celled (*Eu-Randiæ*).

RANDIA. Stigma 2-lobed; style thickened spindle-like. Berry large, the seeds imbedded in pulp. Trees or shrubs, erect.

GRIFFITHIA. Stigma 2-lobed; style not thickened. Berries small, not pulpy. Scandent shrubs, often armed.

WEBBERA. Stigma simple; style not thickened, filiform. Berries small, not pulpy. Erect trees or shrubs, unarmed.

DIPLOSPORA. Style 2-cleft. Berries rather large, not pulpy. Seeds in 2 rows in each cell. Erect trees or shrubs, unarmed.

HYPOBATHRUM. Styles 2-lobed. Berry small, stalked or sessile, not pulpy. Seeds in a single row in each cell. Erect shrubs or trees.

BRACHYTOME. Flowers polygamously dioecious. Corolla funnel-shaped, glabrous. Style shortly 2-lobed. Berry small, not pulpy. Seeds very numerous. Erect shrubs.

MORINDOPSIS. Flowers dioecious, in peduncled heads. Calyx-limb cupular or 4-toothed. Corolla-throat villous. Style hirsute. Berry elongate, cylindrical, the numerous seeds imbricately pendulous, almost appendaged. Trees.

* * *Corolla valvate.*

x Ovary 2-celled, the placentas 2-cleft. Corolla reduplicate-valvate. (*Mussendæ*).

MUSAENDA. The one or other calyx-lobe of the outer flowers extended into a discoloured leaf. Connective not mucronate. Style-branches 2.

ACRANTHERA. Calyx-teeth all conform, not appendaged. Connective mucronate-produced. Stigma clavate.

x x Ovary usually 5—6- (rarely 2—3-) celled, the placentas simple.
(*Urophylla*.)

ADENOSACME. Calyx 5—4-cleft. Corolla-throat naked. Ovary 5—8-celled. Cymes or corymbs terminal or nearly so, rarely lateral.

MYRIONHUBON. As preceding, but ovary 2-celled.

UROPHYLLUM. Calyx entire or minutely toothed. Corolla-throat bearded. Flowers clustered or cymose, axillary.

* * *Stipules transformed into leaves and forming whorls, or rarely the leaves opposite and the stipules wanting.*

Trib. 6. STELLATÆ. Calyx entirely adnate to the calyx or the calyx-limb 4—6-cleft. Corolla valvate. Ovary 2-celled, the ovules solitary, erect or ascending. Drupe indehiscent, dry or sappy, often didymous.

RUBIA. Flowers 5-merous. Drupe sappy. Erect or twining herbs.

GALIUM. Flowers 4-merous. Drupe usually didymous or globose, dry. Herbs or under-shrubs.

Sarcocephalus, Afs.

Conspectus of Species.

Subg. 1. Eu-Sarcocephalus. Capsules succulent and connate, 2-celled throughout. All parts glabrous, the young branchlets pruinous; leaves more or less acuminate,

.. *S. Cadamba*.

Subg. 2. Anthocephalus. Capsules less succulent, not connate, 2-celled with 2 superposed spurious sterile cells.

Young shoots glabrous or pubescent; leaves more or less blunt,..... *S. cordatus*.

1. *S. CADAMBA*, (*Anthocephalus Cadamba*, Miq. Fl. Ind. Bat. II. 135; Bedd. Fl. Sylv. t. 35; *Nauclea Cadamba*, Roxb. Fl. Ind. I. 513).

HAB. In the moister upper mixed forests of the eastern slopes of the Pegu Yomah, descending into the lower mixed forests.—Fl. Decb.

2. *S. CORDATUS*, Miq. Ind. Bat. II. 133; Bedd. Fl. Sylv. t. 318. (*Nauclea cordata*, Roxb. Fl. Ind. I. 509; *Nauclea coadunata*, Sm. in Rees. Cycl. XXIV; DC. Prod. IV. 344; *Nauclea Wallichiana*, R. Br. in Wall. Cat. 6098; Don. Gen. Syst. III. 467).

Var. α. GLABRA, leaves and all other parts quite glabrous.

Var. β. PUBESCENS, leaves beneath, petioles, stipules, and peduncles shortly and softly pubescent.

HAB. Both varieties frequent in the mixed forests (especially the lower ones) and in the savannahs, all over Pegu and Martaban down to Tenasserim.—Fl. May.

Nauclea, L.

Conspectus of Species.

Subg. 1. Eu-Nauclea. Corolla slightly imbricate in bud. Flowers without bractlets. Flowers solitary or by threes, terminal.

* All parts (at least the leaves) glabrous.

Leaves acuminate, the petiole $\frac{1}{2}$ —1 in. long; flower-heads often by threes,

Leaves blunt, almost sessile; flower-heads solitary, *N. excelsa.*
 * * All parts more or less pubescent. *N. sessilifolia.*

Leaves cordate, petioled; flower-heads by 1—3, axillary, *N. cordifolia.*

Subg. 2. Adina, Salisb. Corolla valvate. Flowers surrounded by bractlets.

* Flower-heads small, paniced.

All parts glabrous; leaves petioled, *N. polycephala.*

* * Flower-heads larger, paniced. Bractlets angular-club-shaped.

x Petiole very slender and thin; leaves thin-membranous, acute at the base.

Bractlets only half as long as the calyx; corolla-lobes about $\frac{1}{2}$ the length of the corolla-tube; flower-heads more constantly solitary between 2 floral leaves,

..... *N. parvifolia.*
 Bractlets as long as the calyx; corolla-lobes about $\frac{1}{2}$ the length of the tube; floral leaves very deciduous, the flower-heads soon forming dichotomous divaricate panicles, *N. diversifolia*

x x Petiole very thick and pubescent; leaves large, cordate at the base.

Flower-heads dichotomously paniced; leaves wrinkled above; corolla-lobes as long as the short tube, *N. rotundifolia.*

1. *N. EXCELSA*, Bl. Bydr. 1009; Miq. Fl. Ind. Bat. II. 139. (*N. peduncularis*, Wall. Cat. 6091; Don. Gen. Syst. III. 469; Bedd. Icon. t. 235 ?).

HAB. Pegu Yomah, at Myodwine (Dr. Brandis).—Fl. Octob.

2. *N. SESSILIFOLIA*, Roxb. Fl. Ind. I. 515. (*N. sericea*, Wall. Cat. 6095; Don. Gen. Syst. III. 467).

HAB. Frequent in the mixed forests, especially the upper ones, and in the savannahs, all over Pegu; also Chittagong.—Fl. end of RS.; Fr. Decb., Jan.

3. *N. CORDIFOLIA*, Roxb. Corom. Pl. I. t. 53 and Fl. Ind. ed. Wall. II. 122; DC. Prod. IV. 346; WA. Prod. I. 391. (*Adina cordifolia*, Bth. and Hf. in Brand. For. Fl. 263. t. 33; Bedd. Fl. Sylv. t. 33).

HAB. Frequent in the leaf-shedding forests, especially the lower ones, but also in the low and dry forests, from Ava and Martaban to Prome and Pegu, up to 1500 ft. elevation.—Fl. HS.; Fr. Begin of CS.

4. *N. POLYCEPHALA*, Wall. Cat. 6100; Don. Gen. Syst. III. 467. (*Adina polycephala*, Bth. Fl. Hongk. 146; Miq. in Ann. Mus. Lugd. Bat. III. 183; *N. aralioides*, Miq. Fl. Ind. Bat. II. 344).

HAB. Chittagong (Hf. and Th.); Tenasserim (Griff. 2751).

5. *N. PARVIFOLIA*, Roxb. Corom. Pl. I. 40. t. 82. and Fl. Ind. I. 513; DC. Prod. IV. 844; Wight Ill. t. 123.—(*Stephegyne parvifolia*, Korth. in Verh. Nat. Gesch. Bot. 161; Bedd. Fl. Sylv. t. 34).

Var. *α. GENUINA*, bractlets only half as long as the calyx; flower-heads more constantly solitary between 2 longer-persistent floral leaves.

Var. *β. DIVERSIFOLIA*, (*N. diversifolia*, Wall. Cat. 6096; Don. Gen. Syst. III. 467), leaves much larger, from 3 to 6 in. long, beneath more conspicuously pubescent; stipules pubescent; bractlets as long as the calyx.

Var. *γ. MICROPHYLLA*, leaves small, only 1—2 in. long, minutely and inconspicuously pubescent beneath; stipules glabrous; bractlets as long as the calyx.

HAB. Var. *α.* not yet found in Burma; var. *β.* frequent in the mixed forests and in savannahs, all over Burma from Ava and Martaban down to Upper Tenasserim; var. *β.* exclusively in the savannahs.—Fl. Sept., Oct. Fr. CS.

6. *N. ROTUNDIFOLIA*, Roxb. Fl. Ind. I. 516, non Bartl. (*N. Brunonis*, Wall. Cat. 6097; Don. Gen. Syst. III. 467).

HAB. Frequent in the mixed forests, especially the upper and lower ones, all over Pegu and Martaban down to Tenasserim; also Chittagong.—Fl. end of RS.; Fr. CS.

Uncaria, Schreb.

Conspectus of Species.

- * *Capsule long-stalked. Leaves more or less pubescent beneath.*

Flowers large, the pedicels 1—2 lin. long, velvety; calyx $\frac{1}{2}$ in. long; corolla hirsute,
..... *U. ferruginea*.

Flowers almost sessile; calyx 2 lin. long; corolla velvety, *U. sessilifolia*.

- * * *Capsule sessile.*

× Calyx-limb long-toothed.

All parts more or less woolly pubescent, *U. pilosa*.

× × Calyx almost truncate or obscurely 5-toothed. Leaves glabrous.

Leaves green on both sides; corolla glabrous, *U. levigata*.

Leaves glaucous beneath; corolla-lobes velvety, *U. sessilifructus*.

1. *U. FERRUGINEA*, DC. Prod. IV. 848. (*U. speciosa*, Wall. Cat. 6106).

HAB. Tropical forests of the eastern slopes of the Pegu Yomah, as in the Choungmenah valley (Khaboung), rare; Tenasserim, apparently frequent.

2. *U. SESSILIFOLIA*, Roxb. in Wall. Cat. 6107 and Icon. ined. XVIII. t. 79.

HAB. Tropical forests in the Choungmenah valley (Khaboung) of the eastern slopes of the Pegu Yomah, rather rare; Tenasserim, Tavoy (Wall. Cat. 6106. B).—Fl. Sept., Oct., Fr. March.

Roxburgh's figure represents the leaves as almost sessile. Is Wallich's identification with the above correct?

3. *U. PILOSA*, Roxb. Fl. Ind. ed. Wall. II. 130; DC. Prod. IV. 348.

HAB. Not uncommon in the tropical forests of the Pegu Yomah and from Martaban down to Tenasserim; also Ava hills.—Fl. begin of RS.; Fr. Nov., Dec.

4. *U. LÆVIGATA*, Wall. Cat. 6111.

HAB. Rare in the tropical forests of the Choungmenah valley (Kha-boung) of the eastern slopes of the Pegu Yomah; Tenasserim, Amherst (Wall.)—Fl. Febr.

5. *U. SESSILIFRUCTUS*, Roxb. Fl. Ind. I 520; DC. Prod. IV. 349.

HAB. Tropical forests of Pegu and Tenasserim; Ava, Khakyen hills (J. Anderson).—Fr. Nov., Dec.

Luculia, Sw.

1. *L. GRATISSIMA*, Sweet Brit. Fl. Gard. t. 145; DC. Prod. IV. 358; Bot. Mag. t. 3946; Lodd. Cab. t. 1919.—(*Cinchona gratissima*, Wall. in Roxb. Fl. Ind. II. 154 and Tent. Fl. Nepal. I. 30. t. 21).

HAB. Ava, hills east of Bhamo (J. Anderson).—Fl. Sept.

Hymenodictyon, Wall.

1. *H. THYRSIFLORUM*, Wall. in Roxb. Fl. Ind. II. 151; DC. Prod. IV. 358. (*Cinchona thyrseiflora*, Roxb. Fl. Ind. I. 529; *H. Horsfieldii*, Miq. Fl. Ind. Bat. II. 158).

HAB. Rather rare in the upper mixed forests of the Pegu Yomah, but frequent in the dry forests of Prome; also Chittagong.—Fl. Aug.; Fr. CS.

Hymenopogon, Wall.

1. *H. PARASITICUS*, Wall. in Roxb. Fl. Ind. II. 156; DC. Prod. IV. 351.

HAB. Epiphytic on mossy trees of the upper dry forests on the Kam-bala ridges of the Pegu Yomah, at about 3000 ft. elevation.—Fr. CS.

Wendlandia, Bartl.

Conspectus of Species.

Subg. 1. Wendlandia. Flowers 6-merous, sessile or shortly pedicelled, in short spikelets, racemes, or clusters, forming thymoid panicles.

* *Calyx-teeth short, triangular-acute.*

All parts and leaves on both sides harshly and shortly pubescent, *W. scabra*.
Leaves beneath more or less shortly pubescent or almost glabrescent; panicles pubescent or tomentose, *W. tinctoria*.

All parts (also the panicle) quite glabrous; flowers minutely pedicelled, .. *W. glabrata*.

* * *Calyx-teeth subulate-acuminate, as long as or longer than the calyx-tube.*

Leaves coriaceous, glabrous, *W. ligustrina*.

Leaves lanceolate, membranous, appressed pubescent on the midrib beneath,

.. *W. glomerulata*.

Subg. 2. Greenia, WA. Flowers 4- or 5-merous, in one-sided spikes, forming divaricate corymbose panicles.

All parts glabrous; flowers 5—4-merous, *W. secunda*.

All parts more or less tawny pubescent; flowers 4-merous, *W. corymbosa*.

1. *W. SCABRA*, Kurz in Journ. As. Soc. Beng. 1872. 310.

HAB. Ava, hills east of Bhamo (J. Anderson).—Fr. May.

2. *W. TINCTORIA*, DC. Prod. IV. 411; Miq. Fl. Ind. Bat. II. 158.

(*Rondeletia tinctoria*, Roxb. Fl. Ind. ed. Wall. II. 134).

HAB. Frequent in the open and dry forests, ascending into the drier hill-forests up to 4000 ft. elevation, from Ava and Martaban down to Tenasserim.—Fl. Febr., March; Fr. March, April.

3. *W. GLABRATA*, DC. Prod. IV. 411; Miq. Fl. Ind. Bat. II. 158.

HAB. In the drier hill-forests of the Martaban and Tenasserim hills, at 2000—4000 ft. elevation.—Fl. March.

4. *W. LIGUSTRINA*, Wall. Cat. 6272; Walp. Rep. II. 505.

HAB. Ava, Taong dong (Wall.) and Kakhyen hills east of Bhamo (J. Anderson); Tenasserim (Helfer), a variety with longer corolla-tube.—Fl. Nov.; March.

5. *W. GLOMERULATA*, Kurz in Journ. As. Soc. Beng. 1872. 310.

HAB. Tenasserim, Mergui (Helfer).

6. *W. SECUNDA*, Griff. Not. Dicot. 266. (*Greenia Wightiana*, WA. Prod. I. 404; Wight Icon. t. 1161).

HAB. Tenasserim, Mergui, in forests near Culweng (Griff.).—Fl. Aug.

7. *W. CORYMBOSA*, DC. Prod. IV. 413. (*Rondeletia corymbosa*, Jack in Mal. Misc. I. No. 1. 4.; *W. spicata*, DC. l. c.; *Rondeletia spicata*, Wall. in Roxb. Fl. Ind. II. 139; *Greenia Jackii*, WA. Prod. I. 404, in adn.).

HAB. Tenasserim (Helfer 2843).

Spiradiolis, Bl.

Conspectus of Species.

Stems, petioles, and inflorescence shortly pubescent; capsule globular 2-lobed,

.. *S. bifida*.

All parts quite glabrous; capsule oblong, *S. cespitosa*.

1. *S. BIFIDA*, Kurz in Journ. As. Soc. Beng. 1872. 310. (*Pleiotheca ? bifida*, Wall. Cat. 6216; Hf. in Bth. and Hf. Gen. pl. II. 62).

HAB. Martaban hills, rare along choungs.

2. *S. CÆSPITOSA*, Bl. Bydr. 975; DC. Prod. IV. 418. (*S. cylindrica*, Hf. in Bth. and Hf. Gen. plant. II. 62).

HAB. Rare along choungs in the hills of Martaban.

Ophiorrhiza, L.
Conspectus of Species.

- * *Cymes all terminal, on peduncles 1—3 in. long. Calyx-teeth short, triangular.*
 × Bractlets conspicuous, subulate, up to a line long.
 All parts glabrous; leaves long-acuminate, *O. gracilis*.
 × × Bracts subulate, usually persistent, but the bractlets very minute if any.
 All parts (also the capsule) glabrous, *O. Mungos*.
 Stems and petioles brown-pubescent; leaves thick-membranous, whitish beneath; capsule glabrous, *O. argentea*.
 As preceding, but leaves only pale-coloured beneath, the inflorescence more hispid-pubescent; capsule minutely hispid, *O. villosa*.
 * * *Cymes terminal and axillary, on very short peduncles only 4—6 lin. long, or almost sessile. Calyx-teeth lanceolate, acute.*
 Stem, petioles and peduncles more or less shortly pubescent; lateral branches all shortened, *O. crubescens*.

1. *O. GRACILIS*, Kurz in Journ. As. Soc. Beng. 1872. 311.

HAB. Tenasserim, Attaran (Brandis).

2. *O. MUNGOS*, L. Amæn. Acad. II. 127; Roxb. Fl. Ind. I. 901; DC. Prod. IV. 414; Miq. Fl. Ind. Bat. II. 166.

Var. *α. GENUINA*, capsule about 3 lin. across, emarginate, the lobes somewhat acute.

‡ Var. *β. OETHOCARPA*, capsule about 2 lin. across, truncate at the apex, the lobes blunt or almost truncate.

HAB. Var. *β.* only, Martaban hills, at 3000 ft. elevation (Dr. Brandis).

Dr. Brandis' specimens are not sufficient to enable one to make out whether they should not rather form a distinct species. The true Linnæan species is a sea-shore plant, growing chiefly in the beach-forests, most probably also growing along the Burmese coasts.

3. *O. ARGENTEA*, Wall. Cat. 6229; Walp. Rep. II. 503.

HAB. Chittagong; Arracan, on sandstone rocks in the tropical forests of Boronga island.—Fl. Fr. Octob.

Probably not sufficiently distinct from *O. canescens*, Bl.

4. *O. VILLOSA*, Roxb. Fl. Ind. ed. Wall. II. 546; DC. Prod. IV. 415. (*O. rugosa* Wall. in Roxb. Fl. Ind. II. 546; DC. l. c. 416; Miq. in Ann. Mus. Lugd. Bat. IV. 232; *O. hispidula*, Wall. Cat. 6234; Don. Gen. Syst. III. 523; *O. trichocarpa*, Bl. Bydr. 977; Miq. Fl. Ind. Bat. II. 173).

HAB. Frequent in the tropical forests, from Chittagong and Ava down to Tenasserim and the Andamans. Fl. April, June; Fr. Aug., Sept.

5. *O. ERUBESCENS*, Wall. Cat. 6233; Don. Gen. Syst. III. 522.

HAB. Not uncommon in the hill-forests of Martaban and Tenasserim (Chappedong-hills, Wall.) at 3000 to 5000 ft. elevation.—Fl. March.

Argostema, Wall.*Conspectus of Species.** *Flowers 5-merous.*

- × Leaves reduced to bract- or stipule-like leaflets, of which only 1 or 2 are fully developed.

All parts glabrous; leaf solitary; anthers oblong, blunt, *A. unifolium*.

Umbels stiff-hairy; leaves two, *A. Tavoyana*.

- × × Leaves all developed but very unequal, whorled, or crowded at the apex of the stem.

Glabrous or nearly so; anthers free, linear, acuminate, opening by terminal pores,

... *A. verticillatum*.

* * *Flowers 4-3-merous.*

Stem, inflorescence, and petiole villous-pubescent; leaves sparingly pubescent, cordate, bluntish or acute; flowers in peduncled umbels or cymose umbels, ... *A. soneriloides*.

Quite as preceding, but flowers solitary on a short pedicel, or by 2 or 3 on a very short peduncle, pale rose-coloured, *A. oligantha*.

1. *A. UNIFOLIUM*, Benn. in Horsf. Plant. Jav. rar. 94; Miq. Fl. Ind. Bat. II. 161.

HAB. Upper Tenasserim, Moulmein and Attaran (R. Scott, Dr. Brandis).—Fl. July.

In my specimens the anthers are blunt and not beaked as Bennet describes them.

2. *A. TAVOYANUM*, Wall. ap. Benn. in Horsf. Pl. Jav. rar. 95.

HAB. Tenasserim, Tavoy (Wall.). Unknown to me.

3. *A. VERTICILLATUM*, Wall. in Roxb. Fl. Ind. II. 325.

HAB. Tenasserim, Moulmein (Rev. Parish, R. Scott).—Fl. July.

4. *A. SONERILOIDES*, Kurz in Journ. As. Soc. Beng. 1872.

HAB. Pegu, abundant on the pagodas of Rangoon (R. Scott).—Fl. July, Aug.

5. *A. OLIGANTHA*, Kurz MS.

HAB. On damp rocks in the coast-forests of South Andaman (Watering Cove).—Fl. June.

A small species of *Argostema*, with slightly pubescent leaves solitary or by pairs, occurs on damp rocks of the tropical forests on Boronga island, Arracan, but the specimens are too few and reduced to admit of description. Its calyx-lobes are blunt or rather retuse.

Dentella, Forst.

1. *D. REPENS*, Forst. Gen. 26. t. 13; DC. Prod. IV. 419; Roxb. Fl. Ind. I. 532; Miq. Fl. Ind. Bat. II. 196. (*Lippaya telephioides*, Endl. Atakt. 13. t. 13).

HAB. Common in agrarian lands and along river-banks, all over Burma from Chittagong and Ava down to Tenasserim and the Andamans (here introduced only).—Fl. Fr. ∞.

Hedyotis, L.**Conspectus of Species.***** Capsule loculicidally dehiscent.**

Subg. 1. Oldenlandia, L. Capsule more or less hemispherical or obsoletely 2-lobed, opening loculicidally. Annual, rarely perennial herbs.

* *Prostrate or diffuse herbs. Flowers solitary, or in cymes or clusters in the axils of the leaves (rarely also terminal). Root sometimes turning perennial.*

x Leaves more or less oval, petioled.

Flowers solitary, sessile or nearly so. *H. tinervia.*

x x Leaves linear to narrow-linear, rarely lanceolate, more or less sessile.

+ Flowers solitary or by 2—3 on an axillary peduncle.

Flowers solitary, on very short strong pedicels; leaves membranous, flat,

... *H. ramosissima.*

Flowers by 2—3, rarely solitary, on a capillary peduncle; pedicels very long and capillary; leaves membranous, flat, *H. biflora.*

+ + Flowers by 4 or more, forming axillary and terminal clusters or cymes. Leaves more or less revolute on their margins, somewhat rigid.

Flowers in peduncled cymes or the cymes umbel-like, *H. umbellata.*

Flowers in sessile clusters, *H. angustifolia.*

* * *Erect annuals. Flowers in terminal panicles or cymes, or solitary, rarely the inflorescence also axillary.*

x Leaves sessile or nearly so.

Leaves sagittate at the base, shortly bristly rough; flowers pale-blue, by 3—4 terminal, and also singly from the leaf-axils; pedicels long and capillary, *H. linoides.*

Leaves linear; corolla about an inch long, brownish purple, *H. gracilis.*

x x Leaves more or less petioled, more or less tapering at the base.

+ Calyx only $\frac{1}{2}$ — $\frac{1}{2}$ lin. long.

All parts sparingly pilose; leaves acute; cymes peduncled, axillary and terminal; pedicels capillary, 3—4 lin. long, *H. Wallichii.*

Stem villous-pubescent, the leaves often whorled at the end of the nude scape-like stem; cymes divaricate, peduncled, terminal; pedicels capillary, 2—4 lin. long,

... *H. spergularae.*

+ + Calyx $\frac{1}{2}$ —2 lin. long. Flowers in racemes or cymes, terminal and in the axils of the upper-leaves.

Glabrous, more or less succulent; flowers slenderly pedicelled; capsule not winged, the crowning calyx-lobes very short, *H. paniculata.*

Stems, and nerves beneath, shortly pubescent; flowers sessile or nearly so; capsule more or less compressed and winged, the crowning lobes nearly a line long.

... *H. Andamanica.*

*** * Capsules opening septicidally.**

Subg. 2. Dimetia, WA. Capsule opening septicidally at the apex by a gaping short slit, more or less truncately hemispherical and obscurely 2-lobed. Scandent, diffuse or erect perennials. Flowers in small heads, forming axillary and terminal peduncled cymes or panicles. Corolla often villous within.

Glabrous or pubescent; flowers sessile or nearly so; nerves of leaves prominent,

... *H. capitellata.*

Scandent or diffuse, quite glabrous, glaucous; flowers pedicelled; calyx-lobes acute,

... *H. scandens*.

Erect, branched, quite glabrous; flowers sessile; calyx-lobes broad and blunt, *H. elegans*.

Subg. 3. Metabola, Bl. Capsule septicidally dehiscent or nearly so, hemispherical and more or less truncate at the apex, often obtusely 2-lobed. Diffuse or half-scandent, rarely erect perennials. Flowers in axillary (very rarely terminal) clusters or cymes.

* *Flowers in axillary peduncled cymes. Prostrate or diffuse perennials.*

x Flowers pedicelled, in loose cymes.

All parts more or less pubescent; calyx-lobes longer than the tube, *H. ulmifolia*.

All parts glabrous; calyx-teeth minute, *H. glabra*.

x x Flowers sessile or nearly so, in little heads collected into peduncled cymes or clusters.

Flowers minute, pale blue; capsule only about $\frac{1}{2}$ lin. across, *H. costata*.

* * *Flowers sessile or very shortly pedicelled, in axillary or terminal clusters or heads.*

Prostrate or diffuse, all parts more or less pubescent; clusters axillary, ... *H. auricularia*.

Erect, slightly pubescent; clusters terminal, involucred by the 4 or 5 uppermost leaves,

... *H. scabra*.

1. *H. TRINERVIA*, Roem. and Schult, Syst. Veg. III. 197; Bedd. Icon. t. 29. (*Oldenlandia trinervia*, Retz. Obs. IV. 23; Miq. Fl. Ind. Bat. II. 189).

HAB. Chittagong (Hf. and Th.); Arracan, in grassy spots of the beaches near Akyab.—Fl. Fr. Decb.

2. *H. RAMOSSISSIMA*, Spreng. Pugill. II. 32, non Bl. (*Oldenlandia brachypoda*, DC. Prod. IV. 424; Miq. Fl. Ind. Bat. II. 187; *Oldenlandia diffusa*, Roxb. Fl. Ind. I. 423).

HAB. Not unfrequent along the larger rivers, like Sittang, Irrawadi, etc., also in cultivated lands, from Ava down to Pegu and Martaban.—Fl. Fr. DS.

3. *H. BIFLORA*, Sm. in Rees Cycl. XVII. 15. (*Oldenlandia biflora*, L. sp. pl.; Roxb. Fl. Ind. I. 423; *Oldenlandia Burmanniana*, R. Br. in Wall. Cat. 868; Miq. Fl. Ind. Bat. II. 189; *Oldenlandia herbacea*, DC. Prod. IV. 425; Bth. Fl. Hongk. 151; *H. diffusa*, Willd. sp. pl. I. 566).

Var. a. GENUINA, flowers by 2—3 on very slender pedicels.

Var. b. UNIFLORA, flowers solitary on a very slender pedicel.

Var. c. GRAMINICOLA, (*H. graminicola*, Kurz in Trim. Journ. Bot. 1875. 826), leaves narrower and stiffer; flowers solitary on very slender axillary pedicels, or by twos and slenderly peduncled; corolla 2 lin. long or somewhat longer; style exserted.

Var. d. CORYMBOSA, (*Oldenlandia corymbosa*, L. Herb.; DC. Prod. IV. 426; *Oldenlandia ramosa*, Roxb. Fl. Ind. ed. Wall. II. 445; Wight. Icon. t. 822; DC. Prod. IV. 426), flowers by 2—3 and cymose umbellate by 3—7.

HAB. Common in agrarian lands on river-banks, along road-sides, &c., also in grassy spots in the leaf-shedding forests, all over Burma; *var. b.*

and δ. in agrarian and dry grass-lands of Ava and Pegu, also Andamans.—Fl. Fr. ∞.

4. *H. UMBELLATA*, WA. Prod. I. 413. (*Oldenlandia umbellata*, L. sp. pl. 174; Roxb. Corom. Pl. I t. 3 and Fl. Ind. I. 421; Miq. Fl. Ind. Bat. II. 191).

HAB. Burma, probably Ava (Griff. 2895/2).

5. *H. ANGUSTIFOLIA*, Cham. and Schlecht. in Linn. 1829. 153; DC. Prod. IV. 419. (*H. pinifolia*, Wall. Cat. 850; Don. Gen. Syst. III. 526).

HAB. Tenasserim, Amherst (Wall. Cat. 850 A).

6. *H. LINOIDES*, Griff. Not. Dicot. 265. (*H. arguta*, R. Br. in Wall. Cat. 864).

HAB. Tenasserim, Tavoy (Wall.); Mergui, in moist sandy places, near Culweng. (Griff.).—Fl. Octob.

7. *H. GRACILIS*, Wall. in Roxb. Fl. Ind. I. 877, non DC. (*H. stricta*, Wall. in As. Research. XIII. 369, non Sm.; *H. fusca*, Ham. in Don. Prod. Nep. 134; *H. aspera*, Heyne in Roth. Nov. sp. 93, cum syn.; *Ko-hautia* sp. Griff. Not. Dicot. 265. t. 477).

HAB. Ava, Irrawaddi valley at Katha, in savannahs (Griff.).—Fl. May.

8. *H. WALLICHII*, Kurz in Journ. As. Soc. Beng. 1876. 136.

HAB. Not unfrequent in the eng- and hill-eng-forests from Martaban down to Tenasserim.—Fl. Fr. Octob.

9. *H. SPERGULACEA*, (*Oldenlandia spergulacea*, DC. Prod. IV. 428; *Oldenlandia ovalifolia*, Miq. Fl. Ind. Bat. II. 192, non DC.; *H. scapigera*, R. Br. in Wall. Cat. 881; *H. nudicaulis*, WA. Prod. I. 416; Bedd. Icon. t. 33).

HAB. Not unfrequent on rocky ground in the leaf-shedding forests, especially in the dry, eng-, and upper mixed ones, from Prome, Pegu, and Martaban down to Upper Tenasserim.—Fl. Fr. Sept.—Decb.

10. *H. PANICULATA*, (*Oldenlandia paniculata*, L. sp. pl. 1667; Roxb. Fl. Ind. I. 422; Bth. Fl. Hongk. 152; DC. Prod. IV. 427; *H. racemosa*, Lamk. Dict. III. 76 and Ill. t. 62. f. 2; Wight Icon. t. 812; *Oldenlandia alata*, Roxb. Fl. Ind. I. 421, non Koen.).

HAB. Frequent in rubbishy places, in garden and other cultivated land, along river-banks, &c., all over Burma.—Fl. Fr. Jan.—June.

11. *H. ANDAMANICA*, Kurz in Journ. As. Soc. Beng. 1872. 311.

HAB. On moist sandstone rocks along choungs in the forests of the Andamans.—Fl. Fr. May, June.

A branched variety of this has the capsules more compressed and more keel-winged and the calyx-teeth still larger. As a species it is allied to *H. lanceafolia*, Dalz., and *H. alata*, L.

12. *H. CAPITELLATA*, R.Br. in Wall. Cat. 837; Walp. Rep. II. 494

Var. *a.* *GENUINA*, (*Oldenlandia rubioides*, Miq. Fl. Ind. Bat. II. 353), all parts quite glabrous.

Var. *β.* *SUBPUBESCENS*, stems glabrous, the branchlets and the under-surface of the leaves minutely pubescent.

Var. *γ.* *PUBESCENS*, all parts densely pubescent, the leaves above roughish minutely, beneath softly and yellowish but shortly, pubescent; calyx-teeth often longer and larger.

HAB. Var. *a.* and *β.* from Martaban down to Tenasserim; also Ava, Kakhien hills; var. *γ.* not unfrequent in the hill-toungyas, and along choungs in the tropical forests of the Martaban and Tenasserim hills, up to 3000 ft. elevation.—Fl. Decb.—Febr.; Fr. Febr.

This species has been identified with *H. fruticosa* of Linne, but the Ceylon plant of this name is certainly distinct.

13. *H. SCANDENS*, Roxb. Fl. Ind. I. 364; DC. Prod. IV. 422.

HAB. Chittagong (Hf. and Th.); Ava, Kakhien hills (J. Anderson).—Fl. Decb.; Fr. Jan.—March.

14. *H. ELEGANS*, Wall. Cat. 887.

HAB. Not unfrequent in the drier hill-forests, especially the pine-forests, of the Martaban hills east of Tounghoo, at 4000—5000 ft. elevation; also Tenasserim, Tavoy (Wall.; Helf.).

N. B. Bentham (Fl. Hongk. 149) mentions doubtfully *H. loganioides*, Bth., as growing about Moulmein; possibly this species is meant? *H. loganioides*, with long calyx-lobes, occurs on Mt. Ophir near Malacca.

15. *H. ULMIFOLIA*, Wall. in Roxb. Fl. Ind. ed. Wall. I. 370; DC. Prod. IV. 421; (*H. lineata*, Don. Prod. Fl. Nep. 134).

HAB. In the drier hill-forests, especially in the pine-forests, of the Martaban hills east of Tounghoo, at 4000 to 6000 ft. elevation.—Fr. March.

16. *H. GLABRA*, Wall. Cat. 848; Miq. Fl. Ind. Bat. II. 133. (*Spermacoce glabra*, Roxb. Fl. Ind. I. 368).

HAB. Tenasserim (Helf. 2885).

17. *H. COSTATA*, (*Spermacoce costata*, Roxb. Fl. Ind. I. 370; *H. cœrulea*, Korth. in Ned. Kruidk. Arch. II. 160, non L. nec. WA.; *H. capituliflora*, Miq. Fl. Ind. Bat. II. 183; *Metabolos cœruleus*, Bl. Bydr. 992; DC. Prod. IT. 435).

HAB. In tropical forests, more especially along choungs and in shrubbery, of the southern parts of the Pegu Yomah above Rangoon; more frequent in Tenasserim.—Fr. Sept.

18. *H. AURICULARIA*, L. sp. pl. 147; DC. Prod. IV. 420; Bedd. Icon. t. 27. (*H. venosa*, Korth. in Ned. Kruidk. Arch. II. 160; Miq. Fl. Ind. Bat. II. 182; *Metabolos venosus*, Bl. Bydr. 991; *H. iodoneura*, Miq. l. c. 181; *H. lineata*, Roxb. Fl. Ind. I. 369, non Don).

HAB. Ava hills east of Bhamo (J. Anderson).—Fr. Octob.

19. *H. SCABRA*, Wall. Cat. 880.

HAB. Not unfrequent in the tropical forests from Martaban down to Upper Tenasserim.—Fl. Fr. April; Aug.

Doubtful Species.

1. *H. argentea*, Wall. Cat. 858; Walp. Rep. II. 502.

HAB. Ava, banks of the Irrawadi.

2. *H. Merguensis*, Hf. in Bth. and Hf. Gen. Pl. II. 57.

HAB. Tenasserim, Mergui (Griff.).

Scleromitron, WA.

Conspectus of Species.

Subg. 1. Eu-Scleromitron. (*Fergusonia*, Hf. ?) Capsule loculicidally separating into 2 many-seeded cocci. Calyx more or less obovoid, crowned by the converging calyx-limb. Stigmatic lobes 2. Diffuse perennials.

* *Flowers in terminal sessile heads or clusters.*

Flower-heads half-included in the embracing bases of the involucre-like uppermost leaves; calyx-teeth large, *S. coronarium*.

* * *Flowers in axillary clusters or heads.*

x All parts glabrous or nearly so.

Leaves linear, not nerved, quite glabrous; flowers in dense clusters; calyx-tube glabrous or nearly so; capsule glabrous or shortly hispid, *S. rigidum*.

Leaves ovate to ovate-oblong; flowers by 2—3 or few in the leaf-axils; capsule glabrous, *S. nitidum*.

x x All parts, more especially the stems and capsule, more or less shortly hispid.

All parts, also the leaves, shortly scabrous-pubescent; capsule ovoid, about a line long or longer, .. *S. hispidum*.

Stem shortly hispid; leaves glabrous above, minutely puberulous beneath; corolla half the size, pubescent at the throat; capsule globular (like in *Oldenlandia*), with short calyx-lobes, *S. paradoxum*.

Subg. 2. Tetragneia, Miq. (*Allaophania*, Thw.). Capsule separating into 2 cocci which again separate into twos. Stigmas or stigmatic lobes 4.

Stigmas capitate; leaves not rugose, sparingly hirsute above, *S. decipiens*.

Stigmas linear, almost spreading; leaves rugose, above glabrous or nearly so, *S. rugosum*.

1. *S. CORONARIUM*, (*Hedyotis coronaria*, Wall. Cat. 856).

HAB. Tenasserim, Attaran (Brandis); Tavoy (Wall.).—Fl. Oct.

2. *S. TETRANDRUM*, (*Rondeletia tetrandra*, Roxb. Fl. Ind. I. 524; *Hedyotis macrophylla*, Wall. Cat. 841; Miq. l. c. 178; *Hedyotis nodiflora*, Wall. Cat. 855; Don. Gen. Syst. III. 526).

HAB. All over Tenasserim.—Fr. Febr.

3. *S. RIGIDUM*, (*Hedyotis rigida*, Miq. Fl. Ind. Bat. II. 181; *Metabolos rigidus*, Bl. Bydr. 992).

HAB. Tenasserim.—Fr. Febr.

4. *S. NITIDUM*, (*Hedyotis nitida*, WA. Prod. I. 412).

HAB. Not unfrequent in the eng-forests of Pegu and in those of Martaban east of Tounghoo.—Fr. CS.

Very probably only an extreme, broad-leaved form of *S. hispidum*, while *S. approximatum* (*Hedyotis approximate*, WA. ; *Spermacoce tubularis*, R. Br. ?) may be an extreme, narrow-leaved variety of it.

5. *S. HISPIDUM*, (*Hedyotis hispida*, Retz. Obs. Bot. IV. 23 ; Roxb. Fl. Ind. I. 364 ; DC. Prod. IV. 420 ; *Hedyotis* sp. Griff. Not. Dicot. 265 ; *Spermacoce* sp. Griff. l. c. 272).

HAB. Frequent along choungs in the moister upper mixed and the tropical forests, from Ava and Martaban to Pegu.—Fr. Jan.

6. *S. PARADOXUM*, (*Hedyotis paradoxa*, Kurz in Journ. As. Soc. Beng. 1876. 135).

HAB. Common in the moister upper mixed forests of the Andamans.—Fl. Fr. Jan.—March.

NB. *Allæophania decipiens*, Thw., is in my eyes a very near ally to *Scleromitrium rugosum* (*Hedyotis rugosa*, Korth.).

Spermacoce, L.

Conspectus of Species.

Flowers in dense whorl-like clusters or heads, white, about a line long ; capsules 1 lin. long, *S. stricta*.

Flowers 2—3 lin. long, blue, few-clustered ; capsule about 2 lin. long, *S. hispida*.

1. *S. STRICTA*, L. f. Suppl. 120 ; Roxb. Fl. Ind. ed. Wall. I. 376 ; DC. Prod. IV. 554 ; Miq. Fl. Ind. Bat. II. 331 ; Bth. Fl. Hongk. 162.

HAB. Frequent in the dry and open forests all over Ava and Pegu down to Upper Tenasserim.—Fl. RS. ; Fr. CS.

2. *S. HISPIDA*, L. Mant. 558 ; Roxb. Fl. Ind. ed. Wall. II. 379 ; WA. Prod. I. 438 ; Miq. Fl. Ind. Bat. II. 332. (*S. scabra*, Willd. sp. pl. I. 572 ; Roxb. Fl. Ind. l. c. 377).

Var. *α*. *HISPIDA*, whole plant hispid-pubescent, the leaves usually of a softer texture and undulate ; corolla-tube only $1\frac{1}{2}$ -2 lin. long ; capsule greyish or whitish villous ; seeds opaque, black.

? Var. *β*. *ARTICULARIS*, (*S. articularis*, L. f. Suppl. 119 ; Roxb. l. c. 378 ; Miq. l. c. 332 ; *S. Avana*, R. Br. in Wall. Cat. 828 ; G. Don. Gen. Syst. III. 621 ; *S. longicaulis*, R. Br. in Wall. Cat. 826 ; G. Don. Gen. Syst. III. 621), whole plant more scabrous, and short pubescent, the leaves rigid and not undulate ; corolla-tube about 3 lin. long, slender ; capsule shorter and hispid ; seeds often glossy, black or brownish.

HAB. Var. *β*. only, frequent in agrarian land and on stony sterile grounds in the leaf-shedding forests, from Ava and Martaban down to Tenasserim, up to 1500 ft. elevation.—Fl. Fr. D. S.

Knoxia, L.*Conspectus of Species.*

- * *Stem leafy, without radical leaves, more or less branched.*

Leaves petioled; flowers spiked, forming corymba, *K. corymbosa*.

Leaves sessile or nearly so; flowers corymbose, forming corymba, *K. microcarpa*.

- * * *Leaves all crowded at the base; stem scape-like, with narrow small cauline leaves only.*

More or less hairy while young; calyx-tube densely villous; corolla nearly $\frac{1}{2}$ an inch long, *K. plantaginea*.

1. *K. CORYMBOSA*, Willd. sp. pl. I. 582; WA. Prod. I. 439; Wight Illust. t. 128; Miq. Fl. Ind. Bat. II. 330. (*Spermacoce teres*, Roxb. Fl. Ind. ed. Wall. I. 373; *Spermacoce Sumatrensis*, Retz. Obs. IV. 23, non Roxb.).

HAB. Not unfrequent in the dry and eng-forests of Ava, and Prome, and also in Martaban east of Tounghoo.—Fl. March, April.

2. *K. MICROCARPA*, Kurz MS.

HAB. Not unfrequent in the eng and low forests of Pegu, especially the Irrawaddi zone; also in Martaban, as Yoonzeleen (Brandis); Zwa-Kabin (Parish).—Fl. Octob., Nov.; Fr. Dec., Jan.

There are specimens with a short wide corolla-tube and others with a slender tube nearly twice the length.

3. *K. PLANTAGINEA*, Wall. Pl. As. Rar. I. t. 32; Miq. Fl. Ind. Bat. II. 330.

HAB. In the dry and eng-forests of Prome as far south as Myod-weng, but everywhere rare and sporadic.—Fl. Sept., Octob.; Fr. Octob.—Jan.

Cephalanthus, L.

1. *C. NAUCLEOIDES*, DC. Prod. IV. 539.—(*Nauclea tetrandra*, Roxb. Fl. Ind. ed. Wall. II. 125).

HAB. Burma, probably Ava hills (Griff.).

Pæderia, L.*Conspectus of Species.*

- * *Ripe seeds not winged. Capsule globular.*

Glabrous or pubescent; corolla scurfy-tomentose or velvety outside, *P. tomentosa*.

- * * *Ripe seeds broadly winged. Capsule more or less compressed.*

× Corolla mealy or scurfy-tomentose or velvety outside.

Quite glabrous; calyx-lobes shorter than the calyx-tube; seed-wings pale-coloured,

... *P. foetida*.

Sparingly and shortly puberulous; calyx-lobes longer than the tube; seed-wings blackish,..... *P. calycina*.

× × Corolla not tomentose, but only sparingly and shortly pilose.

All softer parts, and more especially the undersurface of the leaves, villous-tomentose; seed-wings corky, pale-coloured,, *P. lanuginosa*.

1. *P. TOMENTOSA*, Bl. Bydr. 968; Miq. Fl. Ind. Bat. II. 258, and Ann. Mus. Lugd. Bat. IV. 254. (*P. barbulate*, Miq. in Ann. Mus. L. B. IV. 255; *P. densiflora*, Miq. Fl. Ind. Bat. II. 259; *P. foetida*, Bth. Fl. Hongk. 162 ?).

Var. *a. TOMENTOSA*, all parts more or less shortly pubescent or almost scurfy-pubescent.

Var. *β. GLABRA*, all parts glabrous or only sparingly and minutely pubescent on the nerves.

HAB. Arracan hills.—Fl. Fr. Octob.

2. *P. PÆTIDA*, L. Mant. 52; Roxb. Fl. Ind. ed. Wall. II. 517; WA. Prod. I. 424; Miq. Fl. Ind. Bat. II. 258. (*P. ovata*, Miq. in Ann. Mus. Lugd. Bat. IV. 255).

Var. *β. MICROCARPA*, capsule compressed ovoid-orbicular, only about 3 lin. long.

HAB. Not unfrequent in shrubbery, from Chittagong and Ava down to Upper Tenasserim; Var. *β.* on Taong dong in Ava (Wall.)—Fr. Nov.—Jan.

3. *P. CALYCINA*, Kurz in Journ. As. Soc. Beng. 1873. 74.

HAB. Tenasserim, Tavoy (Wall. Cat. 6247. E).—Fr. Nov.

4. *P. LANUGINOSA*, Wall. Pl. As. rar. II. 52. t. 165; Miq. Fl. Ind. Bat. II. 259. (*P. macrocarpa*, Wall. Cat. 7292; Don Gen. Syst. IV. 561).

HAB. Frequent in the mixed forests, especially along choungs, all over Burma from Ava and Martaban down to Tenasserim; also freely springing up in the upper toungyas.—Fl. Jan.—July; Fr. Jan.—March.

Lasianthus, Jack.

Conspectus of Species.

* *Flowers in clusters or short peduncled cymes, the bracts very minute and usually deciduous.*

Flowers sessile; calyx glabrous, the lobes about as long as the tube; drupes crowded by the linear-lanceolate calyx-teeth, *L. lucidus*.

Flowers very shortly pedicelled or almost sessile; calyx puberulous, the limb broad with very short teeth; drupes crowned with the cyathiform contracted almost truncate calyx-limb, *L. constrictus*.

* * *Flowers in densely bracted sessile clusters, the bracts more or less conspicuous and often persistent.*

× Calyx-segments about a line long or shorter. Stipules small.

Leaves shortly petioled, puberulous beneath; outer bracts broad and blunt, but short; calyx-lobes lanceolate, *L. stercorarius*.

Sparingly stiff-hairy; leaves almost sessile, oblique; bracts all linear-subulate, hirsute, *L. Wallichii*.

× × Calyx-segments linear to linear-subulate, 3—5 lin. long, hirsute.

+ Stipules very large and leafy, oval.

Leaves glabrous or nearly so; stipules persistent, involucreting the flower heads,

... *L. stipularis*.

+ + Stipules more or less lanceolate, small, not leafy.

All parts brown-hirsute; outer bracts very large, leafy, ovate, acuminate, *L. cyanocarpa*.

1. *L. LUCIDUS*, Bl. Bydr. 997; Miq. Fl. Ind. Bat. II. 319.

HAB. Upper Tenasserim (Falconer).—Fl. Febr.

2. *L. CONSTRICTUS*, Wight in Maclell. Calc. Journ. VI. 515; Walp. Ann. II. 762. (*L. pauciflora*, Wight l. c. ?; *Mephitidea* sp. Griff. Not. Dicot. 267. t. 474. f. 4).

HAB. Common in the tropical forests of the Andamans; Tenasserim, from Thoungyeen (Brandis) to Mergui (Griff.).—Fl. Fr. April—June.

Habit of *L. stercorarius*, but differs in the inflorescence and in the shape of the calyx-limb.

3. *L. STERCORARIUS*, Bl. Bydr. 1000; Miq. Fl. Ind. Bat. II. 324 and Annal. Mus. Lugd. Bat. IV. 248.

HAB. Frequent in the tropical forests of Upper Tenasserim and the Andamans.—Fl. March, April.

4. *L. WALLICHII*, Wight in Maclell. Calc. Journ. VI. 503. (*Mephitidea Wallichii*, WA. Prod. I. 390; Walp. Ann. II. 760; *Nonatelia? hispida*, Wall. in Roxb. Fl. Ind. II. 187).

HAB. Not unfrequent in the tropical forests of Martaban and Upper Tenasserim; also on the Andamans.—Fl. April, May; Fr. March.

5. *L. STIPULARIS*, Bl. Bydr. 997; Miq. Fl. Ind. Bat. II. 319 and Ann. Mus. Lugd. Bat. IV. 246.

HAB. Tenasserim (or Andamans) (Helf. 2937).

6. *L. CYANOCARPUS*, Jack in Linn. Trans. XIV. 125; Miq. Fl. Ind. Bat. II. 316, non Bl.—(*L. bracteatus*, Wight in Maclell. Calc. Journ. VI. 501; *Triosteum hirsutum*, Roxb. Fl. Ind. ed. Wall. II. 180; *L. Roxburghii*, Wight l. c. 502).

HAB. Chittagong (Roxb.); rather frequent in the tropical forests of South Andaman.—Fl. May, June.

Cephaelis, L.

1. *C. HERBACEA*, Roxb. Fl. Ind. I. 533. (*Psychotria herbacea*, L. sp. pl. 245; *Geophila reniformis*, Don. Prod. Nep. 136; Wight Icon. t. 54; Miq. Fl. Ind. Bat. II. 311).

HAB. Rather frequent in tropical forests, especially in the shade of bamboo, from Martaban and the southern spurs of the Pegu Yomah down to Tenasserim and the Andamans.—Fl. June, July; F. Oct.—Dec.

Hydnophytum, Jack.

1. *H. FORMICARUM*, Jack in Linn. Trans. XIV. 124; Miq. Fl. Ind. Bat. II. 309.

HAB. Frequent on trees in the mangrove swamps of the Andamans.
—Fl. Fr. May, June.

Psychotria, L.

Conspectus of Species.

Subg. 1. Leucopyrenos. Seeds plano-convex without ribs or dorsal keel, enclosed in a white thin membranous pyrene.

Small decumbent under-shrub, the stems and often also the nerves beneath shortly tomentose, *P. calocarpa*.

Subg. 2. Eu-Psychotria. Pyrenes hard, with a more or less distinct dorsal rib, or ribbed and furrowed.

* *Pyrenes not ribbed and furrowed, but dorsally more or less distinctly keeled or trigonous.*

× Pyrenes plane-convex, with an obsolete longitudinal dorsal rib. Albumen spuriously ruminant.

Glabrous; panicles elongate and raceme-like, *P. connata*.
As preceding; leaves larger; panicle thyrsoid or corymb-like; berries obovoid,

.. *P. platyneura*.

× × Pyrenes 3-gonous, the inner face flat, the 2 lateral ones more or less concave and meeting in a longitudinal ridge.

+ Quite glabrous.

Habit of *P. connata*; cymes small, in slightly puberulous peduncled panicles; calyx about a lin. across, obsoletely 5-toothed; albumen equable, *P. symplocifolia*.

+ + Tawny or rusty hairy. Flowers sessile, clustered or in heads.

Flower-heads very small; leaves glabrous above, *P. polyneura*.

Flower-heads rather large, compact; leaves hirsute on both sides; albumen equable,

.. *P. Helferiana*.

* * *Pyrenes longitudinally ribbed and furrowed (ribs usually 3–5.)*

× Flowers clustered or in heads.

Leaves opaque; cyme compact, somewhat tomentose; bracts subulate; albumen ruminant, *P. monticola*.

Leaves glossy; panicle thyrsoid, glabrous, the branchings whorled; bracts broadly ovate, *P. adenophylla*.

× × Flowers pedicelled, in lax cymes or corymbs.

+ Small erect shrubs.

× Leaves thick membranous or pergamentaceous, turning more or less brownish in drying.

† Drupe 4–5 lin. long.

Glabrous; cymes rusty-puberulous; albumen ruminant, *P. viridiflora*.

† † Drupe only 2–3 lin. long. Albumen ruminant.

Cymes rusty puberulous on a peduncle 1– $\frac{1}{2}$ in. long; calyx-teeth distinct, linear; berries crowned by the calyx-lobes, *P. Asiatica*.

Cymes rusty puberulous, almost sessile; calyx almost truncate; berries truncate-crowned, *P. Andamanica*.

Cymes glabrous; leaves narrower, *P. divergens*.

× × Leaves thin membranous, remaining green in drying.

All parts glabrous, *P. viridisima*.

+ + Large scandent shrubs. Albumen equable.

Corymbs furnished at the lower branchings with 2 opposite narrow floral leaves,

.. *P. sarmientosa*.

1. *P. CALOCARPA*, Kurz in Journ. As. Soc. Beng. 1872. 315.

HAB. Frequent in the tropical forests of Pegu and Martaban down to Upper Tenasserim; Ava, Kakhyen hills (J. Anderson).—Fl. Aug.—Febr. Fr. Jan.—March.

2. *P. CONNATA*, Wall. in Roxb. Fl. Ind. II. 163; WA. Prod. I. 433. (*Grumilea elongata*, Wight Icon. t. 1036; *Paderia erecta*, Roxb. Fl. Ind. I. 685).

HAB. Frequent in the moister upper mixed and in the tropical forests of the Pegu Yomah and Tenasserim down to the Andamans.—Fl. April, May; Fr. CS.

3. *P. PLATYNEURA*, Kurz in Trim. Journ. Bot. 1875. 327.

HAB. Frequent in the tropical forests of the Andaman islands.—Fl. May, June.

Much resembling *P. robusta*, Bl., from which it differs in the stipules, glabrous inflorescence, and glabrous corolla.

4. *P. SYMPLOCIFOLIA*, Kurz For. Fl. II. 11.

HAB. In the drier hill-forests of the Martaban hills east of Tounghoo, not rare at 5000 to 7000 ft. elevation.—Fl. Fr. March.

5. *P. POLYNEURA*, Kurz in Trim. Journ. Bot. 1875. 327.

HAB. Not unfrequent in the tropical forests of the South Andaman.—Fl. May.

6. *P. HELFERIANA*, Kurz in Journ. As. Soc. Beng. 1872. 314.

HAB. Tenasserim—or Andamans?—(Helf. 3038).

7. *P. MONTICOLA*, Kurz in Journ. As. Soc. Beng. 1872. 315.

HAB. Frequent in the moister hill-forests of Martaban and Upper Tenasserim, at 3500 to 6000 ft. elevation.—Fl. Fr. March, April.

8. *P. ADENOPHYLLA*, Wall. in Roxb. Fl. Ind. II. 166.

HAB. Tenasserim—or Andamans?—(Helf. 3037).

Wallich describes his plant as having racemes of the thickness of the little finger; my plant agrees with his herbarium-specimens and belongs in the vicinity of *Grumilea Gardneri*, Thw., a very near ally to *Psych. leucocoma*, Teysm. and Binn. in Tydsch. Nat. Ver. Ned. Ind.

9. *P. VIRIDIFLORA*, Reinw. ap. Bl. Bydr. 963; DC. Prod. IV. 521; Miq. Ann. Mus. Lugd. Bat. IV. 207. (*Grumilea viridiflora*, Miq. Fl. Ind. Bat. II. 298).

Var. α . *GENUINA*, stipules broad and rather large; leaves entire; cymes puberulous; calyx-teeth inconspicuous.

Var. β . *UNDULATA*, as preceding, but leaves undulate, the calyx-teeth about $\frac{1}{2}$ lin. long.

? Var. γ . *CALOPHYLLA*, (*P. calophylla*, Wall. and Griff. MS.), stipules small and subulate; cymes glabrous; calyx-teeth about $\frac{1}{2}$ lin. long.

HAB. Var. β . Chittagong (Hf. and Th.).

P. picta, Wall. Cat. 8353. B. from Tavoy, Tenasserim, seems to belong to var. γ , but the specimens are too imperfect for identification.

10. *P. ANDAMANICA*, Kurz in Trim. Journ. Bot. 1875. 328.

HAB. Frequent in the tropical forests of the Andamans.—Fl. Fr. April, May.

11. *P. DIVERGENS*, Bl. Bydr. 959; DC. Prod. IV. 320; Miq. Ann. Mus. Lugd. Bat. IV. 206. (*Grumilea divergens*, Miq. Fl. Ind. Bat. II. 299).

HAB. Not unfrequent in the tropical forests of Martaban and Tenasserim, very rare in those of the eastern slopes of the Pegu Yomah.—Fl. May—June; Fr. Febr., March.

This may possibly be a form only of *P. Asiatica*.

12. *P. VIRIDISSIMA*, Kurz in Journ. As. Soc. Beng. 1872. 315.

HAB. Rather rare in the tropical forests of Martaban east of Tounghoo and in Tenasserim (Helf. 3048).

13. *P. SARMENTOSA*, Bl. Bydr. 964; DC. Prod. IV. 522; Miq. Fl. Ind. Bat. II. 286 and Ann. Mus. Lugd. Bat. IV. 206; Wight Icon. t. 1038.

HAB. Tenasserim, Amherst (Falconer).—Fl. April.

Chasalia, Comm.

1. *CH. CURVIFLORA*, Thw. Ceyl. Pl. 150; Miq. Ann. Mus. Lugd. Bat. IV. 202.—(*Psychotria curviflora*, Wall. in Roxb. Fl. Ind. II. 167; *Psychotria ophioxylodes*, Wall. l. c. 168; *Ch. lurida*, Miq. Fl. Ind. Bat. II. 282?; *Psychotria ambigua*, WA.; Wight Illustr. II. t. 127).

HAB. Not unfrequent in the tropical forests from Martaban down to Tenasserim and the Andamans.—Fl. April, May.

Saprosma, Bl.

Conspectus of Species.

* *Flowers sessile, terminal.*

Flowers solitary; stipules cut and fringed, *S. consimile*.

* * *Flowers solitary or by 3 or more in peduncled, axillary cymes.*

Cymes poor-flowered, long-peduncled, glabrous, axillary by 2—4; upper leaves usually ternary; corolla 4-merous, *S. ternatum*.

1. *S. CONSIMILE*, Kurz For. Fl. Burm. II. 29.

HAB. Not unfrequent in the drier hill-forests, at 3000 to 5000 ft. elevation; from the Martaban hills to Tenasserim.—Fr. Febr.

Much resembles *S. fruticosum*, Bl., but differs in the flowers and stipules.

2. S. TERNATUM, Bth. and Hf. Gen. Pl. II. 131, (*Serissa ternata*, Kurz in And. Rep. ed. 2. 40; *Pæderia ternata*, Wall. Cat. 6248; Don Gen. Syst. III 561).

Var. α . GENUINA, all parts quite glabrous.

? Var. β . PUBERULA, stipules, petioles, and nerves beneath more or less pubescent.

HAB. Var. β . rather frequent in the tropical forests of the Andamans—Fl. May, June.

Coffea, L.

Conspectus of Species.

* Corolla funnel-shaped.

All parts quite glabrous and glossy; flowers very shortly pedicelled, in axillary clusters, *C. Arabica*.

* • Corolla salver-shaped.

× Berries peduncled.

All parts quite glabrous and glossy; flowers on pedicels, $\frac{1}{2}$ —1 in. long usually terminal, rarely axillary, *C. tetrandra*.

× × Berries sessile.

Young shoots and nerves beneath sparingly pubescent; flowers sessile, terminal and axillary, *C. Benghalensis*.

*1. *C. ARABICA*, L. sp. pl. 245; Roxb. Fl. Ind. ed. Wall. II. 193; Sims. Bot. Mag. t. 1303; Wight Icon. t. 53; Miq. Fl. Ind. Bat. II. 305.

HAB. Occasionally cultivated, but nowhere on a large scale.—Fl. March—May; Fr. Nov.—Jan.

2. *C. TETRANDRA*, Roxb. Fl. Ind. ed. Wall. II. 193; DC. Prod. IV. 499. (*Prismatomeris tetrandra*, Hf. in Bth. and Hf. Gen. pl. II. 119).

HAB. Not unfrequent in the tropical forests of the Martaban hills and the Andamans, up to 3000 ft. elevation; also Chittagong.—Fl. March, April.

3. *C. BENGALENSIS*, Roxb. Fl. Ind. ed. Wall. II. 194; DC. Prod. IV. 499; WA. Prod. I. 435; Bot. Mag. t. 4917.

HAB. Tropical forests of Martaban and Tenasserim; also Chittagong.

Ixora, L.

Conspectus of Species.

Subg. 1. *Pavetta*, L. Flowers 4- or 5-merous. Style exserted to the same or nearly the same length of the tube, the stigma simple and spindle-like.

O Corolla more funnel-shaped, the tube only 3 lin. long.

+ Flowers sessile or nearly so, in a dense head.

Glabrous, turning black in drying; habit of *I. Pavetta*. *I. compactiflora*.

+ + Flowers in cymes or corymbs, shortly pedicelled.

Glabrous, the corymbs puberulous and recurved; berries crowned by the calyx-lobes,
 .. *I. recurva*.

Glabrous, also the erect or nearly erect corymbs; berries marked by the circular scar
 of the fallen calyx-limb, *I. weberaefolia*.

O O Corolla-tube slender, $\frac{1}{2}$ — $\frac{3}{4}$ in. long; flowers pedicelled.

All parts (also the corymbs) glabrous, in drying remaining green, *I. Pavetta*.

All parts more or less puberulous to tomentose, usually turning black in drying;
 corymbs short-puberulous, *I. tomentosa*.

All parts villous-pubescent, in drying not blackening; corymbs villous from spreading
 short hairs, *I. naucleiflora*.

Subg. 2. Ixora. L. Flowers 4- rarely 5-merous. Style shorter or
 longer exerted but never exceeding the corolla-tube by more than $\frac{1}{2}$ — $\frac{3}{4}$ of
 its length, the stigmatic lobes usually spreading, rarely longer cohering.

§. *Eu-Ixora.* Flowers 4-merous.

* Flowers in sessile or peduncled cymes or corymbs.

× Corymbs trichotomous, short-peduncled or sessile and in this case con-
 sisting of 3 or more terminal peduncled cymes. Flowers and fruits
 conspicuously (1—2 lin.) pedicelled as in true *Pavetta*.

+ Leaves acuminate or acute at the base, on a petiole $\frac{1}{2}$ —1 in. long.

Leaves one-coloured, black in drying; flowers white; corolla-tube 4 lin. only long,
 .. *I. coriacea*.

Exactly as preceding, but corolla-tube nearly an inch long, *I. macrosiphon*.

Leaves pale-coloured beneath; flowers pale-rose; corolla-tube an inch long, *I. rosella*.

+ + Leaves sessile or nearly so, the base rounded or cordate.

Tree; corymbs on a peduncle 1—1 $\frac{1}{2}$ in. long, *I. brunneescens*.

× × Cymes or corymbs short-peduncled or sessile, the flowers sessile or
 shortly and stoutly pedicelled.

+ Flowers white or rarely pale rose-coloured (never orange or scar-
 let), the corolla-lobes often comparatively narrower.

O Corolla puberulous or pubescent outside.

All parts more or less pubescent; cyme rather small, almost sessile; leaves pubescent,
 sessile, *I. Brunonia*.

O O Corolla glabrous, rarely the throat bearded.

+ Flowers sessile. Corolla-tube $\frac{1}{2}$ — $\frac{3}{4}$ in. long, the throat
 naked.

Shrub; leaves sessile with a rounded or cordate base; corymb glabrous,
 .. *I. memecylifolia*.

Shrub; leaves petioled, the base acute or obtuse; corymb glabrous, *I. sessiliflora*.

Tree; leaves petioled, the base acute or obtuse; cymes puberulous, *I. rugosula*.

+ + Flowers shortly pedicelled. Corolla-tube 1 $\frac{1}{2}$ —2 in.
 long, the throat bearded.

Glabrous, also the inflorescence; leaves sessile or nearly so, *I. Brandisiana*.

+ + Flowers orange to deep scarlet, very rarely (in varieties
 chiefly) white or pale rose-coloured, and in this case the corolla-
 lobes always much broader than those of the white-flowered sec-
 tion.

O Calyx-teeth very short.

+ Inflorescence puberulous.

Glabrous; calyx-teeth acute; corolla-lobes more or less acute, *I. coccinea*.

† † Inflorescence glabrous.

Glabrous; calyx-teeth blunt; corolla-tube 1—1½ in. long, the lobes almost orbicular,

.. *I. stricta*.

Glabrous; 2 of the calyx-teeth acute, the 2 others blunt; corolla-lobes acute or almost acuminate, *I. glauca*.

O O Calyx-teeth 1—1½ lin. long.

Glabrous; calyx-lobes erect; flowers white, *I. Korthalsiana*.

* * *Corymbs panicled, the panicles thyrsoid, brachiate-trichotomous, longer or shorter peduncled.*

x Panicle thyrsoid, long-peduncled, furnished at the base or above the base of the peduncle with a pair of sessile cordate or oval floral leaves.

† Corolla-throat naked, the tube 5—6 lin. long.

Leaves thin, turning black in drying; panicle glabrous; pedicels 1—2 lin. long,

.. *I. nigricans*.

Leaves membranous or chartaceous, one-coloured; pedicels 1—2 lin. long; panicle glabrous, *I. diversifolia*.

Leaves coriaceous, pale-coloured beneath; flowers sessile; panicle puberulous,

.. *I. spectabilis*.

+ + Corolla-throat bearded.

Glabrous; corolla-tube an inch long, *I. barbata*.

x x Panicle longer or shorter peduncled, without floral leaves.

+ Style hairy. Panicle minutely puberulous.

Tree; all parts glabrous; flowers sessile, the corolla-tube only 2—2½ lin. long,

.. *I. parviflora*.

+ + Style glabrous. Panicle pubescent.

Shrub; leaves puberulous beneath; corolla-tube 1—1½ in. long, *I. villosa*.

Shrub; leaves and branchlets glabrous; corolla-tube ½ in. long, *I. cuneifolia*.

§ § *Pentadium*, DC. Flowers 5-merous. Panicle long-peduncled.

Leaves glabrous, membranous, *I. Helferi*.

Leaves almost coriaceous, more or less shortly pubescent beneath, *I. longifolia*.

1. *I. COMPACTIFLORA*, Kurz in Journ. As. Soc. Beng. 1872. 315.

HAB. Upper Tenasserim, Daunat-pass on the Thounggyeen side, at 2000 ft. elevation (Dr. Brandis).—Fl. April.

Allied to *Ixora* (*Pavetta*) *involucrata*, Thw., from Ceylon.

2. *I. RECURVA*, (*Pæderia recurva*, Roxb. Fl. Ind. ed. Wall. II. 518; DC. Prod. IV. 471).

HAB. Chittagong, in moist situations amongst the hills (Roxb.).—Fl. HS.; Fr. Oct., Nov.

3. *I. WEBERÆFOLIA*, (*Pavetta weberæfolia*, Wall. Cat. 6182; Don Gen. Syst. III. 575; *Pavetta cerberæfolia*, Miq. Fl. Ind. Bat. II. 279).

HAB. Common in the coast-forests of the Andamans; Ava, Segain (Wall. Cat. 7290).—Fl. Fr. ∞.

Very near to the preceding species, and some of Wallich's specimens indeed really seem to be referable to Roxburgh's *Pæderia recurva*.

4. *I. PAVETTA*, Roxb. Fl. Ind. ed. Wall. I. 395; Bth. Fl. Austr.

III. 414. (*Pavetta Indica*, L. sp. pl. 160; WA. Prod. I. 431; Wight Icon. t. 148).

HAB. Not unfrequent in the coast-forests of the Andamans.—Fl. May, June.

5. I. TOMENTOSA, Roxb. Fl. Ind. ed. Wall. I. 296; Bth. Fl. Austr. III. 414. (*Pavetta tomentosa*, Sm. in Rees Cycl.; WA. Prod. I. 431; Wight Icon. t. 186; *Pavetta subvelutina*, Miq. Fl. Ind. Bat. II. 276; *Pavetta Indica*, Miq. l. c. 275, an Linné?; *Pavetta Rothiana*, DC. Prod. IV. 491; Miq. in Ann. Mus. Lugd. Bat. IV. 195; *Pavetta montana*, Rwdt. in Bl. Bydr. 952; Miq. Ann. Mus. Lugd. Bat. IV. 195).

Var. *a*. ROXBURGHII, leaves, &c., more or less pubescent, especially beneath.

Var. *β*. GLABRESCENS, leaves of a thinner texture, only sparingly and minutely puberulous, especially beneath, or quite glabrescent.

HAB. Common in all leaf-shedding forests, all over Burma, from Ava and Martaban down to Tenasserim; var. *a*. more on permeable substrata and on alluvium.—Fl. June, July; Fr. CS.

N. B. *Pavetta Brunonis*, Wall. ap. Wight Icon. t. 1065, seems to be that tomentose harsh-leaved form of the above species which is also frequent on calcareous substrata in Ava. Miquel, in his Fl. Ind. Bat., confounds *Pavetta Brunonis*, Wall. Cat. 6172, and *Isora Brunonis*, Wall. Cat. 6163, two perfectly different species.

6. I. NAUCLEIFLORA, (*Pavetta naucleiflora*, Wall. Cat. 6171; Don. Gen. Syst. III. 575; Miq. Fl. Ind. Bat. II. 278).

HAB. Tenasserim, Moulmein hills (Falconer).—Fl. Febr.

7. I. MACROSIPHON, Kurz in Trim. Journ. Bot. 1875. 327.

HAB. Not unfrequent in the tropical and beach-forests of the Andaman islands.—Fl. May.

8. I. ROSELLA, Kurz in Journ. As. Soc. Beng. 1872. 317.

HAB. Frequent in the tropical forests of the Andaman islands.—Fl. May, June.

9. I. BRUNNESCENS, Kurz in Journ. As. Soc. Beng. 1872. 317.

HAB. Frequent in the coast, more especially the beach-forests of the Andaman islands.—Fr. April.

10. I. BRUNONIS, Wall. Cat. 6136; Don. Gen. Syst. III. 375.

HAB. Locally in the tropical forests of the eastern slopes of the Pegu Yomah, especially on the head-waters of the Khaboung stream.—Fl. April, May.

11. I. MEMECYLIPOLIA, Kurz in Journ. As. Soc. Beng. 1872. 316.

HAB. Upper Tenasserim, Houndrow (Dr. Brandis).—Fl. April.

The inflorescence and flowers are suspiciously like those of *I. sessiliflora*, Kz., and, despite the very different looking leaves, may only be a variety of it.

12. I. SESSILIFLORA, Kurz in Journ. As. Soc. Beng. 1872. 316.

HAB. : Not unfrequent in the drier hill-forests of Martaban east of Tounghoo, at 3000 to 4000 ft. elevation.—Fl. April.

Very near to *I. subsessilis*, Wall., but differs in the sessile flowers, calyx, &c.

13. I. RUGOSULA, Wall. Cat. 6158 ; Kurz For. Fl. Burm. II. 25.

HAB. Rare along choungs in the tropical forests of the central parts of the Pegu Yomah ; Upper Tenasserim, hot springs of the Attaran river (Wall.).—Fl. May ; Fr. Febr.

14. I. BRANDISIANA, Kurz in Journ. As. Soc. Beng. 1872. 316.

HAB. Upper Tenasserim, Attaran (Dr. Brandis).—Fl. July.

*15. I. COCCINEA, L. sp. pl. 159 ; Roxb. Fl. Ind. ed. Wall. I. 385 ; WA. Prod. I. 427 ; Wight Icon. t. 153 ; Miq. Fl. Ind. Bat. II. 266. (*I. grandiflora*, R. Br. in Bot. Reg. t. 152 ; *I. propinqua*, R. Br. in Wall. Cat. 6119 ; Don. Gen. Syst. III. 570).

Var. α . LINNEANA, corolla-lobes ovate-lanceolate, very acute.

Var. β . BANDHUCA, (*I. Bandhuca*, Roxb. Fl. Ind. ed. Wall. I. 386 ; Bot. Reg. t. 513 ; Wight Icon. t. 149 ; Miq. Fl. Ind. Bat. II. 266), corolla-lobes broadly ovate, bluntish ; leaves usually all sessile, with a cordate base, blunt, mucronate.

HAB. Generally planted all over the country, but nowhere wild.—Fl. March.

16. I. STRICTA, Roxb. Fl. Ind. I. 384 ; DC. Prod. IV. 486 ; Wight Icon. t. 1307.—(*Pavetta stricta*, Miq. Fl. Ind. Bat. II. 269 ; *I. coccinea*, Curt. Bot. Mag. t. 169 ; *I. alba*, Roxb. Fl. Ind. ed. Wall. I. 389 ; Wight Icon. t. 707 ; *I. blanda*, Ker. Bot. Reg. t. 100).

Var. α . ROXBURGHIANA, corymbs sessile or nearly so, rarely shortly peduncled ; leaves usually almost sessile and often rounded at the base.

Var. β . BLUMEANA, (*Pavetta Javanica*, Bl. Bydr. 949 ; Miq. Fl. Ind. Bat. II. 268 and Ann. Mus. Lugd. Bat. IV. 191 ; *I. amara*, Wall. Cat. 6121 ; Miq. Fl. Ind. Bat. II. 267), corymbs more lax, on a 1—1½ in. long peduncle ; leaves usually acute at the base ; petiole 1—2 lin. long ; flowers somewhat larger.

HAB. Both varieties in Upper Tenasserim, Moulmein, also in tropical forests above Rangoon in Pegu.—Fl. Jan.—April.

17. I. GLAUCINA, (*Pavetta glaucina*, Teyssm. and Binn. in Nat. Tydsch. Ned. Ind. XXIX. 245).

HAB. Upper Tenasserim, Attaran (Falconer, Brandis).—Fl. Febr.

This differs from *I. fulgens*, Roxb., chiefly in the corolla-lobes ; these are figured in Roxburgh's drawings as very acute, while Wallich's specimens of this name have them blunt. The leaves are now rather opaque, now very glossy above, and they seem to vary in shape also. *Pavetta*

Lobbi, Teysm. and Binn. (Griff. 2985), is also very near to it, but really distinct in my eyes. *Pavetta Teysmanniana*, Miq., and *Pavetta macrophylla*, Teysm. and Binn., are both the same and probably not specifically different from *Ixora congesta*, Roxb. *Ixora alba* of the Botanical Garden at Buitenzorg (not of Roxb.) appears to me to be the same as Korthals' *Pavetta calycina*, and has exactly the calyx of *I. calycina*, Thw., but otherwise the two species are entirely different. In order to avoid confusion, I suggest that the Malayan species should be called *Ixora Korthalsiana*. *Ixora jucunda*, Thw., and *Pavetta Wyckii*, Hassk., appear to me conspecific.

18. *I. NIGRICANS*, R. Br. in Wall. Cat. 6154; WA. Prod. I. 428; Wight Icon. t. 318. (*Pavetta nigricans*, Miq. Fl. Ind. Bat. II. 272; *I. affinis*, Wall. Cat. 6144).

Var. *a.* GENUINA, corolla-lobes acute.

Var. *β.* ERUBESCENS, (*I. erubescens*, Wall. Cat. 6143; Miq. Fl. Ind. Bat. II. 270), corolla-lobes blunt.

HAB. Var. *β.* frequent in the swamp-forests and along swampy borders of lakes, &c., from Pegu and Martaban down to Tenasserim.—Fl. March—May.

I do not think that varieties *a.* and *β.* can be retained as distinct species; both forms occur as well in Malaya as in Hindustan.

19. *I. DIVERSIFOLIA*, Wall. Cat. 6146; Kurz For. Fl. Burm. II. 22.

HAB. Not unfrequent in the tropical forests, especially in marshy places and on muddy banks, from Martaban down to Tenasserim.—Fl. Febr.; Fr. April, May.

Allied to *I. paludosa* (*Pavetta paludosa*, Bl. Bydr. 954; Miq. Fl. Ind. Bat. II. 271 and Ann. Mus. Lugd. Bat. IV. 198).

20. *I. SPECTABILIS*, Wall. Cat. 6133; Don. Gen. Syst. III. 572; Walp. Rep. II. 482.

HAB. Frequent along choungs in the tropical forests of Arracan and from Martaban down to Tenasserim.—Fl. May, June; Fr. Oct.—March.

I have not seen Wallich's specimens and identify my tree from Don's description alone.

21. *I. BARBATA*, Roxb. Fl. Ind. ed. Wall. I. 394; DC. Prod. IV. 487; Bot. Mag. t. 2505 and t. 4513; Wight Icon. t. 185.

HAB. Rather frequent in the tropical forests of the Andamans.—Fl. May, June.

22. *I. PARVIFLOEA*, Vhl. Symb. III. 2. t. 52; Roxb. Fl. Ind. ed. Wall. I. 393; WA. Prod. I. 429; Hook. Bot. Misc. III. 292. suppl. t. 34; Wight Icon. t. 711; Bedd. Fl. Sylv. t. 222. (*I. decipiens*, Griff. Not. Dicot. 271?; *I. Pavetta*, Andr. Bot. Rep. I. t. 78).

HAB. Not unfrequent in the dry and mixed forests of the Prome District.—Fl. March.

23. *I. VILLOSA*, Roxb. Fl. Ind. ed. Wall. I. 392; DC. Prod. IV. 488; Wight Icon. t. 150.

HAB. Rare in the tropical forests of the eastern slopes of the Pegu Yomah (head-waters of the Khaboung stream).—Fl. May.

24. *I. CUNEIFOLIA*, Roxb. Fl. Ind. ed. Wall. I. 390; WA. Prod. I. 428; Bot. Reg. t. 648; Bot. Cab. t. 1215; Wight Icon. t. 1312.—(*I. oblonga*, Wall. Cat. 6147?; *Pavetta Ackeringae* Teysm. and Binn. in Natuurk. Tydsch. Ned. Ind. XXVII. 31).

Var. *α*. *ROXBURGHII*, panicle sessile or short-peduncled; leaves glabrous.

Var. *β*. *PUBERULA* (*Ix. puberula*, Wall. Cat. 6145), panicle usually longer peduncled; leaves minutely puberulous beneath.

Var. *γ*. *PUMILA*, only 1—3 ft. high, simple or nearly so; flowers often pale rose-coloured; corymbs small and short, more slender; leaves glabrous.

HAB. Frequent (var. *α*. and *β*.) in the tropical forests along the eastern slopes of the Pegu Yomah and from Martaban down to Tenasserim; var. *γ*. Martaban, in the eng-forests.—Fl. Febr.—April.

A very variable plant, of which some forms closely approach *I. villosa*. I identify Roxburgh's species from the Wallichian specimens thus named, which have pubescent inflorescences, while Roxburgh's drawings exhibit sessile glabrous corymbs. Var. *γ*. may form a distinct species, but (being a laterite plant) it shews no other differences except such reductions and modifications of growth as can be explained by the influence of the peculiar substratum on which it grows.

25. *I. HELFERI*, Kurz in Journ. As. Soc. Beng. 1872. 316.

HAB. Tenasserim (Helf. 3008).

The specimens before me are incomplete but very much resemble the following species.

26. *I. LONGIFOLIA*, Don Gen. Syst. III. 573; Walp. Rep. II. 462 (*I. macrophylla*, R. Br. in Wall. Cat. 6165, non Bl. nec alior.).

HAB. Martaban, are in the tropical forests of Toukyeghat east of Tounghoo, Fl. May or June.

Gynochthodes, Bl.

1. *G. MACROPHYLLA*, Kurz in Journ. As. Soc. Beng. 1872, 314, and in Trim. Journ. Bot.

HAB. Along the coasts of the Andamans.—Fl. May.

Morinda, L.

Conspectus of Species.

Subg. 1. *Morinda*, L. Corolla-limb 5- rarely 6-lobed. Stamens as many. Erect shrubs or trees.

• *Stamens exserted*.

All parts glabrous; flower-heads on short, leaf-opposed peduncles, *M. exserta*.

* * *Stamens included in the corolla-tube.*

× All parts more or less tomentose or pubescent.

All parts shortly and roughish pubescent; corolla glabrous, *M. leiantha*.

All parts (also the corolla) softly and shortly tomentose, *M. tomentosa*.

× × All parts (also the corolla) glabrous.

+ Flower-heads solitary and leaf-opposed.

+ Flower-heads longer or shorter peduncled.

Stipules rounded or blunt; corolla-throat hairy; berries united into a fleshy greenish white syncarp, *M. citrifolia*.

Stipules acute or acuminate; corolla-tube naked; berries purplish black, only few developed on the thick torus, *M. angustifolia*.

+ + Flower-heads sessile or nearly so.

Low shrub; quite glabrous or minutely scabrous, *M. persicaefolia*.

+ + Flower-heads in a peduncled terminal cyme.

Quite glabrous; corolla-tube only $\frac{1}{2}$ in. long, the lobes as long, *M. Wallichii*.

Subg. 2. *Lucinasa*, DC. Corolla-limb 4-parted. Stamens 4. Scandent shrubs.

* *Calyx truncate.*

Flower-heads peduncled, in terminal umbels; peduncles sparingly pubescent, the other parts glabrous; leaves pale-coloured and opaque beneath, the nerves not prominent, *M. umbellata*.

As preceding, but leaves glossy on both sides, the net-venation prominent, *M. tetrandra*.

* * *Calyx 4-toothed. All parts glabrous.*

Calyx sulcate; flower-heads by threes in a peduncled poor brachiate terminal cyme, .. *M. speciosa*.

1. *M. LEIANTHA*, Kurz in Journ. As. Soc. Beng. 1872. 313.

HAB. Tenasserim, Moulmein District (Falconer).—Fl. Febr.

2. *M. TOMENTOSA*, Heyne in Roth Nov. sp. 147; DC. Prod. IV. 448; WA. Prod. I. 420. (*M. multiflora*, Roxb. Fl. Ind. ed. Wall. II. 200).

HAB. Not unfrequent in the mixed dry forests of the hills in Prome District.—Fl. March.

3. *M. CITRIFOLIA*, L. sp. pl. 250; DC. Prod. IV. 446.; Roxb. Fl. Ind. I. 541; Miq. Fl. Ind. Bat. II. 242; Bedd. Fl. Sylv. t. 220.

Var. α . *GENUINA*, stipules blunt; syncarps the size of a hen's egg, or somewhat larger.

Var. β . *BRACTEATA*, (*M. bracteata*, Roxb. Fl. Ind. ed. Wall. II. 189; Wight Ill. t. 126), stipules often acute; syncarps much smaller.

HAB. Var. α . only planted all over Pegu and Martaban, and elsewhere; var. β . not unfrequent in the tropical forests of the Andamans.—Fl. April, May.

4. *M. ANGUSTIFOLIA*, Roxb. Fl. Ind. ed. Wall. II. 201 and Corom. Pl. III. t. 237; DC. Prod. IV. 447, non Roth.

HAB. Not unfrequent in the tropical forests of Martaban and Tenasserim; Ava, Khakyen hills; frequently cultivated all over the country.—Fl. March, April.

5. *M. PERSICÆFOLIA*, Ham. in Trans. Linn. Soc. XIII. 535; DC. Prod. IV. 447.

Var. *α. GENUINA*, all parts quite glabrous.

Var. *β. SCABRA*, all softer parts more or less rough from a minute indistinct pubescence.

HAB. Common in the savannahs from Ava and Martaban down to Upper Tenasserim; var. *β.* in the dry forests of the Prome District.—Fl. March—May; Fr. June.

6. *M. WALLICHII*, Kurz in Journ. As. Soc. Beng. 1872. 313.

HAB. Tenasserim (Revd. Parish, 316).

7. *M. TETRANDEA*, Jack Mal. Misc. II. 13; Roxb. Fl. Ind. ed. Wall. II. 201; Miq. Fl. Ind. Bat. II. 246.

HAB. Not unfrequent in the tropical forests of Martaban and Tenasserim.

8. *M. SPECIOSA*, Wall. Cat. 8436; Kurz For. Fl. Burm. II. 62. (*Rennellia speciosa*, Bth. and Hf. Gen. pl. II. 118).

HAB. Upper Tenasserim, Chappedong hills (Wall.).

Vangueria, Comm.

Conspectus of Species.

+ Unarmed.

All parts glabrous; stigma mitre-shaped, *V. edulis*.

× × Armed with opposite sharp spines.

All parts glabrous; berries about an inch thick, *V. spinosa*.

All softer parts (also the corolla) pubescent; berries up to $\frac{1}{2}$ inch thick, *V. pubescens*.

*1. *V. EDULIS*, Vhl. Symb. III. 36; WA. Prod. I. 421; Miq. Fl. Ind. Bat. II. 249.—(*V. Commersonii*, Desf. in Jacq. Hort. Schoenb. I. t. 44).

HAB. Chittagong, planted in gardens (Wall.).

2. *V. SPINOSA*, Roxb. Fl. Ind. ed. Wall. II. 172; DC. Prod. IV. 454.

HAB. Not unfrequent in the mixed dry forests of the Prome District. Fl. March.

3. *V. PUBESCENS*, Kurz in Journ. As. Soc. Beng. 1872. 314.

HAB. Here and there in the eng and the mixed dry forests from Ava and Martaban down to Pegu.—Fl. March, April.

Plectronia, L.

(*Polyozus*, Miq., non Lour.)

Conspectus of Species.

* *Pyrenes* quite smooth, triangular and almost keeled.

Unarmed, glabrous; flowers in dichotomous elongate-branched cymes, *P. glabra*.

* * *Pyrenes* more or less wrinkled and tubercled, rounded on the back.

× Unarmed shrubs or trees.

All parts glabrous and glossy; flowers cymose, *P. didyma*.
 Branchlets and nerves of leaves pubescent; flowers on long capillary pedicels, solitary
 or paired, *P. gracilipes*.

× × Armed with opposite (rarely ternary) sharp spines, which are
 usually decussately placed.

+ Branchlets more or less rusty or tawny pubescent.

Leaves pubescent on both sides, or hispid above; drupes the size of a pea, *P. parvifolia*.

Leaves glabrous, or the mid-rib beneath slightly pubescent; drupes the size of a small
 cherry, *P. horrida*.

+ + All parts perfectly glabrous.

Leaves glossy, caudate-acuminate; flowers clustered, *P. angustifolia*.

Leaves more or less blunt, glaucescent beneath; flowers in peduncled cymes,

... *P. parvifolia*.

1. *P. GLABRA*, Bth. and Hf. (*Canthium glabrum*, Bl. Bydr. 967; DC. Prod. IV. 478; Miq. Fl. Ind. Bat. II. 254; *Canthium recurvum* Wall. MS. ap. Voigt Hort. Calc. 389).

HAB. In the tropical forests of the southern spurs of the Pegu Yomah and in Tenasserim; also Andamans.—Fl. RS.; Fr. Jan.

2. *P. DIDYMA*, Bth. and Hf. (*Canthium didymum*, Gært. Fruct. III. 94. t. 196; Roxb. Fl. Ind. ed. Wall. II. 171; WA. Prod. I. 425; Bedd. Fl. Sylv. t. 221; *Canthium umbellatum*, Wight Icon. t. 1034; *Canthium spirostylum*, Miq. Ann. Mus. Lugd. Bat. IV. 251; *Canthium lucidulum*, Miq. l. c. 254).

HAB. Tenasserim (Helf. 2972).

Two different species may really be included in the above synonymy. *Canthium oliganthum*, Miq. and *Canthium umbelligerum*, Miq. Ann. Mus. Lugd. Bat. IV. 251, are both referable to *Canthium lucidum*, Hook. and Arn.

3. *P. GRACILIPES*, Kurz For. Fl. Burm. II. 36 (*Canthium gracilipes*, Kurz in Journ. As. Soc. Beng. 1872. 314).

HAB. Rather frequent in the tropical forests of the Andamans, especially along the western side.—Fr. April, May.

Much resembling *Vangueria Miqueliana* (*Pyrostria? spinosa*, Miq. Fl. Ind. Bat. II. 813), but differs in the absence of spines, in its larger leaves, and in the different fruits.

4. *P. PARVIFOLIA*, Bth. and Hf. (*Canthium parvifolium*, Roxb. Fl. Ind. ed. Wall. II. 170; DC. Prod. IV. 474; *Canthium scandens*, Bl. Bydr. 966; Miq. Fl. Ind. Bat. II. 255).

HAB. Not unfrequent in the low forests and in cleared shrubby places of the southern parts of Pegu: Chittagong (Roxburgh).—Fl. RS.

5. *P. HORRIDA*, Bth. and Hf. (*Canthium horridum*, Bl. Bydr. 966; DC. Prod. IV. 474; Miq. Fl. Ind. Bat. II. 255 and Ann. Mus. Lugd. Bat. IV. 251).

HAB. Tenasserim, Tavoy (Wall. Cat. 8298. C.)

6. *P. ANGUSTIFOLIA*, Bth. and Hf. (*Canthium angustifolium*, Roxb. Fl. Ind. ed. Wall. II. 169; DC. Prod. IV. 479; *Canthium Leschenaultii*, WA. Prod. I. 426; Wight Icon. t. 826).

HAB. Hills of Chittagong (Roxburgh).—Fl. March—July.

I have found another small-leaved glabrous unarmed shrub in the swamp-forests of Pegu apparently belonging to this genus, but unfortunately without flower or fruit. In habit it somewhat resembles *P. parviflora*, Bth. and Hf.—*Gardenia parvifolia*, Wall. Cat. 8256 from Tavoy, of the habit of *Damnacanthus*, is sterile and, therefore, indeterminable.

Guettarda, L.

1. *G. SPECIOSA*, L. sp. pl. 1408; Roxb. Fl. Ind. I. 686; Wight Icon. t. 40; WA. Prod. I. 422; Bot. Reg. t. 1393.

HAB. Common in the beach-forests and generally along the sea-coasts of Tenasserim and the Andamans.—Fl. April, May.

Polyphragmon, Desf.

(*Timonius*, Rumph.)

1. *P. FLAVESCENS*, (*Helospora flavescens*, Jack in Linn. Trans. XIV, 127. t. 4. f. 3.; DC. Prod. IV. 394; Miq. Fl. Ind. Bat. II. 234).

Var. *β. MACROCARPUM*, leaves larger and of thinner texture; drupes the size of a small cherry; seeds oblong, about 2 lin. long.

HAB. Var. *β.* in the tropical forests of South Andaman.—Fl. April, May; Fr. March.

Var. *β.* may be distinct, but the species of *Polyphragmon* belonging to the immediate affinity of *P. flavescens* are difficult to understand.

Gardenia, L.

Conspectus of Species.

Subg. 1. Eu-Gardenia. Unarmed. Stipules more or less connate into a sort of a sheath. Flowers showy, salver-shaped, the tube long. Calyx various.

* *Flowers and berries sessile or nearly so.*

Leaves almost sessile, scabrous; berries globular, in the forks of the branchings,

.. *G. obtusifolia.*

* * *Flowers (and berries) on short pedicels 3—5 lin. long.*

Leaves glabrous, with a tuft of hairs in the nerve-axils beneath; calyx-limb deeply 5-cleft; berry oblong, terete, *G. resinifera.*

Leaves glabrous; calyx-limb laterally cleft and more or less spathaceous; berry oblong, more or less distinctly ribbed, *G. coronaria.*

Subg. 2. Campanularia. Unarmed. Stipules connate or almost free. Corolla campanulate-funnel-shaped with a ventricose-inflated tube. Leaves glossy.

Tree; leaves coriaceous, with a gland in the nerve-axils beneath; flowers large and showy, *G. pulcherrima.*

Low shrub 1—3 ft. high; leaves membranous; flowers middling-sized, white,

.. *G. hygrophila.*

Subg. 3. Randioides. *Randia*-like trees or shrubs, armed with opposite sharp spines (abortive branchlets). Stipules free, very deciduous. Flowers comparatively small.

* *All parts (also the leaves) glabrous. Calyx-lobes herbaceous or leafy.*

Leaves more or less lanceolate; flowers pedicelled, by 2 or more clustered; calyx about 2 lin. long, *G. campanulata*.

* * *All parts more or less pubescent, villous, or tomentose.*

× Fertile flowers sessile, hermaphrodite-sterile ones in cymes. Calyx-lobes herbaceous or leafy. Flowers green.

Bark grey; fertile and sterile flowers on the same plant; berries plumply beaked, terete, *G. sessiliflora*.

Bark red; fertile and sterile flowers usually on separate trees; berries slightly ribbed, .. *G. erythroclada*.

× × All flowers fertile, or at least the fruits all conform and equally well developed. Calyx truncate or minutely toothed. Flowers white or yellow.

Calyx puberulous; berry smooth; branches silvery white; leaves quite glabrous, .. *G. cuneata*.

Calyx minutely pubescent; berry roughish, glabrous; branchlets grey; leaves pubescent beneath, *G. turgida*.

Calyx velvety-tomentose; berry densely brown-velvety, *G. dasycarpa*.

1. *G. OBTUSIFOLIA*, Roxb. Hort. Beng. 15; Kurz For. Fl. Burm. II. 42 (*G. suavis*, Wall. Cat. 8274).

HAB. Frequent in the eng and dry forests from Prome and Martaban down to Upper Tenasserim.—Fl. March, April; Fr. the following year.

2. *G. RESINIFERA*, Roth Nov. spec. 150, non Korth. (*G. lucida*, Roxb. Fl. Ind. I. 707; WA. Prod. I. 395; DC. Prod. IV. 395; Wight Icon. t. 575).

HAB. Chittagong (Roxb.).

3. *G. CORONARIA*, Ham. in Symes Embassy Ava. 474. c. tab. (*Gard. costata*, Roxb. Fl. Ind. I. 704; DC. Prod. IV. 380; *G. carinata*, Griff. Not. Dicot. 261. t. 474. f. 3).

HAB. Frequent in the moister mixed forests, rare in the low forests of Pegu, Martaban, and Tenasserim; also Chittagong.—Fl. April; Fr. the following year.

4. *G. PULCHERRIMA*, Kurz in Journ. As. Soc. Beng. 1872. 312.

HAB. Not unfrequent in the tropical forests of the Andamans.—Fl. May; Fr. April of the following year.

G. ? isorifolia, R. Br. in Wall. Cat. 8262, from Tavoy (leaves only), is near allied to the above, but apparently different.

5. *G. HYGROPHILA*, Kurz in Journ. As. Soc. Beng. 1872. 312.

HAB. Frequent in the swamp-forests and in swampy places in the savannahs of the Irrawaddi alluvium in Pegu and the Prome district.—Fl. Jan.

6. *G. CAMPANULATA*, Roxb. Fl. Ind. I. 710; DC. Prod. IV. 383; Wight Icon. t. 578.

HAB. Chittagong; in the tropical forests of Pegu above Rangoon; Upper Tenasserim, Ta-oo table-land (Dr. Brandis).

7. *G. SESSILIFLORA*, Wall. Cat. 8291; Kurz in For. Fl. Burm. II. 40.

HAB. Frequent in the mixed and dry forests, especially in the lower mixed ones and in the savannahs, all over Burma, from Ava and Martaban down to Tenasserim.—Fl. April—May; Fr. CS.

8. *G. ERYTHROCLADA*, Kurz in Journ. As. Soc. Beng. 1872. 311.

HAB. Common in the mixed and dry forests all over Burma, from Ava and Martaban down to Upper Tenasserim.—Fl. April, May; Fr. CS.

9. *G. CUNEATA*, R. Br. MS.; Kurz For. Fl. Burm. II. 41 (*Randia cuneata*, Wall. Cat. 8268).

HAB. Ava, left bank of the Irrawaddi below Ava.—Fr. Sept.

10. *G. TURGIDA*, Roxb. Fl. Ind. I. 711; DC. Prod. IV. 382; Wight Icon. t. 579.

HAB. Frequent in the eng and dry forests of Prome and of the Irrawaddi zone of Pegu.—Fl. March, April; Fr. March of the following year.

11. *G. DASYCARPA*, Kurz in Journ. As. Soc. Beng. 1872. 412 (*Gard. tomentosa*, Wall. Cat. 8264, non Bl.).

Not unfrequent in the mixed dry and the eng-forests of the Prome District; also in Upper Tenasserim.—Fl. April; Fr. the following year.

Randia, L.

Conspectus of Species.

* *Corolla almost rotate, large (up to nearly 1½ in. across).*

Leaves glossy, glabrous; berries large, sessile or peduncled, *R. uliginosa*.

* * *Corolla salver-shaped, rather small (about 4 lin. in diameter or less).*

Glabrous or sparingly hirsute; calyx glabrous or nearly so; berries glabrous or sprinkled with minute hairs, *R. longispina*.

More or less shortly puberulous; calyx densely pubescent or almost villous; berries tawny-velvety, *R. nutans*.

1. *R. ULIGINOSA*, DC. Prod. IV. 386; WA. Prod. I. 398; Wight Icon. t. 397. (*Posoqueria uliginosa*, Roxb. Fl. Ind. I. 712; *Gardenia uliginosa*, Retz. Obs. II. 14; Roxb. Corom. Pl. II. t. 135).

HAB. Frequent in the savannahs and in swampy grounds all over Burma, from Ava and Martaban down to Upper Tenasserim.—Fl. April—June; Fr. CS.

This species, and likely all true species of *Randia*, exhibit the same peculiar dimorphism of the fruit as some species of section *Randioides* of *Gardenia*. But here the peduncled fruits differ only in size, while they produce perfect seeds.

2. *R. LONGISPINA*, DC. Prod. IV. 386; WA. Prod. I. 398. (*Posoqueria longispina*, Roxb. Fl. Ind. I. 716; *Randia* sp. Griff. Not. Dicot. 261?).

HAB. In the tropical forests of the southern slopes of the Pegu Yomah.—Fl. April; Fr. May—July.

3. *R. NUTANS*, DC. Prod. IV. 386; WA. Prod. I. 897 (*Posoqueria nutans*, Roxb. Fl. Ind. ed. Wall. II. 565).

HAB. Common in the mixed forests all over Pegu and Martaban.—Fl. April; Fr. May—July.

Doubtful Species.

1. *R. exaltata*, Griff. Not. Dicot. 262.

HAB. Tenasserim, Mergui, in low lands, with mangroves, Pullow (Griff.).—Fl. Fr. Jan.

2. *R. polysperma*, Roxb. Fl. Ind. ed. Wall. II. 147.

HAB. Chittagong.—Fl. May; Fr. Aug., Sept.

N. B. No *Randia*, but indeterminable for the present.

Webera, Schreb.

Conspectus of Species.

Subg. 1. *Eu-Webera*. Stigma entire. Erect shrubs or trees, unarmed.

* *Cymes terminal or in the forks of the branchings.*

All parts (also the inflorescence) quite glabrous, *W. Asiatica*.

Glabrous; inflorescence grey pubescent, *W. glomeriflora*.

* * *Cymes or corymbs leaf-opposed.*

All parts glabrous; cymes puberulous, *W. oppositifolia*.

Subg. 2. *Griffithia*, WA. Stigma 2-lobed. Shrubs, often scandent, armed with straight or recurved spines.

* *Spines recurved. Scandent shrubs.*

× Inflorescence quite glabrous.

Corolla-tube $\frac{1}{2}$ —1 $\frac{1}{2}$ in. long, *W. longiflora*.

Corolla-tube hardly longer than the calyx (2 lin. long), *W. Siamensis*.

× × Inflorescence and calyx appressed-pubescent.

Corolla-tube about 3 lin. long, *W. bispinosa*.

* * *Spines straight. Erect or straggling shrubs.*

Flowers sessile or almost sessile between 2 connate bractlets, *W. fasciculata*.

Flowers solitary, on a slender bractless pedicel, *W. myrtifolia*.

1. *W. GLOMERIFLORA*, Kurz in Journ. As. Soc. Beng. 1872. 311.

HAB. Rare in the tropical forests of the interior parts of the Pegu Yomah (head-waters of the Tounngnyo choung).—Fl. probably March or April; Fr. Febr.

The leaves are exactly like those of *Griffithia rugulosa*, Thw.

2. *W. OPOSITIFOLIA*, Roxb. Fl. Ind. ed. Wall. II. 525. (*W. densiflora*, Wall. in Roxb. Fl. Ind. II. 536; *Stylocoryne densiflora*, Miq. in Ann. Mus. Lugd. Bat. IV. 128. t. 5. fig. A.; *Cupania densiflora*, DC. Prod. IV. 394; *Randia densiflora*, Bth. Fl. Hongk. 155; *Gynopachys axilliflora*, Miq. in Fl. Ind. Bat. II. 221).

Var. a. *GENUINA*, calyx 2 lin. long or somewhat longer, the limb

more bell-shaped, almost glabrous; flowers in shorter cymes; berries the size of a large pea.

? Var. β . *FLORIBUNDA*, calyx about $1\frac{1}{2}$ lin. long or shorter, densely pubescent, the limb shorter; flowers in densely pubescent slender divaricate corymbs; berries half the size.

HAB. Not unfrequent in the tropical forests of the eastern slopes of the Pegu Yomah and from Martaban to Tenasserim and the Andamans; also Chittagong; var. β . in the tropical forests of the Andamans, rather frequent.—Fl. April June; Fr. Oct.

3. *W. LONGIFLORA*, (*Randia longiflora*, Lamk. Dict. III. 26; DC. Prod. IV. 386; *Posoqueria longiflora*, Roxb. Fl. Ind. ed. Wall. II. 569; *Griffithia fragrans*, Miq. Fl. Ind. Bat. II. 208, non WA.).

HAB. Rather frequent in the tropical forests of the Andamans and Tenasserim; also Chittagong.—Fl. March—May; Fr. June, July.

This, as other species of *Griffithia*, have the cymes not strictly axillary but arising from the end of, or laterally from, the transformed spine-like branchlets.

4. *W. SIAMENSIS*, (*Griffithia Siamensis*, Miq. Ann. Mus. Lugd. Bat. IV. 180; *Canthium ? angulosum*, Wall. Cat. 8285. A.).

HAB. Upper Tenasserim (Wall.).—Fl. March.

5. *W. BISPINOSA*, (*Stilocoryne bispinosa*, Griff. Not. Dicot. 260).

HAB. Not unfrequent in the tropical forests of the eastern slopes of the Pegu Yomah and from Martaban down to Tenasserim.—Fl. April, May.

6. *W. FASCICULATA*, (*Posoqueria fasciculata*, Roxb. Fl. Ind. ed. Wall. 568; *Posoqueria rigida*, Wall. in Roxb. l. c. 570; *Randia rigida*, and *B. fasciculata*, DC. Prod. IV. 386).

HAB. Tenasserim, about Moulmein (Rev. Parish).

7. *W. MYRTIFOLIA*, Kurz For. Fl. Burm. II. 49 (*Gardenia myrtifolia*, Wall. Cat. 8255. D.).

HAB. Frequent in the swamp-forests of the Irrawaddi alluvium in Pegu; Tenasserim, Moulmein (Wall.).—Fl. May.

Diplospora, DC.

1. *D. SINGULARIS*, Korth. in Ned. Kruidk. Arch. II. 200; Miq. Fl. Ind. Bat. II. 238 and Ann. Mus. Lugd. Bat. IV. 250. (*Discospermum sphaerocarpum*, Dalz. in Hook Kew Journ. Bot. II. 257 ?)

HAB. Not unfrequent in the tropical forests of the eastern slopes of the Pegu Yomah and more frequent in those of Martaban, Tenasserim, and the Andamans.—Fl. April, May.

Hypobathrum, Bl.

Conspectus of Species.

Subg. 1. *Petunga*, DC. Flowers 4-merous; the calyx-limb persistent. Berry contracted into a longer or shorter stalk (the elongating pedicel).

Glabrous; flowers in axillary spikes, *H. racemosum*.

Subg. 2. *Hyptianthera*, WA. Flowers 5- rarely 4-merous, the calyx-limb persistent. Berry sessile.

Glabrous; flowers in axillary clusters, *H. strictum*.

1. *H. RACEMOSUM*, (*Randia racemosa*, Roxb. Fl. Ind. I. 144; *Petunga Roxburghii*, DC. Prod. IV. 399; *Petunga variabilis*, Hassk. Cat. Hort. Bog. 114; Miq. Fl. Ind. Bat. II. 201, cum syn.).

HAB. Not unfrequent in the swamp-forests and in swampy or marshy places along choungs or around lakes of Pegu and Martaban, and no doubt elsewhere.—Fl. Oct.—Dec.; Fr. Dec.—April.

2. *H. STRICTUM*, (*Hyptianthera stricta*, WA. Prod. I. 399; *Randia stricta*, Roxb. Fl. Ind. I. 526; *Rondeletia stricta*, Roth Nov. sp. 140).

HAB. Chittagong (Hf. and Th.); Ava, Bhamo (J. Anderson).—Fl. Sept.; Fr. Febr.

Brachytome, Hf.

1. *B. WALLICHII*, Hf. Icon. plant. t. 1088.

HAB. Ava (Griff. 2787); Kakhyen hills (J. Anderson).—Fl. April.

Inflorescence, flowers, and berries very like those of *Saprosma ternatum*, but the last are many-seeded.

Morindopsis, Hf.

1. *M. CAPILLARIS*, Kurz in Journ. As. Soc. Beng. 1874. 189 (*Psilobium capillare*, Kurz l. c. 1873. 313).

HAB. Frequent in the swamp-forests of Pegu and Martaban down to Tenasserim.—Fl. April, May.

Mussaenda. L.

Conspectus of Species.

* Calyx-limb deciduous, leaving an angular scar at the top of the berry.

× Calyx-teeth $\frac{1}{2}$ —1 lin. long.

Calyx-teeth erect, lanceolate; branchlets puberulous or velvety, *M. glabra*.

Calyx-teeth as in preceding but reflexed; branchlets hirsute, *M. variolosa*.

× × Calyx-lobes 2—4 lin. long.

Calyx-lobes filiform, 2—2 $\frac{1}{2}$ lin. long, all conform and none expanded leaf-like,

.. *M. pavettaefolia*.

Calyx-lobes linear, 2—3 lin. long; corolla-lobes nearly half as long as the corolla-tube,

.. *M. macrophylla*.

Calyx-lobes lanceolate, about $\frac{1}{2}$ in. long; corolla-lobes about $\frac{1}{2}$ as long as the corolla-tube, *M. calycina*.

* * Calyx-limb persistent, crowning the berry.

Calyx-teeth linear-subulate, about 4 lin. long; corymbs rather compact, *M. corymbosa*.

1. *M. GLABRA*, Vhl. Symb. III. 38; DC. Prod. IV. 370.

Var. α . *GENUINA*, more glabrous, especially the leaves and branches.

Var. β . *WALLICHII*, (*M. Wallichii*, Don. Gen. Syst. III. 490), leaves pubescent beneath and along the nerves above, petioles shorter.

HAB. In the drier hill-forests of Martaban east of Tounghoo, at 3000 to 4000 ft. elevation.—Fl. Fr. March.

2. *M. VARIOLOSA*, Wall. Cat. 6259; Don. Gen. Syst. III. 490; Miq. Fl. Ind. Bat. II. 215.

HAB. Rather rare in the tropical forests of the southern parts of the Pegu Yomah, more frequent in Tenasserim from Moulmein southwards; also Arracan, Sandoway, &c.—Fl. Sept.—Febr.

M. parva, Wall. Cat. 6261 (Don. Gen. Syst. III. 491) from Tavoy, possibly belongs here, but the only specimen seen by me is not sufficient for a correct identification.

3. *M. PAVETTAEFOLIA*, Kurz For. Fl. Burm. II. 57.

HAB. Not unfrequent in the tropical forests of Martaban, east of Tounghoo.—Fl. June?

The leaves much resemble those of the glabrescent form of *Ixora tomentosa*.

4. *M. MACROPHYLLA*, Wall. in Roxb. Fl. Ind. II. 228; DC. Prod. IV. 371, non Schum.

HAB. Frequent in the tropical forests of the Andamans, especially along the coasts.—Fl. May, June; Fr. June, July.

5. *M. CALYCINA*, Wall. Cat. 6253; Don. Gen. Syst. 489; Miq. Fl. Ind. Bat. II. 214.

HAB. Not unfrequent in the mixed and mixed dry forests, from Ava and Prome to Pegu, especially along choungs.

6. *M. CORYMBOSA*, Roxb. Fl. Ind. ed. Wall. II. 226; DC. Prod. IV. 371; WA. Prod. I. 393.

HAB. Not unfrequent in the upper mixed forests of the Kolodyne district in Arracan; also Upper Tenasserim, Moulmein (Falconer).—Fr. Octob.

Acranthera, Arn.

1. *A. UNIFLORA*, Kurz in Journ. As. Soc. Beng. 1872. 312. (*Mussanda uniflora*, Wall. Cat. 6264; Don. Gen. Syst. III. 491).

HAB. Tenasserim, Moulmein, in woods, plentiful (R. Scott); Tavoy (Wall.).—Fl. June; Fr. Aug.

Adenosacme, Wall.

1. *A. LONGIFOLIA*, Wall. Cat. 6280 A; Miq. Fl. Ind. Bat. II. 217. (*Rondeletia longifolia*, Wall. in Roxb. Fl. Ind. II. 138).

HAB. Rare in the tropical forests of the southern and eastern slopes of the Pegu Yomah; more frequent in those of Martaban and Tenasserim, up to 3000 ft. elevation.—Fr. Jan.—March.

In the tropical forests of the valleys of the Nattoung hills (Martaban) grows another species, apparently new, which has very short thick petioles and the uppermost leaves almost sessile; but the specimens are too bad for description.

Myrioneuron, R. Br.

Conspectus of Genera.

Glabrous; cymes compact and head-like, densely bracted, nodding; bracts subulate, rigid, *M. nutans*.

Branches hirsute; cymes corymb-like, trichotomous, hirsute, erect; bracts broad, membranous, hirsute, *M. hirsutum*.

1. *M. NUTANS*, R. Br. in Wall. Cat.; Kurz For. Fl. II. 55.

HAB. Chittagong-hills, Kassalong (C. B. Clarke).—Fr. CS.

2. *M. HIRSUTUM*, Kurz For. Fl. Burm. II. 55.

HAB. Ava, hills east of Bhamo (J. Anderson).—Fl. May.

Urophyllum, Jack and Wall.

Conspectus of Species.

* Ovary and berry 5—6-celled. Flowers in shorter or longer simple or decompound umbels or cymes.

Leaves and shoots glabrous; calyx about 2 lin. across, *U. glabrum*.

Leaves beneath and shoots more or less pubescent; calyx a line across, .. *U. strigosum*.

* * Ovary and berry 2-celled. Flowers in sessile clusters.

All parts glabrous; flowers minute, *U. biloculare*.

1. *U. GLABRUM*, Jack and Wall. in Roxb. Fl. Ind. II. 184; DC. Prod. IV. 441. (*Asanthes longifolia*, Wight in Maccl. Calc. Journ. VII. and Icon. t. 1165).

HAB. Tenasserim, Mergui (*teste* Wight).

2. *U. STRIGOSUM*, Korth. in Ned. Kruidk. Arch. II. 194; Miq. Fl. Ind. Bat. II. 223.

HAB. Tenasserim (or Andamans?) (Helf. 2940 and 2944).

3. *U. BILOCULARE*, Kurz in Journ. As. Soc. Beng. 1872. 313.

HAB. Rather rare in the tropical forests of the Martaban hills east of Tounghoo.—Fr. March.

Rubia, L.

Conspectus of Species.

Leaves more or less cordate-ovate, long-petioled, 3—5-nerved, *R. cordifolia*.

Leaves narrow-linear, sessile, 1-nerved, *R. angustissima*.

1. *R. CORDIFOLIA*, L. Mant. 197; DC. Prod. IV. 588; WA. Prod. I. 442; Miq. Fl. Ind. Bat. II. 337. (*R. Munjista*, Roxb. Fl. Ind. ed. Wall. I. 388; *R. scandens*, Zoll. and Mor. Syst. Verz. 66; *R. purpurea*, Dene. Mém. Acad. Brux. XI; Jacq. Voy. Bot. 84. t. 92).

Var. *α. GENUINA*, leaves various, more or less scabrous on the upper side and on the margins and on the nerves beneath, but not pubescent.

Var. *β. AFFINIS*, (*Rubia affinis*, Wall. Cat. 6209), leaves scabrous above, softly but shortly pubescent beneath.

HAB. Var. *β. Ava*, on Taong-dong (Wall.).—Fl. Fr. Nov.

2. *R. ANGUSTISSIMA*, Wall. Cat. 6207; G. Don. Gen. Syst. III. 643; Walp. Rep. II. 460. (*R. charafolia*, Wrl. Cat. 6210; G. Don. l. c.; Walp. l. c.).

HAB. *Ava*, Taong-dong (Wall.).—Fl. Fr. Nov.

Galium, L.

1. *G. ASPERIFOLIUM*, Wall. in Roxb. Fl. Ind. I. 381; DC. Prod. IV. 598; WA. Prod. I. 442.

HAB. In open grassy places along the borders of the stunted hill-forests on Nattoung, Martaban, at about 7000 ft. elevation; *Ava*, Khakyen hills (J. Anderson).

DIPSACEÆ.

Conspectus of Genera.

* Flowers not in heads, cymose or whorled.

TRIPILOSTEGIA. Cymes dichotomous and laxly paniced. Stamens 4. Stigma terminal, straight. Small herbs.

* * Flowers in terminal rarely axillary often peduncled heads.

DIPSACUS. Involucre-bracts usually herbaceous, the paleas of the receptacle rigid or spinescent. Corolla 4-cleft. Rigid herbs, the flower-heads large.

Dipsacus, L.

1. *D. STRICTUS*, Don Prod. Fl. Nep. 161; DC. Prod. IV. 646.

Var. *α. GENUINA*, (*D. strictus*, Don. l. c.; *D. inermis*, Wall. in Roxb. Fl. Ind. I. 367), stems more or less retrorsely hispid; leaves more or less pilose.

Var. *β. MITIS*, (*D. mitis*, Don Prod. Nep. 161; *D. inermis*, Coult. Dips. 23; DC. Prod. IV. 646; *D. longicaulis*, Wall. Cat. 6856), leaves on the nerves beneath and corners of the stems sparingly beset with minute prickles, otherwise glabrous or nearly so.

HAB. Martaban, plateau of the Yoonzeleen, at 2500 ft. elevation (Dr. Brandis); *Ava*, Taong-dong (Wall.).—Fl. March, April.

COMPOSITÆ.

Conspectus of Genera.

Subord. I. *ASTERACEÆ*. Florets all tubular or bilabiate, or more usually the outer ones ligulate and forming a ray. Style-branches in the female florets always filiform, those of the hermaphrodites variously shaped (in the sterile florets sometimes the style simple). Herbs, shrubs, or rarely trees; the sap usually watery, never milky.

Trib. I. Corymbiferae, Vaill. Florets all tubular, or more usually the marginal ones ligulate and forming a ray. Style not thickened joint-like at or near the apex. Herbs, shrubs, or trees, usually aromatic.

* *Flower-heads heterogamous, radiate or discoid, the hermaphrodite or male florets tubular, and the female ones ligulate or filiform (or rarely the heads homogamous in absence of the ray-florets).*

+ Anthers free or nearly so. Female flowers all apetalous.

Flower-heads unisexual, rarely heterogamous.

Subtrib. 1. AMBROSIEÆ. Style of hermaphrodite florets undivided. Anthers inflexed-appendaged. Pappus none. Leaves alternate.

XANTHIUM. Male florets numerous, in globular heads, the involucre small, consisting of free bracts in a single row. Female florets 2 together consolidated with the involucre into a prickly burr.

+ + Anthers always united into a tube. Style-branches truncate or appendaged.

× Pappus of short stiff awns or scales, or reduced to a raised border, or none at all. (*Genera with a similar or no pappus, not included here, should be sought for in the next division with capillary bristles.*)

Anther-cells not tailed at the base.

Subtrib. 2. HELIANTHOIDEÆ. Flowers either heterogamous, with the female florets more or less ligulate, the central ones tubular hermaphrodite or male, or rarely discoid, with all the florets hermaphrodite and tubular. Receptacles with chaffy scales between the florets, or rarely (in *Helenioideæ*) naked. Anthers without tails. Style branches truncate and penicillate, or appendiculate, or the style of the sterile flowers undivided. Pappus of stiff awns or of short scales or none. Achenes 3—4-gonous, terete, or more usually variously compressed. Leaves opposite or rarely alternate.

* *Receptacle paleaceous (Helianthoideæ).*

+ Pappus consisting of numerous scales, rarely awn-shaped (or none). (*Galinsogæ*).

GALINSOGA. Flower-heads radiate. Involucral bracts in 1 or 2 series, almost equal. Scales of pappus oblong, chaffy, fringed, or the alternate ones, or all, shortly awned. Herbs, leaves opposite. Receptacle conical.

TRIDAX. Flower-heads radiate. Involucral bracts in 2 rows, membranous, or the outer ones herbaceous. Scales of pappus feathery-fringed. Herbs, leaves opposite. Receptacle flat or nearly so.

+ + Pappus consisting of only 1—4 bristly awns, or cyathiform, or absent.

× Corolla of the fertile florets persistent on the achenes. Pappus of 1—3 awns (*Zinnia*).

ZINNIA. Receptacle conical or cylindrical. Disk-florets fertile. Achenes (at least the inner ones) 1—3-aristate. Herbs, leaves opposite. Flower-heads solitary.

× × Corolla of all the flowers deciduous.

† Achenes more or less compressed from the top. Pappus of 2 (rarely 4) bristles, or none. (*Coreopsidæ*).

‡ Involucral bracts distinct, almost equal, the outer ones herbaceous, the inner almost conform to the scales of the receptacle.

GUIZOTIA. Ray-florets fertile. Achenes small, almost 4-cornered, without pappus, but crowned with the densely pilose corolla-base. Flower-heads peduncled. Leaves opposite, or the upper ones alternate.

SYNEDRELLA. Ray-florets fertile. Achenes almost flat, lacerato-winged, crowned with 2—3 awns. Herbs, leaves opposite. Flower-heads sessile or peduncled.

‡ ‡ Involucral bracts in 2 rows, the inner ones membranous, often connate at the base or higher up, the outer ones small or minute.

§ Style-branches truncate, penicellate or overtopped by a short appendage.

COREOPSIS. Ray-florets sterile or rarely fertile or none. Style-branches penicillate or truncate, with a short or obsolete appendage. Achenes flat, ciliate, or winged, rarely contracted at the top, nude or more usually terminated by 2 short awns. Leaves opposite or alternate, single to pinnatisect.

DAHLIA. Ray-florets sterile, rarely fertile. Style-branches terminating in an elongate hairy appendage. Achenes flat, wingless, naked. Leaves opposite, pinnate.

BIDENS. Ray-florets sterile, rarely fertile or none. Involucral bracts few or connate only at the base. Style-branches terminating in a short acute or shortly subulate appendage. Achenes not beaked, crowned with 2—4 stiff awns finally minutely retrorsely bearded or aculeate. Leaves opposite, simple to pinnatisect.

COSMOS. Ray-florets sterile, often rose-coloured or violet. Achenes more or less beaked. Rest as in *Bidens*. Leaves opposite, simple to pinnatisect.

GLOSSOCARDIA. Ray-florets fertile, usually solitary. Achenes narrow, flat, long-ciliate, crowned with 2 stiff smooth awns recurved afterwards. Leaves alternate, pinnatisect.

§ § Style-branches terminating in a long, shortly hairy appendage.

GLOSSOGYNE. Ray-florets fertile. Achenes long, crowned with 2 or 3 stiff persistent awns. Leaves mostly radical, dissect to 3-toothed, the cauline ones few and small.

CHRYSANTHELLUM. Ray-florets fertile. Achenes naked, those of the disk compressed with the inner ones often winged, those of the ray thick. Leaves alternate, dissect.

† † Achenes all thick, or those of the ray triquetrous, those of the disk laterally compressed. Pappus cyathimorph or of 2—3 stiff chaffy or bristly awns, with or without intermediate scalelets, or none (*Verbesinæ*).

‡ Inner involucral bracts (or outer scales of the receptacle) embracing or enveloping the achenes of the fertile ray-florets. Pappus none or of minute free scales.

ENHYDRA. Involucre of 4 broad leafy bracts, the 2 outer larger than the 2 inner. Ray-florets in several rows, with very small ligules. Pappus none. Aquatic herbs, with simple opposite leaves. Flower-heads axillary, sessile or nearly so.

SIEGESBECKIA. Outer involucral bracts leafy, narrow, spreading, gland-hairy, the inner ones and the receptacle-scales enveloping the florets. Ray-florets in a single row with small ligules or almost bell-shaped. Pappus none. Herbs with opposite leaves. Flower-heads panicled.

‡ ‡ Inner involucral bracts all flat.

§ Scales of receptacle flat, very narrow, usually only few.

ECLIPTA. Involucral bracts in 2 or 3 rows, the outer ones ovate-oblong. Disk-florets 4-toothed. Ligules small, almost 2-seriate. Pappus none or shortly 2-awned. Style-branches obtuse and flattened. Herbs, leaves simple, opposite.

§ § Scales of receptacle concave or complicate, more or less embracing or enveloping the disk-florets.

‡ Achenes wingless, compressed or 4—5-cornered.

Δ Pappus united at the base into a ring or cup.

Flower-heads small or rather small.

BLAINVILLEA. Ray-florets fertile, with small ligules. Disk-achenes crowned with 2—5 persistent awns united at the base into a cup or ring. Herbs, leaves opposite or the upper ones alternate. Flower-heads peduncled or almost sessile. Florets white.

WEDELLA. Ray-florets fertile, with conspicuous spreading ligules. Disk-achenes crowned by numerous minute scales or fringes or by 1—2 short deciduous awns united at base into a cup or ring, or rarely the pappus very minute or obsolete. Herbs, leaves opposite, simple. Flower-heads peduncled or almost sessile. Florets yellow.

Δ Δ Pappus-scales or awns free from the base. Flower-heads usually large.

‡ ‡ Achenes of the disk laterally compressed (those of the ray sometimes dorsally compressed or 3-quetrous), ciliate or winged on the margins. Flower-heads small.

SPILANTHES. Ray-florets, if present, fertile. Style-branches truncate and not appendaged. Achenes usually ciliate. Awns of pappus if present very thin. Herbs, leaves opposite. Receptacle conical.

TITHONIA. Ray-florets sterile. Awns of the pappus deciduous or persistent, the intermediate scalelets persistent. Involucre-bracts striate at the base, stiff, elongate-leafy at apex. Tall herbs, leaves alternate. Flower-heads on thickened peduncles.

HELIANTHUS. Ray-florets, if present, sterile. Awns of the pappus deciduous, often paleaceous, without intermediate scalelets. Tall herbs, leaves usually simple, opposite or alternate.

• • *Receptacle naked* (Helenioides).

TARGETES. Involucre-bracts oily-glandular, in a single row, united into a toothed cup. Pappus of 5—6 unequal scales or awns. Flower-heads usually radiate. Herbs, leaves opposite, pinnatisect or serrate.

Subtrib. 3. CALENDULACEÆ. Flower-heads usually heterogamous, the ray-florets ligulate, female or rarely neuter, the disk-florets tubular, hermaphrodite, but sterile or rarely fertile (very rarely the heads homogamous and discoid). Receptacle naked. Anthers usually with sagittate, but scarcely tailed base. Style-branches in the disk-florets more or less concrete and thickened at the base. Achenes often heteromorph and variously curved. Pappus none, or replaced by a woolly crown. Leaves alternate, or radical.

CALENDULA. Rays rather long, spreading. Achenes much incurved, muricate on the back, the margins sometimes dilated but not winged, those of the disk all abortive. Pappus none.

Subtrib. 4. ANTHEMIDEÆ. Flower-heads heterogamous, the females ligulate or filiform or without corollas, the disk-florets hermaphrodite or male, or very rarely all the florets tubular and hermaphrodite. Receptacle naked, or very rarely scaly. Anthers

tailless. Style-branches truncate or penicillate, rarely shortly appendaged. Pappus none, or reduced to a raised border or rarely of short scales. Leaves usually alternate.

* *Receptacle paleaceous. Flower-heads radiate, or rarely homogeneously discoid.*

ACHILLEA. Involucre ovoid, bell-shaped or rarely hemispherical. Achenes compressed, narrowly margined. Herbs or undershrubs, the leaves alternate.

* * *Receptacle naked, or alveolate-fibrillose.*

× Flower-heads radiate. Involucre bracts rather broad.

CHRYSANTHEMUM. Receptacle flat or convex. Achenes regularly or irregularly 5—10-ribbed. Pappus none, or rarely of very short scales or forming a cup.

× × Flower-heads heterogamous, discoid. (*Cotulae*).

+ Florets of the circumference few. Achenes obovate or rounded at the top.

ARTEMISIA. Involucre-bracts in few rows. Achenes almost terete or compressed, 2- or thinly many-ribbed or without ribs. Herbs or undershrubs, the leaves dissect to simple. Flower-heads small, in racemes or panicle racemes.

+ + Florets of circumference very numerous. Achenes flat or concave at the top. Flower-heads spherical or hemispherical.

COTULA. Florets of the circumference without any or with a very short broad or conical corolla, the hermaphrodite florets 4-toothed, with a widened or thin tube. Achenes flat, obtuse or truncate. Flower-heads peduncled. Small herbs.

MYRIOGYNE. Florets of the circumference with a 2—3-cleft corolla nearly as long as the style, the hermaphrodite florets 4-toothed. Bracts of involucre small and much shorter than the 3—4-cornered achenes. Flower-heads sessile, minute. Prostrate herbs.

CENTIPEDA. As preceding but involucral bracts large and broad, in fruit connivent and covering the cylindrical slightly striate achenes. Prostrate herbs. Flower-heads sessile, small.

× × Pappus usually of numerous capillary soft bristles, (rarely paleaceous or none).

O Anthers tailed at the base.

Subtrib. 5. INULOIDEÆ. Flower-heads heterogamous, discoid or radiate, or homogenous in absence of the ray-florets. Anther-cells terminating in a basal bristle or tail. Style-branches linear, obtuse and not appendaged (or the style undivided in the sterile florets). Leaves usually alternate.

* *Female flowers if present ligulate.*

× Bristles of pappus all conform and almost equal, capillary, copious.

INULA. Flower-heads heterogamous. Involucre-bracts in many rows, narrow or leafy-appendaged. Ray-florets few, in 1 or 2 rows, disk-florets numerous. Anthers with double tails. Achenes not or 4—5-ribbed. Herbs or undershrubs.

× × Pappus unequal, the outer consisting of short bristles or more usually of minute scales, rarely no pappus at all.

+ Pappus present (rarely absent).

PULICARIA. Flower-heads heterogamous, the ray-florets in 1 or 2 rows, yellow. Involucre broad, the bracts narrow, in few rows, the outer ones herbaceous. Achenes ribbed or not. Bristles of inner pappus in a single row, the outer pappus of very short scales more or less connate into a crown or slit cup.

VICOA. Flower-heads heterogamous or homogamous. Involucre usually broad, the bracts narrow, in many rows. Achenes hardly ribbed. Bristles of pappus very thin, in a single row, rarely intermixed with a few minute scales.

+ + Pappus none.

CARPESIUM. Flower-heads heterogamous, the female flowers tubular in numerous rows. Achenes many-ribbed, beaked. Herbs.

* * Female flowers if present filiform.

× Style-branches of hermaphrodites usually truncate. Flower-heads androgynous or unisexual, or homogamous. Involucre-bracts usually scarious, hyaline or petaloid (*Gnaphalieæ*).

+ Flower-heads 1-flowered. Pappus none.

CÆSULIA. Flower-heads clustered, axillary, of 2 bracts only, inserted to the broad receptacle and surrounded by a leafy involucre. Aquatic herbs, the leaves simple.

+ + Flower-heads many-flowered.

† Flower-heads androgynous, usually with more female than hermaphrodite florets, or more or less unisexual, dioecious or monœcious, clustered or distinct. Involucre-bracts rarely petaloid.

O Hermaphrodite florets all sterile, the style usually entire or scarcely and only very shortly 2-cleft.

ANTENNARIA. Flower-heads strictly dioecious, in dense corymbs or rarely solitary. Bristles of pappus united at the base into a ring. Inflorescence not involucred.

LEONTOPODIUM. Flower-heads unisexual or androgynous, monœcious or incompletely dioecious, clustered or in dense cymes. Bristles of pappus united at the base into a ring. Inflorescence involucred by the floral leaves.

ANAPHALIS. Flower-heads androgynous or incompletely dioecious, in corymbs, rarely few or solitary. Bristles of pappus free from the base. Inflorescence not involucred.

O O Most or all hermaphrodite florets fertile. Style deeply 2-cleft.

GNAPHALIUM. Flower-heads more or less androgynous, usually small and clustered, rarely solitary, the involucre bracts scarious, often coloured. Ray-florets very numerous, disk-florets few. Bristles of pappus not feathery, free or united at the base into a ring.

† † Flower-heads androgynous with usually fewer female than hermaphrodite florets, or homogamous with the florets all hermaphrodite. Involucre-bracts usually scarious.

HELICHRYSUM. Flower-heads in corymbs, or rarely solitary, the involucre bracts almost all or the inner ones or their laminae opaquely scarious or petal-like. Achenes not beaked. Bristles of pappus smooth, rough or minutely bearded, rarely feathery towards the end.

× × Style-branches of hermaphrodite flowers not truncate, filiform. Flower-heads androgynous.

+ Female florets supported or enveloped by the scales of the receptacle or by the involucre-bracts.

ATHROISMA. Flower-heads in dense terminal solitary clusters or short spikes. Female florets subtended by the scales of the receptacle. Achenes broad, dorsally compressed, ciliate on the margins. Scales of pappus very short, united into a ciliate-fringed ring. Herbs, the leaves pinnatisect.

+ + Receptacle naked. Involucral bracts herbaceous, or scarious, linear.

† Flower-heads small, packed into dense globose or ovoid clusters.

SPHÆRANTHUS. Flower-heads in solitary terminal globular clusters. Pappus none. Anthers without tails or points at the base.

• **PTEROCAULON.** Flower-heads sessile, in spiked clusters or rarely solitary. Pappus of capillary bristles. Anthers with short tails or points at the base.

† † Flower-heads separata, solitary, corymbose or paniced, rarely clustered.

O Pappus of a few rigid bristles or scales, or none.

EPALTES. Involucre-bracts rigid. Anthers with simple tails. Pappus of the female florets none, of the sterile disk-florets small.

O O Pappus consisting of copious capillary soft bristles or hairs.

BLUMEA. Flower-heads racemose, spiked or paniced. Style of the disk-florets all 2-cleft. Involucre-bracts narrow-linear, herbaceous or thin scarious. Herbs, rarely shrubs.

PLUCHEA. Flower-heads corymbose. Some or all of the disk-florets sterile, with a simple style. Involucral bracts rigid, often broad. Shrubs or undershrubs.

O O Anther-base obtuse, or only mucronate or acute, but not tailed.

Subtrib. 6. ASTEROIDEÆ. Flower-head heterogamous radiate or discoid or homogamous in absence of the ray-florets. Involucre-bracts in several or rarely only 2 rows. Anthers with obtuse almost entire base. Style-branches linear, more or less flattened, produced beyond the stigmatic lines into lips or appendages, papillose on the outside. Receptacle usually naked. Leaves usually alternate.

* *Female florets if present filiform or bell-shaped or 2-toothed.*

× Female florets if present filiform. Pappus bristly (*Conyzeæ*).

MICROGLOSSA. Female florets in 1 or several rows with the corollas minutely ligulate, those on the disk fertile. Pappus bristles elongate. Involucre-bracts in many rows. Shrubs.

CONYZA. Female florets in many rows with the corollas shortly filiform (rarely slightly and minutely ligulate), the hermaphrodite florets mostly fertile. Achenes compressed. Pappus-bristles elongate. Involucre-bracts in 2 to many rows. Herbs or undershrubs.

THESPIA. Female florets in 2 to many rows, destitute of a corolla, the hermaphrodite florets sterile. Pappus-bristles short, somewhat dilated at the base. Herbs.

× × Female florets in 2 or more rows not exceeding the disk, 2-toothed at the apex or bell-shaped. Herbs. (*Grangineæ*).

CYATHOCLINE. Receptacle almost contracted around the margin, raised, the disk concave. Achenes not beaked, compressed, bordered with a marginal nerve. Flower-heads paniced.

GRANGEA. Receptacle convex or conical, naked. Achenes produced into a ring or neck toothed or almost bristly on the margins. Flower-heads solitary.

DICHOCEPHALA. Receptacle almost contracted around the raised margin, the disk almost flat. Style-branches of the disk-florets acute. Achenes not beaked, compressed, bordered by a nerve. Flower-heads racemose or paniced.

* * *Female florets if present ligulate.*

- × Ligulate female florets not yellow (white or rose-coloured to purple).
- + Pappus none or very short (*Bellidae*).

MYRIACTIS. Involucre broad, the narrow bracts in few rows. Ligules in 2 or more rows, small. Achenes not or very shortly beaked, oily. Pappus none.

RHYNCHOSPERMUM. Involucre-bracts in few rows, imbricate. Ligules in 2 or more rows, short and broad. Achenes beaked. Pappus of a few very caducous bristles or none.

- + + Pappus of elongate bristles, rarely short and paleaceous or awned (*Heterochromæ*).

- † Pappus consisting of very short bristles, scales, or awns, or absent in the ray-achenes.

BOLTONIA. Receptacle conical or convex. Bristles of pappus very short, almost paleaceous, often accompanied by 2—4 awns not exceeding the achene.

- † † Pappus consisting of copious capillary bristles in a single or more rows (rarely depauperate in the ray-achenes).

- ‡ Ligules usually rather broad or ample.

CALLISTEPHUS. Involucre hemispherical, the outer bracts leafy, the inner ones membranously scarious. Achenes compressed. Outer bristles of pappus very short and forming a small crown.

ASTER. Involucre bell-shaped or hemispherical, the bracts in many rows, not or leafy appendaged, or squarrose, or with scarious margins, or herbaceous and in only 2 rows. Bristles of pappus in several to 2 rows, equal. Achenes usually much compressed.

- ‡ ‡ Ligules usually numerous, in 2 or more rows, narrow or almost filiform or minute.

ERIGERON. Involucral bracts nearly in 2 rows, narrow, somewhat unequal. Achenes compressed. Bristles of pappus in a single row, or with a few very short outer ones.

- × × Ligulate female florets (like the disk-florets) yellow. (*Homochromæ*).

SOLIDAGO. Ray-florets few. Involucre narrow, rather wide. Appendage of the style-branches usually lanceolate. Achenes obovoid or oblong. Bristles of pappus capillary, copious, somewhat unequal. Shrubs or undershrubs.

Subtrib. 7. SENECTIONIDEÆ. Flower-heads either heterogamous, with the female florets ligulate or rarely filiform, or sometimes homogamous, with all the florets hermaphrodite and tubular. Receptacle usually naked. Involucre-bracts usually in a single row, with or without outer small ones, rarely in several rows and imbricate. Anthers obtuse or shortly 2-mucronate at the base. Style-branches of the hermaphrodites truncate and penicillate, or rarely with pubescent tips or appendages. Pappus of capillary bristles. Leaves alternate.

* *Involucre wide, the bracts membranous or herbaceous, elongate or acuminate.*

DORONICUM. Flower-heads radiate. Involucre-bracts in 2 rows, equal, herbaceous, acuminate. Receptacle hemispherical. Herbs.

* * *Involucre-bracts narrow, stiff, usually ribbed or keeled.*

- × Flower-heads heterogamous, discoid, the outer female florets filiform, shorter than their style.

EREBTHITES. Involucre etc. of *Senecio*. Female florets in 2 or more rows, the outer ones filiform. Flower-heads usually narrow, corymbose. Herbs.

- × × Flower-heads radiate or homogamous. Bristles of pappus not feathery.

GYMURA. Flower-heads homogamous. Style-branches terminating in an elongate shortly hairy subulate appendage. Rest as in *Senecio*. Herbs, often tuberous-rooted.

EMILIA. Flower-heads homogamous. Style-branches terminating in a short or rather long appendage. Rest as in *Senecio*. Herbs.

NOTONIA. Flower-heads homogamous. Style-branches of hermaphrodites terminating in an ovate appendage. Rest as in *Senecio*. Fleeshy glaucous herbs.

SENECIO. Flower-heads radiate or homogamous. Involucre wide or narrow, the bracts narrow, equal, blunt or shortly pointed, the outer ones small or wanting, or rarely gradually longer from below. Style-branches truncate or obtuse, or rarely shortly appendaged. Achenes 5—10-ribbed. Herbs or rarely shrubs, the leaves alternate or radical.

* * *Flower-heads homogamous, all the florets regularly tubular, never yellow (usually purple, violet, or white).*

Subtrib. 8. EUPATORIACEÆ. Anther-base nearly entire. Style-branches almost terete or very elongate-club-shaped, obtuse, only minutely papillose. Leaves opposite or alternate.

* *Anthers appendaged at the tip. Achenes 5-ribbed (Ageratæ).*

× Bristles of pappus copious, smooth or minutely hairy.

EUPATORIUM. Involucre-bracts in several, rarely in 2—3 rows, somewhat unequal, always more than 5. Flower-heads usually many (rarely 1—4) flowered, corymbose or panicled.

MIKANIA. Involucre-bracts 4 only, somewhat unequal. Flower-heads 4-flowered, racemose or panicled. Twining shrubs.

× × Pappus entirely or partially chaffy or awned, or consisting of 5—10 rigid bristles, or minute and coronate, or none.

AGERATUM. Involucre-bracts in 2—3 rows, somewhat unequal. Pappus of 5 short scales or long awns free or united into a shagged crown, or of 10—20 stiff bristles chaffy or dilated at the base. Herbs.

* * *Anthers truncate at the top and not appendaged. Achenes 5-ribbed.*

ADENOSTEMMA. Involucre-bracts numerous, almost in 2 rows, somewhat unequal. Pappus of 3—5 short stiff spreading bristles usually gland-tipped. Herbs.

Subtrib. 9. VERNONIACEÆ. Anther-base sagittate. Style-branches subulate, shortly hairy all over. Leaves usually alternate.

* *Flower-heads small, sessile, usually 1- or few-flowered, packed into a head-like cluster. (Lychnophoræ).*

ELEPHANTOPUS. Florets slightly irregular, by 2—5 in a head. Involucre-bracts usually 8, in 2 rows. Bristles or scales of pappus rigid, in 1 or 2 rows. Flower-heads clustered, the clusters leafy-involucrated. Herbs.

* * *Flower-heads separate, usually peduncled and in more or less lax inflorescences. (Vernoniæ).*

× Pappus none or more usually composed of a few very caducous bristles.

ETHULIA. Involucre bell-shaped, not leafy. Flower-heads small, corymbose. Achenes 4—5-cornered, broadly truncate at the top. Pappus none. Herbs.

CENTRATHERUM. Involucre wide, the outer bracts leafy or rarely only shortly leafy-appendaged. Flower-heads corymbose or solitary. Pappus of a few or numerous bristles. Herbs.

× × Pappus more or less persistent, composed of numerous capillary bristles in 2—3 rows, those of the outer row sometimes very short or reduced to scalelets.

VERNONIA. Flower-heads various, the bracts in many rows, scarious or the outer ones sometimes leafy-appendaged. Receptacle naked or areolate. Achenes 10-ribbed or 4—6-cornered. Outer pappus as long as the inner, or shorter, very short, or none. Shrubs or herbs.

Trib. II. CYNAROCEPHALÆ, Vail. Florets either regular and tubular with the style usually thickened joint-like near or at the apex, or bilabiate with the styles various. Herbs, rarely shrubs, not aromatic. Anther-base usually tailed or fringed.

Subtrib. 10. CYNAROIDEÆ. Flower-heads discoid, the florets all tubular and regular or nearly so, hermaphrodite, the lobes usually narrow. Anthers usually fringed or tailed at the base. Style usually thickened joint-like at or below the division into branches, which latter are narrow and obtuse, or slightly pointed and often erect. Leaves alternate, often spiny.

• *Flower-heads usually many-flowered, separate.*

× Achenes usually glabrous, seated in the very oblique or lateral areoles of the receptacle. (*Centaurea*.)

+ Involucre without floral leaves or outer leafy bracts.

TRICHOLEPIS. Involucre-bracts narrow, awned-acuminate, entire, not appendaged. Filaments shortly papillose-pilose. Anthers with rather long shaggy tails. Style-branches thin. Achenes glabrous, obtusely cornered or compressed. Leaves unarmed.

+ + Involucre surrounded by spiny-toothed floral leaves or outer leafy bracts.

CARTHAMUS. Outer involucre bracts with a large leafy appendage, inner ones spiny-pointed. Florets orange. Pappus none, or paleaceous. Achenes compressed or obtusely cornered. Leaves spiny-armed.

× × Achenes usually glabrous, seated in the straight areoles of the receptacle. (*Carduus*.)

+ Filaments papillose-pilose, free. Bristles of pappus united at the base into a ring and both deciduous.

CNICUS. Outer involucre bracts usually spiny armed, the innermost ones often unarmed. Receptacle densely covered with rigid bristles often longer than the achenes themselves. Bristles of pappus feathery or shortly bearded. Leaves spiny-armed.

+ + Filaments glabrous, free.

SAUSSUREA. Involucre not prickly. Pappus of numerous feathery bristles in a single row with or without a few simple ones outside. Receptacle with bristles between the florets. Leaves not armed.

• • *Flower-heads 1-flowered, packed into dense spherical heads. Achenes inserted in the straight areoles of the receptacle, silky-villous (Echinopsidæ).*

ECHINOPS. Leaves and involucre spiny-armed. Thistle-like herbs.

Subtrib. 11. MUTISACEÆ. Flower-heads either heterogamous, with radiating female florets, or homogamous, with the florets all hermaphrodite and tubular, in both cases some or all of the outer florets more or less 2-lipped. Anthers with pointed or tailed base. Style not or slightly thickened joint-like at the apex, the branches very short or elongate, rounded or truncate at the tips, not appendaged. Pappus bristly, paleaceous or rarely absent. Leaves radical or alternate, rarely opposite.

• *Flower-heads homogamous, the corollas tubular with the segments of limb narrow, equal or almost 2-lipped. (Gochnatium).*

× Flower-heads usually many-flowered.

DICOMA. Flower-heads usually almost sessile. Style-branches linear, long or shortened. Achenes densely villous. Scales or bristles of the pappus feathery, copious. Herbs.

× × Flower-heads few-flowered.

LEUCOMERIS. Receptacle naked. Style-branches very short, conniving or almost spreading. Achenes oblong, silky-villous. Bristles of pappus smooth. Flower-heads corymbose. Shrubs or small trees.

AINSLIEA. Style-branches very short. Bristles of pappus feathery. Flower-heads 2—5-flowered, sessile or peduncled, racemose or paniced. Herbs.

* * *Flower-heads usually radiate, the corollas ligulate-2-lipped, rarely ligulate* (Gerberæ).

GERBERA. Involucre turbinate or bell-shaped, the bracts unequal, imbricate. Ray-florets in 1 or 2 rows, 2-lipped, the ligules 3—4-nerved. Achenes usually beaked. Pappus reddish. Herbs, the leaves radical.

Subord. II. CICHORIACEÆ, Juss. Flower-heads homogamous, all the florets ligulate and hermaphrodite. Style not thickened at the apex, the branches filiform, revolute, and puberulous. Herbs, tall or small, never woody, with fistulose stems, the sap always milky.

* *Pappus paleaceous, awned, coronate or none.*

Subtrib. 1. HYOSERIDÆ. Involucre various. Achenes truncate at the top. Pappus consisting more or less of small scales or scalelets alternating with bristles, or none.

CHORISMUM. Inner involucre-bracts in 1—2 rows, almost equal, erect, the outer ones short, lax or wanting. Pappus none or very minute. Florets large, blue. Rigid branched herbs.

* * *Bristles of pappus (at least those of the central achenes) capillary, smooth or feathery.*

Subtrib. 2. CREPIDÆ. Involucre calyx-like or rarely imbricate. Achenes contracted at the base, rarely columnar. Herbs.

* *Hairs of indument simple. Innermost bracts of the involucre usually thickening at the base.* (Crepidæ).

CREPIS. Involucre of a single row of nearly equal bracts, with a few small outer ones. Achenes not at all or scarcely flattened, very shortly contracted at the top. Pappus sessile, of numerous simple capillary bristles or hairs. Herbs with leafy stems.

PICRIS. Outer involucre-bracts small, numerous. Achenes very shortly contracted at the top. Pappus (at least of the central achenes) consisting of feathery bristles. Hispid herbs, with leafy stems.

* * *Hairs of indumentum (if present) stellate often accompanied by simple ones, or the indument intricately woolly. Innermost bracts of the involucre not thickening.* (Hieraciæ).

HIERACIUM. Receptacle naked or very shortly fibrillose. Bristles of the pappus rather stiff, fragile, persistent, simple. Herbs.

Subtrib. 3. LACTUCACEÆ. Involucre calyx-like or rarely imbricate. Achenes contracted at both ends, or beaked. Bristles of pappus simple. Herbs; the hairs if present simple.

* *Achenes shortly or long-beaked.*

LACTUCA. Achenes more or less compressed, ribbed. Bristles of pappus persistent or deciduous. Florets yellow or blue.

* * *Achenes not beaked.*

PRENANTHES. Achenes almost terete or somewhat compressed, bluntish 3—5-corned, not or scarcely ribbed. Bristles of pappus more or less persistent. Florets purple to white, never yellow.

SONCHUS. Achenes more or less compressed, ribbed. Bristles of pappus soft, white, at base united into a ring and deciduous with it. Involucral bracts often incrassate-dilated in fruit. Florets yellow.

MICROBRYNCHUS. Achenes columnar, truncate at both ends, bluntly 4—5-ribbed, sometimes narrowly 2—3-winged. Florets yellow.

Xanthium, L.

1. **X. STRUMARIUM**, L. sp. pl. 1400 DC. Prod. V. 524; Bth. Fl. Hongk. 181; Clark. Comp. Ind. 132. (*X. Indicum*, Roxb. Fl. Ind. III. 601; DC. Prod. V. 523; Wight Icon. t. 1104; Griff. Not. Dicot. 232; *X. Roxburghii*, Wallr. Beitr. Bot. I. 233; Walp. Rep. VI. 151; *X. discolor*, Wallr. l. c.; Walp. l. c.; *X. brevirostre*, Wallr. l. c.; Walp. l. c.; *X. inaequilaterum*, DC. Prod. V. 523; Wallr. Beitr. Bot. 232; Walp. Rep. VI. 151).

HAB. Frequent in rubbishy or waste places, along river-banks, etc., not only in the mixed forests, but more so in and around villages, all over Burma from Chittagong and Ava down to Tenasserim.—Fl. Fr. C. and HS.

Tridax, L.

*1. **T. PROCUMBENS**, L. sp. pl. ed. 1. 900; DC. Prod. V. 679; Clark. Comp. Ind. 142.

HAB. A weed like wild on old walls, in rubbishy places, etc., common about Chittagong; less so about Akyab in Arracan, and in Rangoon, and probably around other seaports, but not yet spread over the country as in India.—Fl. Fr. ∞.

Synedrella, Gærtn.

*1. **S. NODIFLORA**, Gærtn. Fruct. II. 456. t. 171; DC. Prod. V. 629; Clark. Comp. Ind. 139. (*Verbesina nodiflora*, L. Amoen. IV. 290).

HAB. Rubbishy places and neglected garden land in and around villages, rather frequent about Akyab, Arracan; Upper-Tenasserim, Moulemein (Dr. Stoliczka); on the Andamans now very common and penetrating to the clearings in the jungles.—Fl. Oct.—March; Fr. Febr.—May.

Cosmos, Cav.*Conspectus of Species.*

Florets all purple to rose-coloured; achenes long and slenderly beaked, the beak terminated by 2 stiff awn-like bristles, *C. caudatus*.

Florets all yellow; achenes long but thickly beaked, the beak without pappus-bristles, .. *C. sulfureus*.

*1. *C. CAUDATUS*, H. B. K. Nov. gen. Amer. IV. 240; DC. Prod. V. 606; Griseb. Fl. West. Ind. 373.

HAB. As wild in neglected lands in and around Rangoon.—Fl. Nov., Dec.

*2. *C. SULFUREUS*, Cav. Icon. I. 56. t. 79; DC. Prod. V. 606; Griseb. Fl. West. Ind. 373. (*Coreopsis artemisiæfolia*, Jacq. Icon. III. t. 595; *B. calva*, Clark. Comp. Ind. 141; *Adenolepis calva*, Schultz. Bip. in Zoll. Cat. 123; Miq. Fl. Ind. Bat. II. 79).

HAB. Not infrequent in the savannahs, and in rubbishy places near villages, about Akyab in Arracan, and in similar places in Rangoon up the valley as far as Phoungyee.—Fl. Nov.—Feb.

I am not at all sure whether the above synonymy is correct. The same plant (*Adenolepis calva*) has become quite a nuisance about Buitenzorg and other places in Java, entering freely the hill-savannahs.

Bidens, L.

Conspectus of Species.

Subg. 1. Platycarpæa. Achenes flat and rather broad.

Leaves divided into 3 lanceolate serrate segments, or pinnatifid, *B. tripartita*.

Subg. 2. Psilocarpæa. Achenes slender, 4-cornered.

Leaves mostly pinnately 4—3-foliolate. Ray-florets white, *B. pilosa*.

Leaves mostly bipinnate. Ray yellow. Slender dry herb, *B. bipinnata*.

1. *B. PILOSA*, L. sp. pl. 1166; DC. Prod. V. 597; Clark. Comp. 141 quoad var. *a* (*B. leucantha*, Willd. sp. pl. III. 1282; DC. Prod. V. 598; *B. Sundaica*, Bl. Bydr. 913; DC. Prod. V. 598).

HAB. Here and there springing up in deserted hill-toungyas and in betel-nut gardens of the Martaban hills east of Toung-hoo, at 2—4000 ft. elevation; apparently more frequent in the northern hilly parts of Ava.—Fl. Fr. Sept.—March.

2. *B. BIPINNATA*, L. sp. pl. 1166; Roxb. Fl. Ind. III. 411; DC. Prod. V. 603; Bth. Fl. Austr. IV. 543. (*B. Wallichii*, DC. Prod. V. 598; *B. pilosa*, var. *β. Wallichii*, Clark. Comp. Ind. 141).

HAB. Tenasserim, Tavoy (Wall.). Fl. July—Oct.

Siegesbeckia, L.

1. *S. ORIENTALIS*, L. sp. pl. 1269; Roxb. Fl. Ind. III. 432; DC. Prod. V. 495; Bth. Fl. Hongk. 182 and Fl. Austr. IV. 535; Wight Icon. t. 1103; Clark. Comp. Ind. 133. (*S. brachiata*, Roxb. Fl. Ind. III. 432).

HAB. Here and there in deserted toungyas, but more frequent in the drier hill-forests of Martaban, at 2000—7100 ft. elevation; also Ava, Bhamo.—Fr. Jan.—March.

Enhydra, Lour.

1. *E. FLUCTUANS*, Lour. Fl. Coch. II. 625; DC. Prod. V. 637. (*E. Heloncha*, DC. Prod. V. 637; Clark. Comp. Ind. 133; *E. paludosa*, DC. l. c.; Bth. Fl. Austr. IV. 546; *E. longifolia*, DC. l. c.; *Hingtscha repens*, Roxb. Fl. Ind. III. 448).

HAB. Not unfrequent in swamps and swampy grass-lands of the cultivated plains of Pegu and Arracan, and probably all over the country; also Ava, Bhamo.—Fl. Fr. CS.

Eclipta, L.

1. *E. ALBA*, Hassk. Pl. Jav. rar. 528; Miq. Fl. Ind. Bat. II. 65; Bth. Fl. Hongk. 181 and Fl. Austr. IV. 536; Clark. Comp. Ind. 134. (*E. erecta*, L. Mant. 286; DC. Prod. V. 490; *Verbesina alba*, L. sp. pl. 1272; *E. longifolia*, Schrad. ap. DC. Prod. V. 490).

Var. *α. ERECTA*, Miq. Fl. Ind. Bat. II. 65; Clark. l. c.; more or less erect and appressed hispid; peduncles elongate, $\frac{1}{4}$ —2 in. long.

Var. *β. PROSTRATA*, Miq. l. c.; Clark l. c. (*E. prostrata*, L. Mant. 286; Roxb. Fl. Ind. III. 438; DC. Prod. V. 490; *E. parviflora*, Wall. in. DC. l. c.; *E. thermalis*, Bung. Enum. Pl. Chin. bor. No. 224; DC. l. c.; *E. procumbens*, Michx. Flor. Bor. Amer. II. 129; DC. l. c. 491; *E. brachypoda*, Mchx. l. c. 130; DC. l. c. 491), more or less prostrate, appressed hirsute; flower-heads shortly peduncled.

Var. *γ. ZIPPELIANA*, Miq. l. c.; Clark. l. c. (*E. Zippeliana*, Bl. Bydr. 914; DC. Prod. V. 490; *E. hirsuta*, Bartl. in Linn. XIII. Litt. Ber. 95), erect or spreading, more robust in all parts, spreadingly hirsute; flower-heads shortly petioled.

HAB. Var. *α.* and *β.* common in waste and in cultivated lands, along roadsides, ruined pagodas, etc., not only in the leaf-shedding forests, but more so in the cultivated plains, all over Burma, from Chittagong and Ava down to Tenasserim; also on the Andamans (here introduced, but rapidly spreading); var. *γ.* along the banks of the Irawaddi in the Prome District.—Fl. Fr. C. and H. S.

Wedelia, Jacq.**Conspectus of Species.**

- * Some of the outer involucreal bracts more leaf-like and longer than the others.

Pappus cup-shaped.

Flower-heads on very elongate peduncles, always solitary; leaves oblong to lanceolate, almost sessile or narrowed into a short petiole, *W. calandulacea*.

Flower-heads rather short-peduncled, usually by pairs or few, axillary, terminal and in the fork of the branchings; leaves ovate to ovate-lanceolate, slenderly petioled,

.. *W. urticifolia*.

- * * Outer involucre-bracts not longer than the inner ones. *Pappus* none or of 2 or 1 deciduous bristles. Flower-heads longer or shorter peduncled, by 2—3 or few, axillary, terminal, and in the branch-forkings.

Straggling perennial; leaves ovate or broadly ovate-lanceolate, *W. biflora*.
Erect, coarse annual; leaves lanceolate, *W. asperina*.

1. *W. CALENDULACEA*, Less. Syn. 222, non Rich.; DC. Prod. V. 539; Wight Icon. t. 1107; Bth. Fl. Hongk. 182 and Fl. Austr. IV. 537; Clark. Comp. Ind. 136. (*Verbesina calendulacea*, L. sp. pl. 1272; Roxb. Fl. Ind. III. 440).

HAB. Frequent in the tidal forests and along river-banks as high up as the tidal waves, all along the coast from Chittagong and Arracan down to Tenasserim.—Fl. RS.

2. *W. URTICIFOLIA*, DC. in Wight Contr. 18 and Prod. V. 539; Wight Icon. t. 1106. Bth. Fl. Austr. IV. 538. (*W. biflora*, Clark. Comp. Ind. 137. excl. syn. sub. a.; *Verbesina biflora*, Roxb. Fl. Ind. III. 440, non L.)

HAB. Prome hills (Wall.).—Fl. Fr. Sept., Oct.

3. *W. BIFLORA*, DC. in Wight Contr. 18; Bth. Fl. Austr. IV. 539. (*Verbesina biflora*, L. sp. pl. 1272, non Roxb.; *Wollastonia biflora*, DC. Prod. V. 546; Wight Icon. t. 1108. Bth. Fl. Hongk. 183 excl. syn. ?; *W. scandens*, Clark. Comp. Ind. 136; *Verbesina scandens*, Roxb. Fl. Ind. III. 401; *Wollastonia insularis*, DC. Prod. V. 548; *Wollastonia Horsfieldiana*, Miq. Fl. Ind. Bat. II. 72).

HAB. Frequent in the tidal, and more especially in the beach-forests, all along the coasts from Chittagong down to Tenasserim and the Andamans.—Fl. Fr. ∞.

Tithonia, Desf.

*1. *T. TAGETIFLORA*, Desf. Ann. Mus. I. 46. t. 4; DC. Prod. V. 584; Bot. Reg. t. 591.

HAB. Upper Tenasserim, Attaran (Dr. Brandis), no doubt only an escape from cultivation.

Spilanthes, L.

Conspectus of Species.

Prostrate or ascending, branched; flower-heads solitary in the leaf-axils or in the forks of the branches, *S. Acmeila*.

Erect, simple-stemmed; flower-heads paniced, *S. paniculata*.

1. *S. ACMELLA*, L. Syst. Veg. 610; Roxb. Fl. Ind. III. 410; DC. Prod. V. 623; Clark. Comp. Ind. 138 excl. var. δ.

Var. α. *ACMELLA*, Clark. l. c. (*Sp. calva* Wight Icon. t. 1109), achenes marginate, with the borders bristly-rough, usually crowned by 1 or 2 bristles.

Var. β. *CALVA*, Clark. l. c. (*Sp. calva*, DC. in Wight Contr. 19; DC. Prod. V. 625; *S. pseudo-acmeila*, L. syst. veg. 610; DC. l. c.), achenes not or scarcely marginate and smooth on the margins; pappus usually obsolete.

Var. γ. *OLERACEA*, Clark. l. c. (*S. oleracea*, Jacq. Hort. Vind. II. t.

185; Roxb. Fl. Ind. III. 410; DC. Prod. V. 524), all parts more robust, the flower-heads more than twice the size and often solitary at the ends of the branchlets.

HAB. Var. *a.* common in waste and rubbishy places in and around villages, on road-sides, fallow fields, and toungyas, along river-banks, etc., not only in all leaf-shedding forests but more so in the cultivated tracts, up to 3000 ft. elevation.—Fl. Fr. C. and HS.

2. *S. PANICULATA*, Wall. Cat. 3186; DC. Prod. V. 625. (*S. acmella* var. *δ. paniculata*, Clark. Comp. Ind. 139).

HAB. Frequent in the mixed forests, and more so as a weed in toungyas, poonzohs, and other cultivated and waste lands in and around villages from Pegu and Martaban down to Upper Tenasserim.—Fl. CS.; Fr. C. and HS.

In my eyes a very distinct species. It is the ein-bee-zat of the Burmese, used for poisoning fish.

Tagetes, L.

Conspectus of Species.

Peduncles elongate and almost cylindrical; involucre bracts plain, *T. patula*.
Peduncles elongate, much swollen at the apex; involucre bracts almost angular *T. erecta*.

*1. *T. PATULA*, L. sp. pl. 1249; DC. Prod. V. 643; Sims. Bot. Mag. t. 150; Clark. Comp. Ind. 142.

HAB. Frequently cultivated not only by the Burmese but also by the Karens, and often seen springing up in recently abandoned toungyas.—Fl. CS.

*2. *T. ERECTA*, L. sp. pl. 1249; Roxb. Fl. Ind. III. 435; DC. Prod. V. 643; Clark. Comp. Ind. 143.

HAB. With the preceding, but less frequently seen.—Fl. CS.

Chrysanthemum, L.

Conspectus of Species.

Subg. 1. *Eu-Chrysanthemum*. Achenes of the ray almost triquetrous, the inner nerve produced at the apex into a tooth. Pappus scarcely any.
Flower-heads large, on long terminal or almost terminal peduncles; ray yellow,

... *C. coronarium*.

Subg. 2. *Pyrethrum*. Achenes oblong, irregularly 3—5-cornered. Pappus scarcely any.

Flower-heads numerous, on slender peduncles, in terminal corymbs; rays yellow, or in garden varieties variously (purple to white and orange) coloured, *C. indicum*.

*1. *CH. CORONARIUM*, L. sp. pl. 1254; DC. Prod. VI. 64; Clark. Comp. Ind. 146. (*Ch. Rosburghii*, Desf. Cat. Hort. Par. ed. 8. 170; Bot. Mag. t. 1521; DC. Prod. VI. 64; *Pyrethrum indicum*, Roxb. Fl. Ind. III. 436; Sims. Bot. Mag. t. 152).

HAB. Much cultivated in native gardens, especially in the drier districts, as Prome; also Ava.—Fl. HS.

*2. CH. INDICUM, L. sp. pl. 1253; Roxb. Fl. Ind. III. 436; Bot. Reg. t. 1287 and 1502 (fl. plen.); Bot. Mag. t. 2556; Clark. Comp. Ind. 147. (*Pyrethrum Indicum*, Cass. Doct. XLIV. 149, non. Roxb.; DC. Prod. VI. 62; *Chrysanth. tripartitum*, Sweet Fl. Gard. t. 193; *Ch. Chinese*, Sab. in Trans. Hort. Soc. Lond. IV. 330. t. 14; *Pyrethrum Sinense*, DC. Prod. VI. 62; Bot. Mag. t. 327 and 2042; Bot. Reg. t. 4. 445 and 616).

HAB. Ava, Taongdong (Wall.), probably cultivated.

Artemisia, L.

Conspectus of Species.

Sect. 1. *Dracunculus*. Flower-heads heterogamous, the ray-florets in a single row and female, the disk-florets bisexual but sterile by abortion of the ovaries.

More or less glabrous, the lower leaves simple, obovate-oblong, toothed at the apex,

...*A. parviflora*.

Sect. 2. *Abrotanum*. Flower-heads heterogamous, the ray-florets female, the disk-florets hermaphrodite: all fertile.

Leaves once or twice bipinnatifid, the segments rather broad and elongate, more or less greyish or silky-villose beneath; flower-heads in large panicles,*A. vulgaris*.

Leaves twice or thrice bipinnatifid, glabrous, the segments almost filiform, acute; flower-heads rather large, in loose panicles,*A. carvifolia*.

1. *A. PARVIFLORA*, Roxb. Fl. Ind. III. 420; DC. Prod. VI. 100; Clark. Comp. Ind. 159. (*A. glabrata*, Wall. Cat. 413; DC. Prod. VI. 100; Wight Icon. t. 1111).

HAB. Martaban, on the Nattoung hill (Rev. F. Mason); Ava hills east of Bhamo.

2. *A. VULGARIS*, L. sp. pl. 1188; Engl. Bot. t. 978; Roxb. Fl. Ind. III. 420; Fl. Dan. t. VII. t. 1176; Hayne Arzn. Gew. II. 12; DC. Prod. VI. 112; Clark. Comp. Ind. 161. (*A. leptostachya*, DC. Prod. VI. 113).

Var. *α. VULGARIS*, Clark. Comp. Ind. 161, leaves beneath white-tomentose, the segments usually sharply serrate and lacinate; young flower-heads often woolly-villous.

Var. *β. INDICA*, Clark. Comp. 162 (*A. Indica*, Willd. sp. pl. III. 1846; DC. Prod. VI. 114; Wight Icon. t. 1112; *A. dubia*, Wall. Cat. 3307; DC. l. c. 110), leaves usually green or greyish and little pubescent; flower-heads lax and remote, adult nearly glabrous, often on short capillary peduncles.

HAB. Var. *α.* Karenee hills (O'Riley, Rev. F. Mason); Ava, Khakyen hills (J. Anderson); var. *β.* Ava, Khakyen hills, Taong-dong, etc.—Fl. Febr.—March.

3. *A. CARVIFOLIA*, Roxb. Fl. Ind. III. 422, err. typ. *carnifolia*; DC. Prod. VI. 119; Clark. Comp. Ind. 162.

HAB. Prome, banks of the Irrawaddi near Meaday (R. Scott).—Fl. Apr.

Cotula, L.

1. *C. ANTHEMOIDES*, L. sp. pl. 1256; DC. Prod. VI. 78; Bth. Fl. Hongk. 185; Clark. Comp. 149. (*Pleiogyne anthemoides*, C. Koch in Bot. Ztg. 1843. col. 40; *Pleiogyne cardiosperma*, Edg. in Linn. Trans. XX. 71).

Var. *α*. *GENUINA*, achenes winged.

Var. *β*. *HEMISPHERICA*, (*Machlis hemispherica*, DC. in Deless. Icon. Select. IV. t. 50; and Prod. VI. 140; *Artemisia hemispherica*, Roxb. Fl. Ind. III. 422; *Cotula hemispherica*, Wall. Cat. 3236; Clark. Comp. Ind. 150), achenes not winged.

HAB. Var. *α*. Ava, Irrawaddi valley near Sway-koo; and Khakyen hills east of Bhamo (J. Anderson); var. *β*. rather rare on the banks of the Irrawaddi in Pegu; Ava, Bhamo (J. Anderson).—Fl. Fr. Jan.—March.

Myriogyne, Less.

1. *M. MINUTA*, Less. in Linn. VI. 219; DC. Prod. VI. 139; Bth. Fl. Hongk. and Fl. Austr. IV. 553 excl. syn. Lour. (*Cotula minuta*, Forst. Prod. 301; *Centipeda minuta*, Bth. ap. Clark. Comp. Ind. 151; *Artemisia sternutatoria*, Roxb. Fl. Ind. III. 423; *Dichrocephala Schmidii*, Wight Icon. t. 1610; *M. Cunninghamii*, DC. Prod. VI. 139; F. Muell. Pl. Vict. t. 41; *Centipeda Cunninghamii*, A. Braun and Aschers. Ind. Hort. Berol. 1867. 6; *Centipeda orbicularis*, Miq. Fl. Ind. Bat. II. 89, non Lour.; *Sphæromorphæa Russeliana*, DC. in Deless. Icon. sel. IV. t. 49; DC. Prod. VI. 140; *Centipeda minima*, A. Braun. and Aschers. in Ind. Hort. Berol. 1867. 6.; *Cotula*, sp., Griff. Not. Dicot. 237 ?).

HAB. Frequent in fields, fallow or under cultivation, in wastes and rubbishy places, river-banks, &c., all over Burma, from Chittagong and Ava down to Tenasserim; Andamans, now frequent on rice-fields (originally introduced).—Fl. Jan.—March; Fr. HS.

Centipeda, Lour.

1. *C. ORBICULARIS*, Lour. Fl. Coch. II. 602; Clark. Comp. Ind. 151. (*Sphæromorphæa*? *Centipeda*, DC. Prod. VI. 140).

HAB. Adjoining provinces of Siam, in dried up marshes near Rad-booree (Teymann).—Fl. HS.

Inula, L.

Conspectus of Species.

* Stems not winged. Vellous or vellous-pubescent undershrubs.

Bracts of the involucre narrow-linear. Flower-heads corymbose panicled. . . *I. cappa*.

* * Stems leafy-winged from the decurrent sessile leaves. Densely woolly vellous tall annuals.

Flower-heads thick, woolly, and rather large, corymbose, the outer involucre-bracts leafy linear-oblong, *I. polygonata*.

1. *I. CAPPA*, DC. Prod. V. 469; Bth. Fl. Hongk. 180; Clark. Comp. Ind. 124. (*I. pseudo-Cappa*, DC. l. c. 469; *I. eriophora*, DC. l. c. 470; *I. salviodora*, Schultz. Bip. in Zoll. Cat. 122; Miq. Fl. Ind. Bat. III. 62; *Duhaldea Chinensis*, DC. Prod. V. 366; *I. oblonga*, DC. Prod. V. 469).

HAB. Common in the drier hill-, more especially the pine-forests of Martaban and Upper Tenasserim, up to 4000—5000 ft. elevation, descending into the eng- and hill-eng-forests, where it is not unfrequent; also Ava hills.—Fl. Febr., March; Fr. April, May.

2. *I. POLYGONATA*, DC. Prod. V. 465; Clark. Comp. 119.

HAB. Common in the eng- and hill-eng-forests all over Prome, Pegu, and Martaban, up to 2000 ft. elevation, most probably also in Ava.—Fl. CS.; Fr. HS.

N. B. *I. Oculus-Christi*, Clark. Comp. Ind. 120, has nothing to do with the Linnean plant, and is *I. obtusifolia*, Kerner Nov. sp. pl. II. 18.

Vicoa, Cass.

Conspectus of Species.

Slender, more or less roughish; leaves short; flower-heads only 2—2½ lin. across,

.. *V. Indica*.

More robust, more glabrescent; leaves elongate-linear; flower-heads ½—¾ in. in diameter, *V. appendiculata*.

1. *V. INDICA*, DC. Prod. V. 474; Wight Icon. t. 1148; Clark. Comp. Ind. 127. (*Inula Indica*, L. sp. pl. 1237; *V. aurita*, DC. l. c.; *V. auriculata*, DC. l. c.; *Doronicum calcaratum*, Roxb. Fl. Ind. III. 434).

HAB. Frequent in the eng and dry forests of the Prome District.—Fl. Jan.—March; Fr. March, April.

2. *V. APPENDICULATA*, DC. Prod. V. 474; Clark. Comp. Ind. 127.

HAB. Ava, apparently not unfrequent along the Irrawaddi.—Fl. Decb., Jan.

Pulicaria, Gærtn.

1. *P. GLAUDESCENS*, Clark. Comp. Ind. 130, excl. syn., non Bth.

HAB. Tenasserim (or Andamans?) (Helfer 3176).

Evidently no *Pulicaria*, and certainly not identical with the Persian plant. It looks more like *Pluchea*, but the pappus is different. The material at disposal is defective.

Cæsulia, Roxb.

1. *C. AXILLARIS*, Roxb. Corom. Pl. I. t. 93 and Fl. Ind. 447; Bot. Rep. t. 431; DC. Prod. V. 482; Wight Icon. t. 1102; Clark. Comp. Ind. 116. (*Meyera orientalis*, Don Prod. Nep. 180).

HAB. Chittagong.

Anaphalis, DC.*Conspectus of Species.*

Leaves adnate but not decurrent at the base, 1-nerved; flower-heads peduncled, 3—4 lin. in diameter, corymbose; an adnate-lanate herb, *A. Royleana*.

Leaves more or less decurrent at the base, 3-nerved; flower-heads half the size, sessile and clustered, in corymbs; densely white adnate-woolly stout herb, *A. adnata*.

1. *A. ROYLEANA*, DC. Prod. VI. 272; Clark. Comp. Ind. 104.

HAB. Here and there in the hill-toungyas of Martaban east of Tounghoo, at about 4—5000 ft elevation; also Ava hills.—Fl. March.

2. *A. ADNATA*, DC. Prod. VI. 274; Clark. Comp. Ind. 108.

HAB. Frequent in the drier hill-, especially the pine-forests, and on the hill-pastures of the higher ridges of Martaban, from 5400—7100 ft. elevation.—Fl. Nov.—Febr.; Fr. Febr.—March.

Gnaphalium, L.*Conspectus of Species.*

- * Flower-heads corymbose, or the corymbs contracted and almost head-like.

× Leaves linear, with a rounded base half-stem-clasping.

Tall annual; flower-heads laxly corymbose, the involucre bracts yellow or brown,

.. *G. hypoleucum*.

× × Leaves more or less spatulate-linear to cuneate-obovate.

Silky-villous herb much branched from the base; flower-heads densely clustered and forming leafless more or less lax corymbs, the involucre-bracts bright yellow or greyish pale yellow, *G. luteo-album*.

Simple or almost simple tender herb, thinly viscid-pilose; leaves obovate-cuneate, almost half-amplexicaul, thinly herbaceous; flower-heads in dense terminal almost head-like corymbs, the involucre bracts almost membranous, often more or less steel-blue coloured, *G. flaccidum*.

- * * Flower-heads clustered or rarely solitary in the axils of the leaves and usually gradually passing into a leafy terminal spike or head.

Erect or spreading from the base, more or less silky-pilose; leaves elongate obovate-cuneate; flower-heads only about a line long, leafy spicate, *G. Indicum*.

As preceding, but flower-heads about 2 lin. long, the involucre-bracts firmer,

.. *G. purpureum*.

Prostrate and spreading, the branchings only slightly leaved at the lower parts, more so upwards, the upper leaves forming stellate involucre to the densely crowded leafy heads, *G. crispatum*.

1. *G. HYPOLEUCUM*, DC. in Wight Contr. 21 and Prod. VI. 222; Wight Icon. t. 1114; Bth. Fl. Hongk. 187; Clark. Comp. Ind. 114. (*G. confertum*, Bth. in Lond. Journ. Bot. I. 488).

HAB. Frequent in the drier hill-, especially the pine-forests, and freely springing up as well in the clearings as on the hill-pastures, of Martaban, at 4000 to 6000 ft. elevation; also Ava-hills.—Fl. Fr. March.

2. *G. LUTEO-ALBUM*, L. sp. pl. 1198; Engl. Bot. t. 1002; Fl. Dan. t. 1763, DC. Prod. VI. 230; Clark. Comp. Ind. 114. (*G. pallidum*, Lamk.

Dict. II. 750; DC. Prod. VI. 230; *G. confusum*, DC. Prod. VI. 222; *G. multiceps*, Wall. Cat. 8949; DC. Prod. VI. 222; Bth. Fl. Hongk. 188; *G. ramigerum*, DC. Prod. VI. 222; *G. orisense*, Roxb. Fl. Ind. III. 425; *G. Javanicum*, DC. Prod. VI. 222; *G. Reinwardtianum*, Miq. Fl. Ind. Bat. II. 91).

HAB. Common in cultivated lands, along river-banks, in deserted toungyas and open waste places, in all leaf-shedding forests, all over Burma and adjacent islands, up to 4000 ft. elevation.—Fl. Fr. Febr.—May.

8. *G. FLACCIDUM*, Kurz MS.; Clark. Comp. Ind. 115.

HAB. Here and there in light bamboo-jungles (of *Bamb. arundinacea*) in the alluvial lands between the Irrawaddi and Lheiu rivers in Pegu.—Fl. Jan.

4. *G. INDICUM*, L. sp. pl. 1200; DC. Prod. VI. 231; Bth. Fl. Austr. IV. 655; Clark. Comp. Ind. 114. (*G. strictum*, Roxb. Fl. Ind. III. 424; *G. multicaule*, Roxb. Fl. Ind. III. 425; *G. Niliacum*, Raddi in Spreng. Syst. veg. III. 480; DC. Prod. VI. 231).

HAB. Common on fallow fields, along river-banks and roads, in waste places near and around villages, etc. of all the cultivated plains, but also in open somewhat moist or temporarily inundated grounds in all the leaf-shedding, especially the mixed forests, all over Burma, down to Tenasserim.—Fl. Fr. Jan.—May.

5. *G. CRISPATULUM*, Del. Fl. Aeg. 123 t. 44. f. 8; DC. Prod. VI. 231; Clark. Comp. Ind. 115. (*G. depressum*, Roxb. Fl. Ind. III. 425; *Filago prostrata*, DC. Prod. VI. 249).

HAB. Not unfrequent in temporarily inundated places, in fallow rice-fields and along river-banks of the alluvium of Pegu and Prome.—Fl. CS.

Athroisma, DC.

1. *A. LACINIATUM*, DC. Prod. V. 369; Clark. Comp. Ind. 98. (*A. viscidum*, Zoll. and Mor. Cat. 122; Miq. Fl. Ind. Bat. II. 35).

HAB. Frequent in dried up river-beds and other temporarily inundated places and on the banks of the larger rivers, as Sittang, Irrawadi, Lheiu, etc., of Pegu, Prome, and Martaban; also Tenasserim (Helf. 8127).—Fl. Fr. Jan.—May.

Pterocaulon, Ell.

1. *P. BILLARDIERI*, F. Muell. Descript. Not. Papuan Pl. III. 43. (*Monenteles spicatus*, Labill. Sert. Nov. Caled. 43. t. 43; DC. Prod. V. 455; *P. cylindrostachyum*, Clark. Comp. Ind. 99).

HAB. Frequent in fallow fields, in neglected culture-land, along river-banks, all over Prome; Ava, along the Irrawaddi, and on Taongdong.—Fl. Fr. Jan.—March.

Sphæranthus, L.*Conspectus of Species.*

Subg. 1. Polycephalus, Forsk. Outer bracts of the flower-heads longer than the flower-heads themselves, scarious and long-awned.

Glabrous, the branches only slightly winged; heads more oval, sessile, the empty bracts glabrous, *S. amarantoides*.

Glandular-puberulous, the branches leafy- and serrate-winged; heads shortly peduncled, the empty bracts appressed bristly and ciliate, *S. Peguensis*.

Subg. 2. Eu-Sphæranthus. Bracts shorter than the flower-heads and almost entirely hidden by them. Branches leafy-winged.

Pubescent or hirsute; heads globose $\frac{1}{2}$ — $\frac{3}{4}$ in. thick, the involucre-bracts tapering into a subulate ciliate point, *S. hirtus*.

Glabrous; heads half the size, the involucre-bracts scarious, often jagged at the ends, .. *S. Indicus*.

1. *S. PEGUENSIS*, Clark. Comp. Ind. 97.

HAB. Frequent on fallow fields and in waste lands of Prome; probably also Ava.—Fl. March.

I have not seen the Ava specimens of *Sph. amarantoides* referred to by DeCandolle, but suspect they belong to the above species.

2. *S. HIRTUS*, Willd. sp. pl. III. 2395; Wight Icon. t. 1094; Clark. Comp. Ind. 97. (*S. mollis*, Roxb. Fl. Ind. III. 546; DC. Prod. V. 369).

HAB. Common in fallow fields, in cultivated or deserted toungyas, along river-banks and similar places, all over Burma, from Chittagong down to Tenasserim.—Fl. November to April; Fr. April, May.

3. *S. INDICUS*, L. Fl. Zeyl. 312; Roxb. Fl. Ind. III. 446. (*S. microcephalus*, Willd. sp. pl. III. 2395; DC. Prod. V. 369; Bth. Fl. Austr. IV. 522; Clark. Comp. Ind. 97).

HAB. Prome district; Upper Tenasserim, Moulmein.—Fl. Sept.—Apr.; Fr. C. and HS.

Epaltes, Cass.

1. *E. DIVARICATA*, Cass. Bull. philom. 1818. 139; DC. Prod. V. 461; Clark. Comp. Ind. 96. (*Ethulia divaricata*, L. Mant. 110; Burm. Fl. Ind. 176. t. 58. f. 1; (*E. linearifolia*, DC. l. c.; *E. pygmaea*, DC. l. c.).

HAB. Prome hills (Wall).—Fl. Sept., Octob.

Blumea, DC.*Conspectus of Species.*

- * *Cauline leaves not decurrent on the branches. Florets golden to pale yellow, (except in the white or blue-flowered B. Wightiana). (Apteræ, DC.)*

- x Flower-heads on long peduncles arising singly from the axils of the leaves, or rarely appearing compound from the reduction of the leaves.

Shrubby annual; leaves small, sessile with broad base and almost half-stem-clasping; involucre-bracts narrowed into filiform tails; peduncles almost glabrous,

... *B. amplexans*.

Low perennial, branched and ascending from the base, thinly pubescent; peduncles spreadingly pubescent; involucre-bracts very acute; leaves rather large, sessile with a rounded base, *B. bifoliata*.

× × Flower-heads in panicles, racemes, or rarely densely packed into shorter or longer spikes.

+ Serratures or teeth of the leaves spiny indurated at their tips.

Spreading perennial, branched from the base and procumbent, sparingly pilose; leaves small, the serratures few and coarse; flower-heads few, forming irregular depauperate panicles, *B. oxyodonta*.

Erect, simple or branched annual, more or less appressed silky-pilose; leaves rather large, doubled-spiny-serrulate; flower-heads in regular panicles, *B. spinulosa*.

+ + Serratures or teeth of the leaves various, but never spiny-indurated.

† Herbs, or biennials, simple or branched from the base, and more or less villous, pubescent, or viscid-puberulous, rarely almost glabrous.

○ Flower-heads irregularly disposed and more or less peduncled, forming panicles or rarely the panicle contracted.

△ Receptacle glabrous.

‡ Florets blue to violet, rarely bluish white.

Tall herb, reduced and small, more or less viscid-pubescent; leaves simple and petioled; flower-heads only 2 lin. long, on shorter or longer filiform peduncles, forming lax panicles, *B. Wrightiana*.

‡ ‡ Florets all yellow. Flower-heads in lax panicles. Peduncles slender, although sometimes very short. Annuals, rarely becoming biennials.

Erect, branched from the base, more or less silky-villous, but not viscid, the cauline leaves simple and sessile or nearly so; flower-heads 3—3½ lin. long, in panicles sometimes pretty contracted but elongate, *B. lacera*.

Erect, branchy, thinly viscid-pubescent, the cauline leaves simple and petioled; flower-heads about 4 lin. long, on long slender glandular peduncles, forming lax panicles,

... *B. glandulosa*.

Erect, branchy, thinly puberulous, the cauline leaves (except in starved states) almost runcinate and petioled; flower-heads about 3 lin. long with the involucre-bracts green and glabrous, on spreading stiff capillary glabrous or glandular peduncles, in lax panicles, *B. diffusa*.

Erect, simple or branched, almost glabrous or usually more or less hirsute, the cauline leaves (especially the lower ones) more or less runcinate; flower-heads nearly 4 lin. long, with the involucre-bracts and the long slender peduncles pubescent, in lax panicles, *B. lactucaefolia*.

△ △ Receptacle hairy. Peduncles slender.

Branched or simple annual, shortly or rarely glandular-pubescent, the cauline leaves usually runcinate; flower-heads about 3½ lin. long, longer or shorter peduncled, forming lax leafless panicles, *B. laciniata*.

O O Flower-heads clustered in the axils of the upper leaves and passing more or less gradually into a contracted spike-like panicle, or crowded in a dense terminal spike, or the sessile clusters remote and in simple or paniced slender spikes.

Δ Receptacle hairy. Flower-heads sessile, clustered, or rarely solitary simple or paniced spikes.

Erect, simple or branched annual, slightly or rarely densely pubescent or pilose, the cauline leaves narrow and simple; flower-heads about 3 lin. long, often pilose or almost woolly,..... *B. fistulosa*.

Δ Δ Receptacle glabrous. Flower-heads more or less peduncled to almost sessile, clustered in the leaf-axils and forming leafy or leafless contracted spike-like panicles or spikes (rarely the panicle developed).

Erect slender annual, long silky-pilose, the leaves all cuneate-oblong to linear; flower-heads silky-pilose, nearly 4 lin. long, on longer or shorter slender peduncles or almost sessile, clustered in the upper leaf-axils and passing into a leafy spike-like contracted panicle,..... *B. barbata*.

Erect robust annual, villous to silky pubescent, the lower stem-leaves more or less spatulate-oblong or linear; flower-heads $\frac{1}{2}$ — $\frac{1}{3}$ in. long, on short, thick, woolly-tomentose peduncles or almost sessile, forming dense spikes or spike-like (rarely lax) panicles often accompanied by clusters of flower-heads in the upper leaf-axils,..... *B. hieracifolia*.

† † Erect or scandent shrubs or under-shrubs, or tall shrub-like biennials.

O Erect.

Δ Peduncles thick and short, densely tomentose. Leaves more or less villous or tomentose, especially beneath. Receptacle more or less hairy.

Leaves pubescent, especially beneath, decurrent and entire at the base; flower-heads 4 lin. long, the involucre bracts narrow, almost glabrous; pappus rufescent; receptacle shortly pilose,..... *B. macrophylla*.

As preceding, but flower-heads larger, the involucre bracts densely pubescent, pappus white,..... *B. procera*.

Leaves silky to silvery villous beneath, with one or two pairs of small dissevered pinnae on the petiole; flower-heads 4 lin. long, the involucre bracts densely pubescent; pappus rufescent; receptacle almost glabrous,..... *B. balsamifera*.

Δ Δ Peduncles long and slender, puberulous to glandular-pubescent. Leaves narrow.

Glandular-pubescent, especially the leaves beneath, the cauline leaves all sessile, membranous; flower-heads 4—5 lin. long; receptacle glabrous,..... *B. aromatica*.

Almost glabrous, or the thick almost coriaceous leaves beneath shortly hirsute, the lower cauline leaves long-petioled; flower-heads 4—5 lin. long; receptacle densely silky pilose to glabrous,..... *B. sessilifolia*.

O O Scandent shrub. Leaves almost coriaceous, simple.

Almost glabrous; flower-heads 5 lin. long, in small axillary corymbs transforming into terminal pubescent panicles; receptacle villous; pappus white,..... *B. riparia*.

* * Cauline leaves decurrent and forming entire or interrupted-lacerate leafy wings.

Flower-heads long peduncled. Florets purple or rose-coloured (Caulopterae, DC.)

× Leafy cauline wings cut or variously interrupted.

Leaves pinnatifid-aureoled at the base, *B. aurita*.

Leaves entire at the base, *B. pterodonta*.

× × Leafy cauline wings all entire and continuous, *B. alata*.

1. *B. AMPLECTENS*, DC. in Wight Contr. Ind. Bot. 13 and Prod. V. 433; Clark. Comp. Ind. 71. (*B. arenaria*, DC. Prod. V. 433 ?; *B. tenella*, DC. l. c.; Miq. Fl. Ind. Bat. II. 40; *Conyza amplexicaulis*, Lamk. Dict. II. 85; *Erigeron obliquum*, L. Mant. 572 ?).

HAB. In rubbishy places near Chittagong; Andamans, introduced.—Fl. Fr. March, April.

2. *B. BIFOLIATA*, DC. Prod. V. 434; Clark. Comp. Ind. 72. (*Conyza bifoliolata*, Willd. sp. pl. III. 1920; Roxb. Fl. Ind. III. 430; *B. anagallidifolia*, DC. Prod. V. 433; *Bl. oligocephala*, DC. Prod. V. 434; *Conyza oligocephala*, Miq. Fl. Ind. Bot. II. 41 ?; *Conyza humifusa*, Miq. Fl. Ind. Bat. II. 41).

HAB. Chittagong, in pastures and along roads; Pegu (Belanger).—Fl. Febr., March; Fr. April.

3. *B. OXYDONTA*, DC. in Wight Contr. 15 and Prod. V. 444; Clark. Comp. Ind. 85. (*Conyza spinidens*, Miq. Fl. Ind. Bat. II. 44 excl. syn. ?)

HAB. Not unfrequent in dry sandy pasture-land, in waste places around and in villages, also river-banks of the Sittang and Irrawaddi delta of Pegu.—Fl. Fr. April—June.

4. *B. SPINELLOSA*, DC. Prod. V. 433 ?; Clark. Comp. Ind. 84.

HAB. Prome (Wall.).

De Candolle's *B. spinellosa* seems to be a spiny-toothed form of the silvery silk-hairy form of *B. hieracifolia*; Clarke's is near *B. lacera* (with slender peduncles), or near *B. barbata* ?

5. *B. WIGHTIANA*, DC. in Wight Contr. 14 and Prod. V. 435; Clark. Comp. Ind. 74. (*B. parvifolia*, DC. Prod. V. 437 ?; *B. trichophora*, DC. l. c. 436 teste Clark.; *B. hymenophylla*, DC. Prod. V. 440; *B. lacera* *β. hymenophylla*, Clark. Comp. Ind. 77).

HAB. Common in all mixed forests, especially along choungs, freely springing up in agrarian and waste lands, all over Burma, from Chittagong and Ava down to Tenasserim; also Andamans, here introduced and now spreading.—Fl. Fr. DS.

The colour of the florets and the much smaller size of the flower-heads combined with a viscid pubescence ought to remove all difficulties in distinguishing this species from *B. lacera*, with which Bentham and Thwaites are inclined to combine it. *B. hymenophylla* has pale blue or white florets and is certainly nothing but a slender shade-form which I found in all transitional states in company with *B. Wightiana* (not *B. lacera*, as Clarke states).

6. *B. LACERA*, DC. Prod. V. 436; Clark. Comp. Ind. 79 quoad var. *a.* (*Conyza lacera*, Roxb. Fl. Ind. III. 428).

HAB. Arracan, waste places near Akyab; no doubt to be found all over Burma and only overlooked.

7. *B. GLANDULOSA*, DC. Prod. V. 438; Bth. Fl. Hongk. 177. (*B. lacera*, β . *Heyneana* and γ . *glandulosa*, Clark. Comp. Ind. 78; *B. Heyneana*, DC. Prod. V. 441; *B. cernua*, DC. Prod. V. 436. *teste* Clarke).

HAB. Chittagong.

8. *B. DIFFUSA*, (*Conyza diffusa*, Roxb. Fl. Ind. III. 429; *B. virens*, DC. in Wight Contr. 14 and Prod. V. 439; Clark. Comp. Ind. 79; *B. lap-sanoides*, DC. Prod. V. 440).

HAB. Frequent in the leaf-shedding forests, especially the mixed ones, all over Burma, from Chittagong and Ava down to Tenasserim and the Andamans.—Fl. Fr. C. and HS.

9. *B. LACTUCIFOLIA*, DC. Prod. V. 435; Clark. Comp. Ind. 76. (*B. lacera* var. *c. subcapitata*, Clark. Comp. Ind. 77. excl. syn. DC.).

Var. β . *SUBSIMPLEX* (*B. subsimplex*, DC. Prod. V. 441; Clark. Comp. Ind. 80; *B. paucifolia*, DC. Prod. V. 440; *A. cuneifolia*, DC. Prod. V. 441, *teste* Clarke), more glabrous and almost simple, the leaves obovate-cuneate and not lobed, but often passing into the runcinate form.

Var. γ . *VISCOSULA*, Clark. Comp. Ind. 80 sub *B. virente*, excl. syn. DC., densely and shortly glandular-pubescent, the leaves small and rather rigidly runcinate.

Var. δ . *NUDIPES*, more hirsute instead of pubescent; panicles more squarrose; stem usually naked and destitute of leaves to $\frac{1}{4}$ — $\frac{1}{2}$ ft. from the ground.

HAB. Frequent in waste and cultivated lands, along river-banks, on walls, in and around villages, etc., all over Pegu and Martaban, and no doubt generally over Burmah; var. β . with the normal form and only a reduced state of it; var. γ . common in waste lands, on old pagodas and walls, etc. all over Pegu and Martaban down to Upper Tenasserim; var. δ . frequent in the upper mixed forests of the Pegu Yomah, but rare in those and in the eng-forests of Martaban east of Tounghoo.—Fl. Fr. C. and HS.

Mr. Clarke refers var. δ . to his *B. fasciculata*, but the long peduncled flower-heads and indeed the whole inflorescence are entirely different.

10. *B. LACINIATA*, DC. Prod. V. 436. (*Conyza laciniata*, Roxb. Fl. Ind. III. 427; *B. runcinata*, DC. Prod. V. 438; Clark. Comp. Ind. 78; *B. sonchifolia*, DC. Prod. V. 438; *B. cinerascens*, DC. l. c., *teste* Clarke).

HAB. Prome, Meaday (R. Scott).—Fr. April.

11. *B. FISTULOSA*, (*Conyza fistulosa*, Roxb. Fl. Ind. III. 429; *B. fasciculata*, DC. Prod. V. 442; Clark. Comp. Ind. 81).

Var. *a.* *FASCICULATA*, Clark. Comp. Ind. 82 (*B. fasciculata*, DC. l. c.;

B. fistulosa, Roxb. l. c.), spikes more or less paniced; receptacle tawny velvety, the velvet sometimes intermixed with a few white soft hairs.

Var. β . *RACEMOSA*, Clark. l. c. (*B. racemosa*, DC. Prod. V. 442), spikes almost simple or little branched; receptacles yellowish velvety.

Var. γ . *GLOMERATA*, Clark. l. c. (*B. glomerata*, DC. Prod. V. 443 *Conyza Burmeana*. Miq. Fl. Ind. Bat. II. 44), spikes more or less paniced; receptacles velvety, the velvet intermixed with copious soft white hairs.

Var. δ . *HOLOSERICEA*, Clark. l. c. (*B. holosericea*, DC. Prod. V. 442), more simple, thinly silky pilose, the spikes usually simple, rarely with a few additional basal ones, long-silky-pilose; receptacle shortly white pilose.

HAB. Var. α , β , and γ . equally common in all deciduous forests, especially the drier ones, on ruined pagodas and walls, in rubbishy places, along river-banks, etc.; and as a troublesome weed in deserted toungyas, especially in those of the hills, all over Burma, from Chittagong and Ava down to Tenasserim, up to 4,000 ft. elevation; var. δ . is a laterite form pretty frequent in the eng-and hill-eng forests of Martaban and Tenasserim, but rather rare in the upper dry forests of the Prome Yomah, up to 3,000 ft. elevation.—Fl. Fr. C. and HS.

The above varieties are, with the exception of δ , hardly worth keeping up. Benthams (Fl. Hongk. and Fl. Austr. IV. 526) refers *B. holosericea* DC. to his *B. hieracifolia*, but a scrap of Wallich's authentic specimens shews small sessile heads, indeed represents the upper part of the form correctly referred by Mr. Clarke to the above species. A Hongkong specimen named *B. holosericea* by Dr. Hance—I suppose on Benthams authority—seems to belong either to the silvery-silky form of *B. lacera* or to *B. hieracifolia* (the flower-heads are too young).

12. *B. BARBATA*, DC. Prod. V. 434; Clark. Comp. Ind. 73.

Var. α . *GENUINA*, leaves broader or narrower; flower-heads on slender or short peduncles in a diffuse usually long-pilose panicle, or the panicle reduced and raceme-like but laxly contracted.

Var. β . *SERICANS*, leaves more elongate-cuneate to almost linear, appressed silvery pubescent like in *B. lacera*; flower-heads larger, almost sessile or thickly peduncled, clustered in the axils of the leaves and gradually passing into terminal dense spikes.

HAB. Var. α . Upper Tenasserim, Moulmein (Falconer); var. β . in the upper mixed forests, rare along the Zamayee choung in the Pegu Yomah, but more frequent in those along the Toukyeghat river in Martaban east of Tounghoo.—Fl. Febr., March; Fr. March, April.

13. *B. HIERACIFOLIA*, DC. Prod. V. 442; Wight Icon. t. 1099; Clark. Comp. Ind. 82.

Var. α . *TYPICA*, Clarke l. c. 83 (incl. his var. δ . *Hamiltonii* (*B. Hamiltonii*, DC. Prod. V. 439), little or not branched except from the base;

flower-heads clustered, forming dense terminal spikes. Radical leaves chiefly developed.

Var. *β*. *EVOLUTOR*, Clark. l. c. 83, panicles more or less branched, larger or smaller; radical leaves none or marcescent.

HAB. Var. *α*. Tenasserim, Mergui (Wall.), a smaller form; var. *β*. Ava hills.

A species apparently very variable as to inflorescence and habit, the paniced form approaching *B. crinita* and *B. flexuosa* (if these be really distinct from one another), while the subscapiferous forms look somewhat like *Gnaphalium*. *B. lacera*, var. *ε. subcapitata*, Clark. (*B. subcapitata*, DC. Prod. V. 439), is in my eyes the same as Clarke's var. *γ. Nilagirica* of this species.

14. *B. MACROPHYLLA*, DC. Prod. V. 446; Clark. Comp. Ind. 88. (*Conyza macrophylla*, Bl. Bydr. 896; *B. procera*, DC. Prod. V. 445; Clark. Comp. Ind. 86; *B. semivestita*, DC. Prod. V. 445).

Var. *β*. *PROCERA* (*B. procera*, DC. Prod. V. 445; Clark. Comp. Ind. 86; *B. semivestita*, DC. l. c.), flower-heads larger; involucre bracts densely pubescent; pappus white.

HAB. Var. *β*. not unfrequent in the pine-forests of the Martaban hills, at 3—5000 ft. elevation, descending into the damp hill-forests and becoming more robust and large-leaved (*B. macrophylla*); also Ava, Khakyen hills (J. Anderson).—Fl. March, April; Fr. April.

15. *B. BALSAMIFERA*, DC. Prod. V. 447; Clark. Comp. Ind. 89, (*Conyza balsamifera*, L. sp. pl. 1208; Roxb. Fl. Ind. III. 427; *B. densiflora*, DC. Prod. V. 446; Clark. Comp. Ind. 88; *B. excisa*, DC. Prod. V. 446; *B. grandis*, DC. Prod. V. 447?; *Inula oblonga* var. *α*. DC. Prod. V. 4 quad specim. e Taong-dong).

HAB. Common and freely springing up in and often exclusively covering deserted toungyas, but also in savannahs, along river-banks, etc., all over Burma, from Chittagong and Ava down to Tenasserim, up to 3,000 ft. elevation.—Fl. Fr. HS.

16. *B. AROMATICA*, DC. Prod. V. 446; Clark. Comp. Ind. 88.

HAB. Tenasserim.

Looks like a glandular-pubescent form of *B. sessilifolia*, DC.

17. *B. SESSILIFOLIA*, DC. Prod. V. 447. (*Conyza sessilifolia*, Bl. Bydr. 897; *B. myriocephala*, DC. Prod. V. 445; *B. squarrosa*, Clark. Comp. Ind. 87).

Var. *α*. *GENUINA*, receptacle more or less densely pilose; leaves beneath and involucre bracts often more hairy.

Var. *β*. *LANCEOLARIA* (*Conyza lanceolaria*, Roxb. Fl. Ind. VII. 432; *B. longifolia*, DC. Prod. V. 446; *B. Wallichii*, Clark. Comp. Ind. 87, excl. syn. plur.; *Conyza nitida*, Miq. Fl. Ind. Bat. II. 55. teste Clarke), receptacle glabrous, or in forms sparingly pilose.

HAB. Both varieties frequent along chougns in the tropical forests, and also often seen in the hill-toungyas, of Martaban and the Andamans; Upper Tenasserim; Ava, Khakyen hills.—Fl. Febr., March.

Nicobar specimens, and indeed Blume's *Conyza sessilifolia* itself, have the receptacle glabrous or sparingly silky pilose, and thus invalidate this artificial character.

18. *B. RIPARIA*, DC. Prod. V. 444; Clark. Comp. Ind. 85. (*Conyza riparia*, Bl. Bydr. 899, non Kth).

HAB. Forests of South Andaman.—Fl. March.

19. *B. ALATA*, DC. Prod. V. 448; Wight Icon. t. 1101; Bth. Fl. Hongk. 177. (*Conyza alata*, Roxb. Fl. Ind. III. 430; *B. vernonioides*, DC. Prod. V. 447; *Conyza nutans*, Bl. Bydr. 896; Miq. Fl. Ind. Bat. II. 57; *Laggera alata*, Bth.; Clark. Comp. Ind. 91).

HAB. In the drier hill-forests, and in hill toungyas, of the Martaban hills east of Tounghoo; Karenee hills (Revd. Mason).

20. *B. PTERODONTA*, DC. in Wight Contr. 15 and Prod. V. 448; Wight Icon. t. 1100. (*Laggera pterodonta*, Bth.; Clark. Comp. Ind. 92).

HAB. Frequent in toungyas and poonzohs, chiefly of the hilly parts, of Pegu, Martaban, and Upper Tenasserim; also not unfrequently seen in the drier hill-forests, and ascending up to 6000 ft. elevation; Ava, Khakyen-hills; Chittagong.—Fl. Fr. March, April.

21. *B. AURITA*, DC. Prod. V. 449. (*Conyza aurita*, Roxb. Fl. Ind. III. 428; *Laggera aurita*, Bth.; Clark. Comp. Ind. 92).

HAB. Here and there springing up in toungyas of Pegu and Martaban; more frequent along the Irrawadi in Prome; Ava (Griff. 3164).—Fl. Fr. March, April.

Doubtful Species.

1. *B. napifolia*, DC. Prod. V. 440.—Tavoy (Wall.).
2. *B. membranacea*, DC. Prod. V. 440.—Prome (Wall.).
3. *B. viscosula*, DC. Prod. V. 441, non Clark.—Taong-dong (Wall.).

Pluchea, Cass.

Conspectus of Species.

* *Annuals, glabrous. Florets intensely yellow. Corymbs irregular, small.*

Erect, simple or branched, the cauline leaves sessile with broad rounded base; flower-heads about $2\frac{1}{2}$ lin. long, on rather short smooth peduncles, *P. Doniana*.

* * *Shrubs or undershrubs. Florets purple to lilac. Corymbs dense, terminal. (Receptacle glabrous).*

Leaves obovate, blunt or acute; flower-heads $22\frac{1}{2}$ lin. long, the bracts shortly pubescent, bluish to acute; shrub, *P. Indica*.

Leaves linear, glandular-pubescent, acuminate; flower-heads as in preceding, but the inner bracts more acuminate, *P. eupatorioides*.

1. *P. DONIANA*, (*Erigeron falcatum*, Don. Prod. Fl. Nep. 172; *B. flava*, DC. Prod. V. 439; *B. senecioides*, DC. Prod. V. 439; *Laggera flava*, Bth.; Clark. Comp. Ind. 90; *Conyza repanda*, Roxb. Fl. Ind. III. 431, teste Clarke).

HAB. Common in all leaf-shedding forests, more especially in the eng-forests, where it is often reduced to a mere pygmy; all over Burma, from Chittagong and Ava down to Tenasserim.—Fl. Fr. C. and HS.

I place this species only reluctantly in *Pluchea*. But I cannot find any ally to it in *Blumea*, while here it has a very near one in *P. linearifolia*.

2. *P. INDICA*, Less. in Linn. 1831. 150; DC. Prod. V. 451; Wight Illustr. t. 131 (flowers wrongly coloured yellow); Clark. Comp. Ind. 93 (*Baccharis Indica*, L. sp. pl. 1205; *Conyza corymbosa*, Roxb. Fl. Ind. III. 426; *P. foliolosa*, DC. Prod. V. 451?; Clark. Comp. Ind. 95?).

HAB. Frequent in the beach- and tidal forests, entering also the tidal savannahs; all along the coasts, from Chittagong down to Tenasserim and the Andamans.—Fl. CS.; Fr. HS.

3. *P. EUPATORIODES*, Kurz For. Fl. II. 575.

HAB. Adjoining Siamese province of Radbooree (Teysmann).—Fl. Fr. April, May.

N. B. *Laggera arida*, Clark. Comp. Ind. 92 = *Pluchea frutescens*, Bth. in Hook. Icon. pl. t. 1157.

Microglossa, DC.

1. *M. VOLUBILIS*, DC. Prod. V. 320; Clark. Comp. Ind. 57. (*Sonchus volubilis*, Rumph. Herb. Amb. V. t. 104. f. 1.; *Conyza pyrifolia*, Lamk. Dict. II. 89; *Conyza prolifera*, Bl. Bydr. 897; *Erigeron pyrifolius*, Bth. Fl. Hongk. 176).

HAB. Frequent in grass-jungles and old deserted toungyas all over Martaban and Tenasserim, up to 3500 ft. elevation; Ava, Khakyen hills.—Fl. Febr.; Fr. March.

Conyza, Less.

Conspectus of Species.

- * Flower-heads very small, not above a line long, very numerous, corymbos.

Erect branched annual, shortly pubescent, the leaves small, simple or 3-cleft; pappus more or less rufescent, *C. pinnatifida*.

- * Flower-heads 2—4 lin. long.

× Pubescence not viscid nor glandular; leaves serrate to almost lobed, cuneate at base.

Erect, more or less branched annual, more or less hirsute; flower-heads spherical, corymbos; pappus white, *C. semipinnatifida*.

Erect, simple or more usually branched from the base, hirsute or pubescent; flower-heads not spherical, in dense terminal corymbs or clusters; pappus rufescent,

.. *C. veronicaefolia*.

x x Glandular, otherwise almost glabrous; leaves almost entire, narrow. Erect, branched; flower-heads 2—2½ lin. long, on glandular puberulous peduncles, corymbose; pappus pinkish to pinkish white,..... *B. viscidula*.

1. *C. PINNATIFIDA*, Roxb. Fl. Ind. III. 430. (*C. absinthifolia*, DC. Prod. V. 383; Clark. Comp. Ind. 64).

HAB. Frequent in the drier hill-forests and more so in deserted and cultivated toungyas and open waste places, etc., of the Martaban hills, at 2—5000 ft. elevation; Ava, Khakyen hills.—Fl. Fr. Febr.—April.

2. *C. SEMIPINNATIFIDA*, Wall. Cat. 3058; DC. Prod. V. 382; Clark. Comp. Ind. 62.

HAB. Frequent along the banks of the larger rivers, such as the Irrawaddi and Sittang, from Prome and Martaban southwards.—Fl. Fr. HS.

3. *C. VERONICÆFOLIA*, Wall. Cat. 3005; DC. Prod. V. 382; Bth. Fl. Hongk. 176; Clark. Comp. Ind. 62. (*C. Japonica*, Less. Syn. 204; DC. Prod. V. 382).

HAB. Martaban, Nattoung, in the pine-forests, at about 7000 ft. elevation.—Fl. March.

4. *C. VISCIDULA*, Wall. Cat. 3006; DC. Prod. V. 383; Bth. Fl. Austr. IV. 496; Clark. Comp. Ind. 63. (*C. striata*, Wall. Cat. 3065; DC. Prod. V. 383; *C. Wallichii*, DC. l. c. 384 ex part.; *C. polycephala*, Edg. in Linn. Trans. XX. 66; Walp. Rep. VI. 720).

HAB. Common in toungyas and in open grassy spots, as well in the drier hill-forests of Martaban, up to 6000 ft. elevation, as in the Pegu and Prome Yomah, here descending as low as to 3—400 ft. elevation; also Tenasserim.—Fl. Fr. Jan.—March.

Thespis, DC.

1. *TH. DIVARICATA*, DC. Prod. V. 375; Clark. Comp. Ind. 65. (*Th. erecta*, DC. Prod. V. 375).

HAB. Rather frequent along the banks of the larger rivers, as along the Sittang and Irrawaddi in Pegu; Chittagong, on the banks of the Megna.—Fl. May, June; Fr. RS.

Cyathocline, Cass.

1. *C. LYRATA*, Cass. in Ann. d. sc. nat. 1829. 84; DC. Prod. V. 374; Wight Icon. t. 1098; Clark. Comp. Ind. 37 (*Artemisia hirsuta*, Rottl. in Spreng. Syst. III. 490; *C. stricta*, DC. Prod. V. 374).

HAB. Common on rock-walls and mossy boulders, etc. in the choungs and torrents all over Burma, from Chittagong and Ava down to Pegu and Arracan.—Fl. Fr. CS.

Grangea, Ad.

1. *G. MADERASPATANA*, Poir. Dict. Suppl. III. 825 ; DC. Prod. V. 373 ; Wight Icon. t. 1097 ; Clark. Comp. Ind. 37. (*Artemisia Maderaspatana*, Roxb. Fl. Ind. III. 412).

HAB. A common weed in fallow agrarian lands, along the banks of rivers, waste places in and around villages, etc., all over Burma, down to Tenasserim.—Fl. C. and HS. ; Fr. HS.

Myriactis, Less.

1. *M. WALLICHII*, Less. in Linn. 1831. 127 ; DC. Prod. V. 309 ; Clark. Comp. Ind. 38.

HAB. Martaban, in open grassy places and along the outskirts of the hill-forests on Nattoung, at about 6—7000 ft. elevation.—Fr. CS.

Rhynchospermum, Rwdt.

1. *R. VERTICILLATUM*, Rwdt. in Bl. Bydr. 902 ; DC. Prod. V. 296 ; Miq. Fl. Ind. Bat. II. 32 ; Clark. Comp. Ind. 39. (*Leptocoma racemosa*, Less. and NE. in Linn. 1831. 130 ; DC. Prod. V. 280 ; *Zollingeria scandens*, Schultz. Bip. in Reg. Flor. 1854. 274 ; Walp. Ann. V. 250.)

HAB. Ava, hills east of Bhamo (J. Anderson).—Fr. September.

Boltonia, L'Her.

1. *B. INDICA*, Bth. Fl. Hongk. 174 ; Clark. Comp. Ind. 40. (*Aster Indicus*, L. sp. pl. 1230 ; Burm. Fl. Ind. 181 ; *Asteromoea Indica*, Bl. Bydr. 901 ; DC. Prod. V. 303 ; *Calimeris integrifolia*, DC. Prod. V. 259, *teste* Clarke ; *Callistemma Indicum*, G. Don in Lond. Hort. Brit. t. 348 ; *Hisutsua Cantoniensis*, DC. Prod. VI. 44 ; *Hisutsua serrata*, Hook. and Arn. Bot. Beech. 265 ; *Chrysanthemum cuneatum*, Roxb. Fl. Ind. III. 436).

HAB. Ava, Khakyen hills (J. Anderson).—Fl. May—September.

Callistephus, Cass.

*1. *C. CHINENSIS*, NE. Aster. 221 ; DC. Prod. V. 274 ; Clark. Comp. Ind. 41. (*Aster Chinensis*, L. sp. pl. 1232 ; Roxb. Fl. Ind. III. 433).

HAB. Cultivated in gardens of Burma (*teste* Clarke).

Erigeron, L.

1. *E. ÆGYPTIACUM*, L. Mant. 112 ; Jacq. Hort. Vindob. III. 19. (*Conyza Ægyptiaca*, Ait. Hort. Kew. III. 183 ; DC. Prod. V. 382 ; Bth. Fl. Austr. IV. 497 ; *E. asteroides*, Roxb. Fl. Ind. III. 432 ; *E. hispidum*, DC. Prod. V. 292 ; Clark. Comp. Ind. 54 ; *Conyza asteroides*, Wall. Cat. 3052, non L. ; DC. Prod. V. 382 ; *Blumea pubiflora*, DC. Prod. V. 434 ; *E. sublyratum*, Roxb. sp. DC. Prod. V. 292 ; *Conyza Jerdoni*, Clark. Comp. Ind. 62, fol. subpinnatifidis et radio apparenter deficiente).

HAB. Pegu and Martaban, not unfrequent along the banks of the Sittang; most probably also elsewhere.—Fl. Fr. May.

The ligulate ray-florets seem to be sometimes absent, at least in dried specimens they appear so. The Egyptian plant agrees in all parts with the Indian, but appears to be often ray-less.

N. B. *Onyza angustifolia*, Roxb. Fl. Ind. III. 429. (DC. Prod. V. 83), appears from the description and MS. figure to be a luxuriant form of *E. Canadensis*, L., or *E. linifolius*, Willd., and is, therefore, hardly an Andamanese plant.

Gynura, Cass.

Conspectus of Species.

Pubescent; leaves rather small, ovate to linear-lanceolate, repand-toothed, acuminate; peduncles and involucre bracts hoary pubescent, *G. Nepalensis*.

Pubescent, the root tuberous; leaves more or less lacinate to pinnatifid; peduncles and involucre-bracts less hairy, *G. sinuata*.

1. *G. NEPALENSIS*, DC. Prod. VI. 8000; Clark. Comp. Ind. 171. (*G. foetens*, DC. l. c.).

HAB. Ava, Irrawaddi, on the Pingee rocks (Wallich).—Fl. Oct.

2. *G. SINUATA*, DC. Prod. VI. 801; Clark. Comp. Ind. 173.

HAB. Frequent in the eng- and low forests of the Sittang valley in Pegu, and in those of Martaban.—Fl. April, May; Fr. June.

As long as it is young, the plant looks almost scapiferous and the leaves are then simpler and smaller, but at the rate that the tuberous roots enlarge the plant becomes more robust, larger, and branched from the base with the leaves up to 7 in. long.

Notonia, DC.

1. *N. CRASSISSIMA*, DC. Prod. VI. 442. (*Composita*, Griff. Not. Diocot. 252. t. 470).

HAB. Ava, on the limestone-hills near Segain (Wall., Griff.)—Fl. May.

Emilia, Cass.

Conspectus of Species.

Achenes papillose-rough; style-branches erect, half-cylindrical with a short conical appendage; lower leaves more or less lyrate, *E. sonchifolia*.

Achenes quite glabrous; style-branches elongate, recurved, almost club-shaped at the apex; lower leaves elongate-spatulate, *E. prenanthoides*.

1. *E. SONCHIFOLIA*, DC. Prod. VI. 802; Clark. Comp. Ind. 174. (*Cacalia sonchifolia*, L. sp. pl. 1169, non Forsk.; Roxb. Fl. Ind. III. 413; *Gynura ecalyculata*, DC. Prod. VI. 298; *E. sagittata*, DC. Prod. VI. 802; *E. flaccida*, Miq. Fl. Ind. Bat. II. 102; *Senecio sonchifolius*, Bth. Fl. Hongk. 189).

HAB. Common in agrarian and garden land, in deserted toungyas, in waste and rubbishy places, along river-banks, etc., also in the savannahs, all over Burma, from Chittagong and Ava down to Tenasserim.—Fl. C. and HS. ; Fr. HS.

2. *E. PRENANTHOIDEA*, DC. Prod. V. 803 ; Clark. Comp. Ind. 176 (*E. angustifolia*, DC. l. c.).

HAB. Ava, hills east of Bhamo (J. Anderson).—Fl. Fr. Aug.

Senecio, L.

Conspectus of Species.

Subg. 1. *Eu-Senecio*. Anthers not tailed at the base. Achenes all with, or those of the ray, without pappus.

* *Achenes all with pappus.*

Almost glabrous, the flower-stems almost scapiform ; lower leaves elongate-cuneate-oblong ; flower-heads short peduncled, in dense corymbs ; achenes of the disk papillose-rough ; pappus white, *S. obtusatus*.

Almost glabrous or more or less hirsute ; leaves narrow-linear, with involute margins ; flower-heads long-peduncled, few ; achenes papillose-rough ; pappus more or less pubescent, *S. Griffithii*.

* * *Achenes of the ray without pappus.*

Roughish hirsute ; leaves elongate-linear, narrowed at the base ; flower-heads in lax corymbs ; achenes striate, glabrous ; pappus rufescent, *S. saazatilis*.

Subg. 2. *Synotis*. Anthers tailed, the tails free or adnate.

* *Erect shrubs or undershrubs.*

Stem and leaves beneath white-tomentose ; flower-heads radiate, rather large, in dense corymbose panicles ; achenes glabrous ; pappus white, *S. densiflorus*.

Glabrous or nearly so ; flower-heads small, glabrous, discoid, in small dense corymbs ; achenes glabrous ; pappus white, *S. triligulatus*.

* * *Scandent shrubs or undershrubs.*

Stems almost zigzag-flexuose, slightly woolly and glabrescent ; flower-heads discoid, rather large, in divaricate corymbose panicles ; achenes difform, those of the disk 5-gonous with pilose corners and white pappus, the ray-achenes glabrous, almost trigonous. *S. Chinensis*.

1. *S. OBTUSATUS*, Wall. Cat. 3133 ; DC. Prod. VI. 367 ; Clark. Comp. Ind. 192.

HAB. Ava, Khakyen hills east of Bhamo. (J. Anderson). Fl. May.

2. *S. GRIFFITHII*, Hf. and Th. MS. ; Clark. Comp. Ind. 193.

Var. *a. GENUINA*, leaves longer and glabrous or nearly so ; flower-heads longer peduncled, the involucre bracts nearly glabrous.

Var. *β. KURZII*, Clark. Comp. Ind. 194. a fruticulose undershrub, the leaves hirsute on both sides or almost chaffy pilose along the midrib beneath ; flower-heads shorter peduncled, the involucre bracts more pubescent.

HAB. Var. *β.* rather frequent on rocks and in open grassy places in the pine-forests of the highest ridges of the Martaban hills, at 6000—7100 ft. elevation.—Fl. Jan., Febr. ; Fr. March.

3. *S. SAXATILIS*, Wall. Cat. 3131; DC. Prod. VI. 367.

HAB. Ava, Taong-dong (Wall.).

Judging from the description only it seems allied to *S. linifolius*, *S. pilosulus*, etc.

4. *S. DENSIFLORUS*, Wall. Cat. 3116; DC. Prod. VI. 369; Clark. Comp. Ind. 185. (*S. angulosus*, DC. l. c.; *S. uncinellus*, DC. l. c. 368).

HAB. Frequent in grassy and open places in the drier hill-forests, especially the pine-forests, of Martaban, at 3000—6000 ft. elevation.—Fl. Febr., March; Fr. March, April.

5. *S. TRILIGULATUS*, Ham. in Don. Prod. Fl. Nep. 178; DC. Prod. VI. 368. (*S. vagans*, Wall. Cat. 3108; DC. Prod. VI. 368; Clark. Comp. Ind. 188).

HAB. Ava, Khakyen hills east of Bhamo (J. Anderson).—Fr. March.

6. *S. CHINENSIS*, DC. Prod. VI. 363; Bth. Fl. Hongk. 190. (*Cineraria Chinensis*, Spreng. Syst. III. 549; *Cineraria repanda*, Lour. Fl. Coch. II. 613, non Willd.; *S. campylodes*, DC. Prod. VI. 376; Clark. Comp. Ind. 183; *S. Hindsii*, Bth. in Lond. Journ. Bot. I. 488).

HAB. Ava, Khakyen hills, east of Bhamo (J. Anderson).—Fl. March.

Doubtful species.

7. *S. ? PEGUANUS*, DC. Prod. VI. 365.

HAB. Pegu (Belanger).

This, according to Aug. Pyr. DeCandolle, has the habit, leaves, and achenes of *Cineraria*.

Eupatorium, Tournef.

Conspectus of Species.

× Leaves penninerved.

Corymbs of few small few-flowered flower-heads, *E. Birmanicum*.

Flower-heads numerous, in corymbose, elongate panicles, *E. Punduanum*.

× × Leaves triplinerved.

Flower-heads numerous, in corymbs, *E. Wallichii*.

1. *E. BIRMANICUM*, DC. Prod. V. 179, *via* Clarke.

HAB. Ava, Segain (Wall. 3290).

2. *E. PUNDUANUM*, Wall. Cat. 3170; DC. Prod. V. 179; Clark. Comp. Ind. 33. (*E. nodiflorum*, Wall. Cat. 3166; DC. Prod. V. 179; Clark. Comp. Ind. 33).

HAB. Burma (*teste* Clarke, non DC.)

Bentham (Fl. Hongk. 172) refers this species to the following, and the penninervation really seems to be a fallacious character.

3. *E. WALLICHII*, DC. Prod. V. 179. (*E. cannabinum*, Clark. Comp. Ind. 34, non L.).

HAB. Upper Burma (*teste* Clarke).

Mikania, Willd.

1. *M. SCANDENS*, Willd. sp. pl. III. 1748; DC. Prod. V. 199; Clark. Comp. Ind. 84. (*Eupatorium scandens*, Burm. Fl. Ind. (1746) 176. excl. syn.; *Eupatorium cordatum*, Burm. Fl. Ind. 176 t. 58. f. 2; *Eupatorium volubile*, Vahl. Symb. (1794) III. 93; *M. volubilis*, Willd. sp. pl. III. 1743, DC. Prod. V. 199).

HAB. Upper Tenasserim, Attaran (Wall. Cat. 8174).—Fl. May.

Ageratum, L.

1. *A. CONYZOIDES*, L. sp. pl. 1175; Hook. Exot. Fl. t. 15; DC. Prod. V. 108; Schlechtld. in Linnæa XXXIX. 493, Clark. Comp. Ind. 80. (*Ageratum cordifolium*, Roxb. Fl. Ind. III. 415).

HAB. A common weed in all cultivated and waste lands, along riversides, deserted toungyas, etc., springing up in the forests wherever light permits, all over Burma and adjacent islands; Andamans, introduced and rapidly spreading. Fl. R. S.

Adenostemma, Forst.

1. *A. VISCOSUM*, Forst. Nov. gen. no. 15; DC. Prod. V. 111; Bth. Fl. Hongk. 171; Clark. Comp. Ind. 28. (*Ageratum aquaticum*, Roxb. Fl. Ind. III. 416; *A. fastigiatum*, DC. Prod. V. 111; *A. Roylei*, DC. Prod. V. 112; *A. elatum*, Don Prod. Fl. Nep. 181; DC. Prod. V. 112; Wight Icon. t. 1087; *A. rugosum*, DC. Prod. V. 112; *A. Madurensse*, DC. Prod. V. 112; *A. rivale*, Dalz. in Hook. Kew. Gard. Misc. III. 231).

Var. *a. VERUM*, Clark. Comp. Ind. 29 (incl. varr. *elatum* and *latifolium*, Clark. l. c.), larger, the leaves larger and broader, often somewhat succulent; flower-heads larger; achenes more or less glandular muricate.

Var. *β. MICROCEPHALUM*, Clark. l. c. 29 (*A. microcephalum*, DC. Prod. V. 111), as preceding, but usually thinner and the leaves smaller; heads very small.

Var. *γ. ANGUSTIFOLIUM*, Clark. l. c. 29 (*A. angustifolium*, Edg. in Journ. As. Soc. Beng. XXI. 178; Walp. Ann. V. 153), leaves elongate-linear, rest as in var. *a.*

Var. *δ. RETICULATUM*, Clark. l. c. 30 (*A. reticulatum*, DC. Prod. V. 112; Wight Icon. t. 1088; *A. leiocarpum*, DC. Prod. V. 112; *A. erectum*, DC. Prod. V. 113), as var. *a.*, but leaves somewhat rough above and often more or less lacunose, tawny pubescent on the nerves beneath; achenes smooth.

HAB. var. *a.* frequent in the mixed forests of the Pegu and Arracan Yomah; Ava hills; var. *β.* along with the typical form but scarcer; var. (?) *γ.* Tenasserim (Helf. 8109).—Fl. Fr. C. and HS.

Elephantopus, L.

1. *E. SCABER*, L. sp. pl. 1813; DC. Prod. V. 86; Roxb. Fl. Ind. III. 445; Wight Icon. t. 1086; Bth. Fl. Hongk. 171; Clark. Comp. Ind. 28. (*E.* sp. Griff. Not. Dicot. 222).

HAB. Common in dry grass-land, rubbishy places, along the borders of fields and rivers, of the cultivated plains and also in the mixed forests (especially the upper ones), all over Burma, from Chittagong and Ava down to Tenasserim.—Fl. Sept.—March.

Ethulia, L.

1. *E. CONYZOIDES*, L. sp. pl. 1171; Linn. f. Dec. I. t. 1; Bot. Reg. t. 695; DC. Prod. V. 12; Clark. Comp. Ind. 1. (*E. ramosa*, Roxb. Fl. Ind. III. 413).

HAB. Chittagong, banks of the Megna near Comillah (Clarke).—Fl. April, May; Fr. RS.

Vernonia, Schreb.*Conspectus of Species.*

Subg. 1. *Cyanopsis*. Flower-heads small. Achenes 4—5-cornered or terete, not ribbed. Outer row of pappus bristly or paleaceous. Low annual herbs.

* *Achenes 4-cornered.* (*Cyanopsis*, Bl.)

Greyish puberulous or thinly pubescent; flower-heads broad, in poor corymbs; involucre bracts stiff, squarrose, acuminate, *V. Chinensis*.

* * *Achenes terete* (Tephrodes).

Greyish puberulous; flower-heads 2½—3 lin. long, corymbose-panicled, *V. cinerea*.

Subg. 2. *Eu-Vernonia*. Flower-heads rather large or rarely small. Achenes longitudinally ribbed. Involucre-bracts all scarious, not leafy nor leafy-appendaged.

* *Undershrubs or herbs.* Involucre-bracts elongate, especially the inner ones, and usually narrow.

× Outer involucre bracts subulate and squarrose, passing on to the peduncle. Outer pappus consisting of numerous almost chaff-like bristles.

Slightly puberulous; leaves narrow or broad, shortly petioled or almost sessile; flower-heads rather large, on long stiff peduncles, corymbose-panicled; achenes densely villous, *V. bracteolata*.

× × Outer involucre bracts rather broad and short, more or less appressed-imbricate.

+ Outer series of pappus consisting of a few caducous bristles or almost wanting.

† Flower-heads large, many-flowered, solitary or few, or in poor corymbs. Involucre-bracts very acuminate. Harsh-leaved undershrubs or herbs. (*Xipholepis*.)

Flower-heads long-peduncled, in lax corymbs; achenes 2 lin. long, glabrous; bristles of pappus bristly, *V. bracteata*.

Flower-heads short-peduncled, in compact corymbs; achenes 1 lin. long, sparingly pilose; bristles of pappus smooth, *V. Roxburghii*.

Flower-heads sessile or nearly so, clustered or solitary; achenes 1 lin. long, appressed pilose; bristles of pappus smooth, *V. squarrosa*.

† † Flower-heads small or rather small, few- (not above 16-) flowered, in ample corymb-like panicles. Involucral bracts bluntish or hardly acuminate. (*Gymnanthemum*.)

Roughish puberulous; leaves narrow, rarely broad; flower-heads only 3 lin. long, numerous, in axillary and terminal corymbs, *V. aspera*.

Roughish puberulous; leaves rather broad or narrow; flower-heads 4—5 lin. long, shortly peduncled, in axillary and terminal paniced corymbs, *V. saligna*.

+ + Outer series of pappus consisting of numerous or copious bristles. Involucral bracts acuminate. (*Lepidaploa*.)

Leaves broad, roughish puberulous; flower-heads peduncled, in small sessile pubescent axillary corymbs, or corymbose-paniced at the end of the branches; involucral bracts white woolly, *V. Kingii*.

Leaves narrow, roughish puberulous, chartaceous; flower-heads shortly peduncled or sessile, solitary or few in the leaf-axils, irregularly disposed raceme-like or forming terminal poor corymbs; involucral bracts nearly glabrous, *V. attenuata*.

* * Large shrubs or trees, rarely scandent. Flower-heads usually small and few-flowered.

× Pappus more or less tawny to red-brown. Involucre-bracts elongate especially the inner ones. Scandent shrubs.

Glabrous or nearly so; flower-heads $\frac{1}{2}$ in. long, shortly peduncled, in small corymbs paniced at the end of the branches; leaves petioled; achenes pilose, .. *V. blanda*.

As preceding, but shortly puberulous; achenes glabrous, *V. scandens*.

× × Pappus white or whitish to pale straw-coloured. Involucre-bracts short and rather broad. Flower-heads small. (*Strobocalyx*.)

+ Trees or erect shrubs.

× Leaves sessile or very shortly petioled.

Small tree, pubescent or puberulous; leaves cuneate-narrowed, shortly petioled; flower-heads shortly peduncled, corymbulose, in terminal leafless panicles; involucre-bracts alightly and fugaceously appressed pubescent, *V. volkammeriaefolia*.

× × Leaves rather long-petioled.

Meagre shrub or small tree, softly tomentose; leaves broad; flower-heads shortly peduncled, corymbose-paniced; involucral bracts densely white-tomentose,

.. *V. Kurzii*.

Tree; leaves coriaceous, long-petioled, densely tomentose beneath, glabrescent above or rarely also beneath; flower-heads sessile or nearly so, clustered, in corymb-like tomentose panicles; involucre-bracts thinly appressed pilose, *V. arborea*.

+ + Scandent shrubs.

Stem and leaves beneath appressed silvery pubescent; flower-heads almost sessile, divaricate corymbose and paniced; involucre-bracts glabrous, ciliate,

.. *V. elaeagnifolia*.

Subg. 3. *Hololepis*. Outer involucre entirely leafy and large, or smaller and produced into a leafy appendage.

* Outer involucre-bracts large and leafy, entirely concealing the inner ones (*Hololepis*, DC.).

Leaves broadly oval, almost sessile, rather glabrous; flower-heads peduncled, corymbose, *V. calycina*.

* * *Outer involucre-bracts scarious, produced at the tips into a foliaceous linear appendage.* (Stengelia.)

Shortly and thinly pubescent; leaves petioled; flower-heads corymbose; pappus rufescent, *V. anthelmintica*.

1. *V. CINEREA*, Less. in Linn. 1829, 291 and 1831. 673; DC. Prod. V. 24; Bth. Fl. Austr. IX. 459; Clark. Comp. Ind. 20. (*Conyza cinerea*, L. sp. pl. 1208; *Serratula cinerea*, Roxb. Fl. Ind. III. 406; *V. abbreviata*, DC. Prod. V. 25; *V. physalifolia*, DC. l. c. 24; *V. laxiflora*, Less. in Linn. 1831. 646; DC. Prod. V. 25; *Chrysocoma purpurea*, G. Forst. Prod. 54).

HAB. Common, not only in all leaf-shedding forests but still more so in all cultivated and waste lands, along river-banks, on old pagodas, etc., all over Burma, down to Tenasserim, up to 4000 ft. elevation; Andamans, introduced and now common.—Fl. Fr. C. S.

2. *V. CHINENSIS*, Less. in Linn. 1831. 674; Miq. Fl. Ind. Bat. II. 18; Bth. Fl. Hongk. 169; Clark. Comp. Ind. 18. (*Conyza Chinensis*, Lamk. Dict. II. 83, non L.; *Cyanopsis pubescens*, Bl. Bydr. 890; DC. Prod. V. 69; *Cyanopsis villosa*, DC. Prod. V. 69).

HAB. Frequent, especially in rubbishy and waste places in and around villages, along river-banks, etc., of the cultivated plains, less so in open places of the mixed forests, all over Pegu, Arracan, Martaban, and Tenasserim.—Fl. Aug.—Jan.; Fr. CS.

3. *V. BRACTEOLATA*, DC. Prod. V. 62. (*V. subsessilis*, DC. Prod. V. 62; Clark. Comp. Ind. 10).

Var. *α. BRACTEOLATA*, Clark. Comp. Ind. 10, leaves obovate to obovate-oblong, acute; pappus often darker rufescent.

Var. *β. SUBSESSILIS*, Clark. l. c., lower, the leaves linear to linear-oblongeolate, acuminate; pappus usually paler coloured.

HAB. Ava, Khakyen hills, east of Bhamo (J. Anderson).—Fl. Fr. CS.

4. *V. BRACTEATA*, Wall. Cat. 2921; Clark. Comp. Ind. 17. (*Decanuron Silhetense*, DC. Prod. V. 67; Wight Icon. t. 1083).

HAB. Karenee hills (Revd. F. Mason).

5. *V. ROXBURGHII*, Less. in Linn. 1831. 674. (*Eupatorium asperum*, Roxb. Fl. Ind. III. 415; *V. aspera*, DC. Prod. V. 31, non Ham.; Clark. Comp. Ind. 17).

HAB. Ava, apparently frequent about Bhamo and the hills east of it.—Fl. CS.; Fr. C. and HS.

6. *V. SQUARROSA*, Less. in Linnæa 1831. 627, note of p. 678. (*V. teres*, Wall. Cat. 2926; DC. Prod. V. 15; Clark. Comp. Ind. 16; *Acilepis squarrosa*, Don Prod. Nep. 169; *V. rigiophylla*, DC. Prod. V. 15).

HAB. Frequent in the eng and dry forests of Pegu, Prome, and Ava.—Fl. CS.; Fr. HS.

Lessing called two different plants by the above name, but according to the laws of priority Don's name has precedence, and the Brazilian plant must be called either *V. rubricaulis*, Less. or *V. plantaginoides*, Less., two names for the same plant published two years previously to Lessing's Brazilian *V. squarrosa*.

7. *V. ASPERA*, Ham. in Trans. Linn. Soc. XIV (1825) 219, vix Less., nec DC. Clark. etc. (*V. multiflora*, Less. in Linn. 1831. 642; DC. Prod. V. 31; *Decaneuron divergens*, DC. in Wight Contr. 8 and Prod. V. 68; Wight Icon. t. 1084; *V. divergens*, Clark. Comp. Ind. 64; *Eupatorium divergens*, Roxb. Fl. Ind. III. 415 and Icon. MS. XIII. t. 23).

Var. *β. NILGHERRYENSIS*, (*V. Nilgherryensis*, DC. Prod. V. 32; Wight Icon. t. 1078; *V. aspera*, Less. in Linn. 1831. 643 ?), more pubescent, the pappus white or nearly so.

HAB. Var. *α.* frequent in all leaf-shedding forests, along river-sides, etc. all over Burma, from Chittagong and Ava down to Tenasserim; freely springing up in deserted toungyas and also in the savannahs.—Fl. CS.; Fr. HS.

8. *V. SALIGNA*, DC. Prod. V. 33; Clark. Comp. Ind. 13. (*V. longicaulis*, DC. Prod. V. 33).

Var. *α. GENUINA*, corymbs more or less paniced; involucre-bracts more acute to mucronate-acuminate, more glabrous.

Var. *β. PEGUENSIS* (*V. Peguensis*, Clark. Comp. Ind. 13), a shade-form, panicles spreading, terminal, leafless; involucre-bracts more or less acute, usually more glabrous.

HAB. Var. *α.* Ava, Khakyen hills (J. Anderson); Chittagong, Seetakhund hill; var. *β.* in the upper-mixed forests of the southern parts of the Pegu Yomah.—Fl. CS.; Fr. C. and HS.

9. *V. KINGII*, Clark. Comp. Ind. 12.

HAB. Here and there in the tropical and moister upper-mixed forests of the southern slopes of the Pegu Yomah, and in those of Martaban east of Tounghoo; also Ava, Khakyen hills (J. Anderson).—Fl. Fr. CS.

10. *V. ATTENUATA*, DC. Prod. V. 33; Clark. Comp. Ind. 12.

Var. *α. GENUINA*, flower-heads about half an inch across, longer or shorter peduncled and usually in the axils of the leaves.

Var. *β. JUNCEA*, judging from the material at hand, the whole plant seems to be transformed into an ample leafless panicle, the flower-heads only half the size, all sessile and solitary, in very elongate slender poor spikes; achenes only a line long or somewhat longer, the pappus pale rufous.

HAB. Var. *α.* Upper Tenasserim, Moulmein (Falconer); var. *β.* adjoining Siamese province of Radburi (Teysmann).—Fl. Fr. CS.; Fr. C. and HS.

Var. *β.* may form a distinct species, but there are no leaves.

11. *V. BLANDA*, DC. Prod. V. 32 ; Clark. Comp. Ind. 25. (*V. blandula*, Clark. Comp. Ind. 26 ; *V. Andersonii*, Clark. Comp. Ind. 27).

HAB. Rather frequent in the grass jungles along chougns and deserted toungyas of the Pegu Yomah and Martaban ; Upper Tenasserim.—Fl. Fr. Jan., Febr.

V. Andersonii (Birma. Griff. 3099) has the receptacle densely hirsute, but in *V. blanda*, as well as in *V. blandula*, the same is also hispid, although much less so.

12. *V. SCANDENS*, DC. Prod. V. 32 ; Clark. Comp. Ind. 26. (*Decaneron obovatum*, DC. Prod. V. 67 ; Miq. Fl. Ind. Bat. II. 21 ; *V. vagans*, DC. Prod. V. 32 ; Clark. Comp. Ind. 26).

HAB. Pegu (R. Scott) ; Ava hills, up to 4000 ft. elevation.—Fl. Fr. CS.

13. *V. VOLKAMERIEFOLIA*, DC. Prod. V. 32 ; Bedd. Fl. Sylv. Madr. t. 225. (*V. acuminata*, DC. Prod. V. 32, non Less. ; Clark. Comp. Ind. 22 ; *V. Pundwana*, DC. Prod. V. 32 ; *V. cuspidata*, Buek Ind. Cand. II. p. V).

HAB. Not unfrequent in the drier hill and the hill-eng-forests of Martaban, at 2—4000 ft. elevation ; Ava, Khakyen hills (J. Anderson).—Fl. Febr., March ; Fr. April.

14. *V. KURZII*, Clark. Comp. Ind. 24.

HAB. Not unfrequent in the drier hill-forests of Martaban east of Tounghoo, at 2—3000 ft. elevation, often springing up amongst the shrubs of poonzohs.—Fl. March ; Fr. April.

15. *V. ARBOREA*, Ham. in Trans. XIV. (1825) 215 ; DC. Prod. V. 22 ; Clark. Comp. Ind. 23. (*V. Javanica*, DC. Prod. V. 22 ; *Eupatorium Javanicum*, Bl. Bydr. (1826) 903 ; *V. Blumeana*, DC. Prod. V. 22).

HAB. Tenasserim (Helf. 3103).

16. *V. ELÆAGNIFOLIA*, DC. Prod. V. 22 ; Clark. Comp. Ind. 24.

HAB. Upper Tenasserim, Moulmein. (Wall. ; Falc.) and adjoining Siamese provinces (Teysmann).—Fl. Jan., March ; Fr. HS.

17. *V. CALYCINA*, Wall. Cat. 2924 ; DC. Prod. V. 60 ; Clark. Comp. Ind. 9.

HAB. Prome (Wall.).

18. *V. ANTHELMINTHICA*, Willd. sp. pl. III. 1634 ; DC. Prod. V. 61 ; Clark. Comp. Ind. 10. (*Onyza anthelminthica*, L. sp. pl. 1207 ; *Serratula anthelminthica*, Roxb. Fl. Ind. III. 405).

HAB. Ava, Taongdong (Wall.).

Tricholepis, DC.

1. *T. KARENSIUM*, Kurz in Journ. As. Soc. Beng. 1872. 318 ; Clark. Comp. Ind. 238 (*Karensis*).

HAB. Martaban hills, Yoonzeleen (Brandis, O'Riley) ; Karenes hills (Rev. F. Mason).

Carthamus, L.

1. *C. TINCTORIUS*, L. sp. pl. 1162; Roxb. Fl. Ind. III. 409; Bot. Reg. t. 170; DC. Prod. VI. 612; Clark. Comp. Ind. 244.

HAB. Much cultivated in Prome District.—Fl. March, April.

There are two forms in cultivation, the one with almost entire leaves and involucreal leaves and very slightly and shortly spiny, and the other, coming near *C. oxyacantha*, armed with long spreading spines.

Cnicus, L.*Conspectus of Species.*

- * Corolla limb bell-shaped, 5-cleft to the middle. Flower-heads bisexual, the inner involucreal bracts not in any way dilated at the tips, but terminating in spines.

Leaves white-tomentose beneath, pinnatifid, spiny; flower-heads large, hemispherical, arachnoid-woolly, *C. eriophorus*.

- * * As preceding section, but the inner involucreal bracts dilated into a terminal appendage.

Slender but stiff; leaves narrow, entire or somewhat sinuate-lobed, shortly spiny, usually whitish tomentose beneath; flower-heads rather small, not leafy-involucrated at the base, long-peduncled, *C. Chinensis*.

1. *C. ERIOPHORUS*, Hoffm. Deutsch Fl. 286; Roth Tent. Fl. germ. II. 286; Clark. Comp. Ind. 217, (*Oirsium eriophorum*, Scop. Flor. Carn. II. 130; DC. Prod. VI. 638; Koch Syn. Fl. Germ. 743; *Carduus eriophorus*, L. sp. pl. 1153; Jacq. Austr. t. 171; Engl. Bot. t. 386).

Var. β . *INVOLUCRATUS*, Clark. Comp. Ind. 217 (*Oirsium involucratus*, DC. Prod. VI. 639), leaves above covered with sharp sometimes spine-like bristles; involucre-bracts glabrescent; florets purple.

HAB. Var. β . Karenee country (O'Riley); Ava, Kakhyen hills east of Bhamo (J. Anderson).—Fl. August, September.

2. *C. CHINENSIS*, Clark. Comp. Ind. 219. (*Sinensis*). (*Oirsium Chinense*, Gard. and Champ. in Hook. Kew. Journ. Bot. I. 323; Bth. Fl. Hongk. 168).

HAB. Ava, hills east of Bhamo.

Saussurea, DC.*Conspectus of Species.*

Leaves lyrate with a deltoid or hastate end-lobe, the upper cauline ones often entire or lobed, tomentose beneath; flower-heads long-peduncled, laxly racemose and paniced, the involucre-bracts nigrescent, often blunt and erose-toothed, *S. deltoidea*.

Leaves pinnatifid, also the cauline ones, the end-lobe rather elongate, tomentose beneath; flower-heads shortly peduncled or almost sessile, clustered and forming an elongate contracted almost raceme-like panicle, the involucre-bracts greyish villous, acute, *S. Peguensis*.

1. *S. DELTOIDEA*, Clark. Comp. Ind. 235 (*Apilotaxis deltoidea*, DC. Prod. VI. 541; *Apilotaxis nivea*, DC. Prod. VI. 541.)

Var. α . VERA, Clark. Comp. Ind. 236 (incl. var. β . *nivea*, Clark. l. c.), flower-heads long-peduncled, laxly racemose, larger, the involucre-bracts nearly entire at the tips; upper leaves entire or the end-lobe deltoid and large.

Var. β . POLYCEPHALA, Clark. Comp. Ind. 236, flower-heads smaller, shorter peduncled, and more crowded, laxly racemose and paniced, the involucre-bracts blunt and erose-toothed; upper leaves or their end-lobe sagittate.

HAB. Var. α . Martaban on the Nattoung hill (Rev. F. Mason); var. β . frequent in open and grassy places in the drier hill-, especially the pine-forests on the highest ridges of the Martaban hills, at 6000—7100 ft. elevation.—Fr. March.

2. S. PEGUENSIS, Clark. Comp. Ind. 235.

HAB. Karen hills (O'Riley).

Dicoma, Cass.

1. D. TOMENTOSA, Cass. Bull. phil. 1818.; Dict. XIII. 195 and XLVII. 503; DC. Prod. VII. 36; Clark. Comp. Ind. 36.—(*D. lanuginosa*, DC. Prod. VII. 36; Wight Icon. t. 1140).

HAB. Ava, limestone-hills about Segain (Wall.).—Fl. Fr. Nov.

N. B. *Hochstetteria Schimper*, Clark. Comp. Ind. 246, non DC. = *Pegolettia Senegalensis*, Cass. I cannot see in what *Hochstetteria* and *Pegolettia* do differ, and still less can I understand how they can be placed almost at the opposite ends of the order, considering that two of the *Pegolettias* have the corolla even more bilabiate than are those of *Hochstetteria Schimper*, as figured by A. Pyr. De Candolle.

Leucomeris, Don.

Conspectus of Species.

Flower-heads on short slender peduncles or almost sessile, in peduncled corymbs from the axils of the upper-leaves and terminal; leaves almost coriaceous, white-tomentose beneath, *L. spectabilis*.

Flower-heads solitary, in dense terminal umbel-like corymbs, the involucre bracts gradually shorter and passing into the thick short densely imbricate-bracted peduncle; leaves membranous, glabrous, *L. decora*.

1. L. DECORA, Kurz in Journ. As. Soc. Beng. 1872. 317; Clark. Comp. Ind. 245.

HAB. Not unfrequent in the eng- and dry forests of the Prome District.—Fl. March; Fr. May.

Ainslissa, DC.

Conspectus of Species.

× Leaves narrowed at the base and decurrent wing-like on the petiole.

Sparingly pilose, the flowering stems more or less sessile-leaved; leaves membranous obscurely crenate-toothed; flower-heads sessile or peduncled, in lax spikes or diffuse narrow panicles, *A. pteropoda*.

× × Leaves more or less cordate at the base, the petiole not winged.

Flowering stem leaved, the leaves thin membranous, sinuate-toothed, long-petioled, sparingly pilose or almost glabrous; flower-heads sessile, or peduncled, in racemes or panicles, *A. aptera*.

Flowering stem radical and almost scapiform and leafless; leaves almost coriaceous, entire, hirsute, often glabrescent above, densely villous-fringed; flower-heads peduncled, in diffuse panicles, *A. Brandisiana*.

1. *A. PTEROPODA*, DC. Prod. VII. 14; Clark. Comp. Ind. 246.

Var. *α. GENUINA* (*A. pteropoda β. lobelioides*, Clark. Comp. Ind. 246; *A. pteropoda*, DC. l. c.; *A. Silhetensis*, Clark. in Linn. Journ. XIV. 411), flower-heads sessile, usually clustered, forming a simple elongate lax spike.

Var. *β. EFFUSA*, Clark. l. c., flower-heads slenderly peduncled, almost racemose, forming a spreading narrow panicle.

HAB. Var. *α.* frequent in open grassy places of the drier hill-, especially the pine-forests, and on the hill-pastures of the higher ridges of the Martaban hills, at 5000—7100 ft. elevation; Upper Tenasserim, top of Moo-lee (Rev. Parish).—Fl. Fr. March.

2. *A. BRANDISIANA*, Kurz in Journ. As. Soc. Beng. 1872. 318; Clark. Comp. Ind. 247.

HAB. Not unfrequent along choungs in the damp hill-forests of the Martaban hills, at 2000—4000 ft. elevation.—Fl. March.

Gerbera, Gron.

1. *G. PILOSELLOIDES*, Cass. Dict. XVIII. 461; DC. Prod. VII. 16; Bth. Fl. Hongk. 191. (*Arnica piloselloides*, Linn. Amoen. VI. 103; *G. ovalifolia*, DC. Prod. VII. 17; Clark. Comp. Ind. 249).

HAB. Karenee hills (Rev. F. Mason.)

The Cape-plant grows on sand-hills and has larger flower-heads and shorter, more robust scapes.

Cichorium, L.

*1. *C. INTYBUS*, L. sp. pl. 1142; Engl. Bot. t. 539; DC. Prod. VII. 84; Koch Syn. Fl. Germ. 357; Clark. Comp. Ind. 250.

Var. *α. GENUINA*, floral leaves from a broader half-stem-clasping base, lanceolate, the lower leaves often runcinate.

Var. *β. ENDIVIA*, Clark. Comp. Ind. 250. (*C. Endivia*, L. sp. pl. 1142; DC. Prod. VII. 84; Koch Syn. Fl. Germ. 357), floral leaves broadly ovate, half-stem-clasping with a cordate base, the lower leaves usually only sinuate.

HAB. Var. *β.* cultivated in gardens of the drier parts of Burma, as Promé.—Fl. CS.

Crepis, L.

1. *C. JAPONICA*, Bth. Fl. Hongk. 194. (*Prenanthes Japonica*, L. Mant. 107; Thbg. Fl. Jap. 302; *Youngia Japonica*, DC. Prod. VII. 194;

Prenanthes lyrata, Thbg. Fl. Jap. 803; *Crepis lyrata*, Clark. Comp. Ind. 253; *Youngia Mauritiana*, DC. Prod. VII. 192; *Prenanthes procumbens*, Roxb. Fl. Ind. III. 404; *Youngia Thunbergiana*, DC. Prod. VII. 192; *Youngia runcinata*, DC. Prod. VII. 192; *Youngia napifolia*, DC. Prod. VII. 193; Wight Icon. t. 1147; *Youngia ambigua*, DC. Prod. VII. 193; *Youngia Poosia*, DC. Prod. VII. 193; *Youngia striata*, DC. Prod. VII. 193; *Prenanthes striata*, Bl. Bydr. 835).

HAB. Frequent in garden-land and in toungyas under cultivation, in betel-nut-gardens, &c., of the Martaban hills; also Ava-hills, apparently frequent.—Fl. Fr. Jan.—March.

Hieracium, L.

1. H. SILTHETENSE, DC. Prod. VII. 218; Clark. in Journ. Linn. Soc. XIV. 411. and Comp. Ind. 257.

HAB. Tenasserim (Helf. 3369).

Lactuca, L.

Conspectus of Species.

Stout annual; leaves runcinate and spinulose-toothed, half-stem-clasping with a sagittate base; panicle large, furnished with auricled stem-clasping bracts; flower-heads nearly $\frac{1}{2}$ in. long, *L. Scariola*.

Slender annual; leaves linear, entire or runcinately lobed, sessile with a sagittate base; panicle lax and corymb-like, poor, the bracts subulate, small; flower-heads rather broad, 3—8 $\frac{1}{2}$ lin. long, *L. polycephala*.

1. L. SCARIOLA, L. sp. pl. 1119; DC. Prod. VII. 137; Hayn. Arzn. Gew. I. t. 46; Koch Syn. Fl. Germ. 369; Clark. Comp. Ind. 263.

Var. α . GENUINA, panicle pyramidal.

*Var. β . SATIVA, Clark. Comp. Ind. 263 (*L. sativa*, L. sp. pl. 1118; DC. Prod. VII. 138; Hayn. Arzn. Gew. V. t. 30; Koch Syn. Fl. Germ. 369), panicle fastigiate.

HAB. Cultivated in the drier parts of Burma, as in Promé.—Fl. CS.; Fr. HS.

2. L. POLYCEPHALA, Bth. Clark. Comp. Ind. 272. (*Ixeris polycephala*, Cass. Dict. XXIV. 50; DC. Prod. VII. 151; *Ixeris fontinalis*, DC. l. c.)

HAB. Ava, Tapan near Bhamo (J. Anderson).—Fr. Feb.

N. B. *Lactuca bialata*, Griff. Not. Dicot. 1854. 247, = *L. brevirostris*, Champ. (1852).

Prenanthes, L.

Conspectus of Species.

× Leaves pinnatifid to pinnate.

Annual, almost glabrous; panicle lax and spreading, *P. Khaniensis*.

× × Leaves simple.

Leaves sagittate, the petiole long and broadly leafy-winged and sagittately or auricular-dilated at the base; panicle lax, the flower-heads nearly $\frac{1}{2}$ in. long, nodding, on slender bracted peduncles, .. *P. alata*.

Leaves, at least the cauline ones, sessile with a sagittate base; flower-heads long and slenderly peduncled, forming a narrow terminal panicle, *P. Hotha*.

1. *P. ALATA*, Hf. and Thoms.; Clark. Comp. Ind. 274.

HAB. Grassy open places in the drier hill-forests of the higher ridges of the Martaban hills, at 5—6000 ft. elevation.

2. *P. HOTHÆ*, (*Sonchus Hotha*, Clark. Comp. Ind. 276).

HAB. Ava, Khakyen hills east of Bhamo (J. Anderson).—Fl. Fr. Aug.

The base of the involueral bracts becomes slightly thickened and indurated in fruit, but the inflorescence and the narrow few- and apparently purple-flowered flower-heads are those of a *Prenanthes*, not of *Sonchus*.

Sonchus, L.

Conspectus of Species.

* *Involueral bracts glabrous or puberulous, but not glandular-pilose or hispid.*

Achenes much compressed, 8-ribbed on both sides, the ribs perfectly or almost perfectly smooth; leaves usually runcinnate-pinnatifid, *S. asper*.

Achenes compressed, the ribs marked with transverse asperities, and muricate; leaves runcinnate-pinnatifid or simple, *S. oleraceus*.

* * *Involueral bracts and peduncles glandular-hispid or glandular-pilose.*

Achenes hardly compressed, the ribs thick and transversely muricate; leaves more or less slightly runcinnate, the upper ones simple, *S. arvensis*.

1. *S. OLERACEUS*, L. sp. pl. 1116; Roxb. Fl. Ind. III. 402; Hayn. Arzn. Gew. II. t. 48; Fl. Dan. t. 682; Koch Syn. Fl. Germ. 371; Clark. Comp. Ind. 275. (*S. ciliatus*, Lamk. Fl. Franc. II. 87; DC. Prod. VII. 185; Wight Icon. t. 1141; *S. Wallichianus*, DC. Prod. VII. 185).

HAB. Ava.—Fr. June.

2. *S. ASPER*, Vill. Delph. III. 158; Hayn. Arzn. Gew. II. t. 48; Koch Syn. Fl. Germ. 371; Clark. Comp. Ind. 275. (*S. fallax*, Wallr. Sched. 432; Fl. Dan. t. 893; DC. Prod. VII. 185).

HAB. Burma (*teste* Clarke).

3. *S. ARVENSIS*, L. sp. pl. 1116; Engl. Bot. t. 674; DC. Prod. VII. 187; Koch Syn. Fl. Germ. 371; Clark. Comp. Ind. 276. (*S. Orizensis*, Roxb. Fl. Ind. III. 402; *S. Wightianus*, DC. Prod. VII. 187; Wight Icon. t. 1142).

HAB. Not unfrequent in cultivated and rubbishy places, in toungyas and betel-nut-gardens, etc., also along river-banks, of the Martaban hills; Ava, Bhamo (J. Anderson).—Fl. April, May; Fr. June.

Microsorhynchus, Less.*Conspectus of Species.*

Leaves narrow, slightly-lobed or entire; flowering stems erect; achenes strongly 4—5 ribbed, the ribs smooth, *M. acaulis*.

Leaves pinnatifid with the lobes all rounded; flowering stems divaricate and much dichotomously branched; achenes strongly 10—12-ribbed, the ribs transversely wrinkled, *M. asplenifolius*.

1. *M. ACAULIS* (*Prenanthes acaulis*, Roxb. Fl. Ind. III. 403; *Youngia acaulis*, DC. Prod. VII. 193; *Prenanthes* sp. Griff. Not. Dicot. 251. t. 469; *M. glaber*, Wight Icon. t. 1145; *Lactuca glabra*, DC. in Wight Contr. 26 and Prodr. VII. 135; Clark. Comp. Ind. 272).

HAB. Frequent in savannahs and other grassy places, along and in the bed of stony choungs, etc., all over Burma, from Ava and Martaban down to Tenasserim.—Fl. March, April; Fr. April, May.

2. *M. ASPLENIFOLIUS*, DC. Prod. VII. 181; Clark. Comp. Ind. 276. (*Prenanthes asplenifolia*, Roxb. Fl. Ind. III. 404).

HAB. Not unfrequent on dried up beds of the Irrawadi and in fields in Pegu.—Fl. Jan.

De Candolle cites *Hieracium dichotomum*, Roxb. Fl. Ind. III. 404; there is no such name in Roxburgh's book, and *Prenanthes asplenifolia* was no doubt meant.

CAMPANULACEÆ.*Conspectus of Genera.*

Subord. 1. **CAMPANULÆÆ.** Corolla regular, more or less bell-shaped to almost rotate. Anthers free. Ovary 2—3—5-celled.

* *Capsule opening by an apical opercle-like disk.*

SPHENOCLEA. Stigma shortly 3-lobed. Ovary 2-celled.—Glaucous herbs. Flowers in dense spikes.

* * *Capsule dehiscing by pores or valves.*

× Stigma lobed.

+ Fruit a capsule. Corolla bell-shaped.

WAHLENBERGIA. Capsule dehiscing by 3—5 apical valves bearing the septa. Herbs.

CAMPANULA. Capsule opening laterally by 3 or 5 pores.

+ + Fruit a berry.

CAMPANUMGA. Corolla bell-shaped. Berry supported by the adherent large calyx-lobes.—Twining herbs, the juice milky. Flowers yellowish.

CYCLODON. Corolla shallowly bell-shaped. Calyx-lobes linear, entire or lacinate, adnate to the base of the ovary or free. Erect annuals, the juice milky. Flowers small, white.

PENTAPHRAGMA. Corolla persistent, the tube short. Stigma shortly 3-lobed. Calyx-lobes broad and blunt. Succulent herbs. Flowers in one-sided bracted racemes.

× × Stigma capitate.

CEPHALOSTIGMA. Corolla almost rotate, deeply cleft, the lobes linear. Capsule dry. Delicate herbs.

Subord. 2. LOBELIEÆ. Corolla irregular, usually more or less alit on the back. Anthers united round the style. Ovary 2-celled.

* *Anthers united round the style. Ovary 2-celled. (Eu-Lobelieae).*

PRATIA. Berry indehiscent. The 2 upper anthers terminated by a single bristle. Herbs.

LOBELIA. Capsule herbaceous or membranous, dehiscent. The upper 2, or all the anthers bearded. Small or tall herbs.

* * *Anthers free. Ovary 1 or 2-celled. (Goodeniaceae).*

SCÆVOLA. Corolla 1- or 2-lipped, posteriorly split to the base. Soft-wooded trees or shrubs.

Sphenoclea, Gærtn.

1. **S. ZEYLANICA**, Gærtn. Fruct. I. 183. t. 24; Roxb. Fl. Ind. ed. Wall. II. 106; Miq. Fl. Ind. Bat. II. 569.—(*Sph. Pongatium*, DC. Prod. VII. 548; Wight Ill. t. 138; *Sph.* sp. Griff. Not. Dicot. 276).

HAB. Frequent in agrarian lands, especially in wet fields, along river-banks, etc., all over Burma.—Fl. Fr. C. and HS.

Wahlenbergia, Schrad.

1. **W. GRACILIS**, DC. Prod. VII. 433; Bth. Fl. Austr. IV. 187; Smith Exot. Bot. t. 45; Bot. Mag. t. 691.—(*W. agrestis*, DC. l. c. 434; Wight Icon. t. 1175; Hf. and Th. in Linn. Proc. II. 21, cum syn.; *Campanula dehiscens*, Roxb. Fl. Ind. ed. Wall. II. 96; *Campanula agrestis*, Wall. in Roxb. Fl. Ind. II. 97).

HAB. Not unfrequent in fallow agrarian lands of the Prome and Irrawaddi Districts.—Fr. April.

Campanula, Fuchs.

1. **C. CANESCENS**, Wall. Cat. 1289; DC. Prod. VII. 473. (*Ocephalostigma spathulatum*, Thwait. Ceyl. Pl. 422).

HAB. Frequent on brick-work of old pagodas, on rock-walls, &c., of the dry and eng forests of Prome, Pegu, and Martaban.—Fl. Febr.—April.

Campanumcea, Bl.

1. **C. JAVANICA**, Bl. Bydr. 726; Hf. and Th. in Linn. Proc. II. 9. (*Codonopsis Javanica*, Hf. and Th. in Ill. Him. Plant. t. 16. B; *Codonopsis cordata*, Hassk. Retz. I. 9; Miq. Fl. Ind. Bat. II. 566, var. fol. subt. sparse hirsutie).

HAB. Martaban, Karen hills (O'Riley).

Cyclocodon, Griff.

Conspectus of Species.

Calyx-segments removed from the ovary by means of the ovary-stalk, *C. parviflorum*.
Calyx-segments halfway adnate to the sessile ovary, *C. lancifolium*.

1. *C. LANCIFOLIUM*, Kurz in Flora 1872. 308. (*Campanula lancifolia*, Roxb. Fl. Ind. ed. Wall. II. 96; *C. truncatum*, Hf. and Th. in Linn. Proc. II. 18; *Odonopsis truncata*, Wall. Cat. 1301; DC. Prod. VII. 423; *Odonopsis albiflora*, Griff. Not. Dicot. 279; *C. distans*, Griff. Icon. Dicot. t. 481; *Codonopsis leucocarpa*, Miq. Fl. Ind. Bat. II. 565).

HAB. Not unfrequent on shady moist rock-walls along choungs, in the tropical forests of the Pegu Yomah, Martaban, and Chittagong down to Tenasserim, up to 3000 ft. elevation; also Ava, Pingee rocks in the Irrawaddy, just above the images (Wall.).—Fl. Fr. Febr., March.

Pentaphragma, Wall.

1. *P. BEGONIAEFOLIUM*, Wall. Cat. 1313; DC. Prod. VII. 495. (*Phyteuma begonifolium*, Roxb. Fl. Ind. ed. Wall. II. 108; Jack in Mal. Misc. in Hook. Bot. Misc. I. 277. t. 57).

HAB. Tenasserim, Mergui (Griff.).

Cephalostigma, A. DC.

1. *C. PANICULATUM*, A. DC. Prod. VII. 421.

HAB. Common on laterite and calcareous grounds in the eng and dry forests all over Prome, Pegu, and Martaban.—Fl. Decb.—Febr.; Fr. Jan.—March.

N. B.—*Wahlenbergia perotifolia*, WA., Wight Icon. t. 842, appears to me to belong to *C. hirsutum*, not to the above, as Hooker and Thomson state.

Pratia, Gaud.

1. *P. NUMMULARIA*, Bth. (*Lobelia nummularia*, Lamk. Dict. III. 589; *Piddingtonia nummularia*, DC. Prod. VII. 341; *Lobelia begonifolia*, Wall. in Asiat. Res. XIII. 377; Roxb. Fl. Ind. ed. Wall. II. 115; *Pratia begoniaefolia*, Lindl. Bot. Reg. t. 1378).

HAB. Martaban hills, Yoonzeleen plateau, at 2500 ft. elevation (Dr. Brandis).

Lobelia, L.

Conspectus of Species.

- * *Small erect procumbent or creeping herbs. Flowers solitary or in spurious racemes, small, 1—4 lin. long.*

× Stems terete.

Calyx puberulous; flowers solitary, axillary, *L. Zeylanica*.

× × Stems angular.

Stems 3-gonous; calyx quite glabrous; flowers solitary and axillary, or more usually in spurious racemes, *L. trigona*.

Stems 4-gonous; flowers in poor racemes; calyx small, *L. Griffithii*.

- * * *Robust erect simple or branched herbs, 2—5 ft. high. Flowers $\frac{1}{2}$ —1 in. long, in leafy-bracted terminal simple or panicled racemes.*

All parts, also the white corolla, quite glabrous; capsule glabrous, *L. Wallichiana*.
All parts, also the rose-coloured corolla and the capsule, velvety puberulous, .. *L. rosea*.

1. *L. ZEYLANICA*, L. sp. pl. ed. 1. 932; Wall. in Roxb. Fl. Ind. II. 118.

Var. *α. GENUINA*, (*L. Lobbiana*, Hf. and Th. in Linn. Proc. II. 28), an aquatic form, the branches more or less ascending or erect, up to 1½ ft. long; all parts more robust; leaves up to 2 in. long; corolla 4—5 lin. long.

Var. *β. AFFINIS*, (*L. affinis*, Wall. Cat. 1811; DC. Prod. VII. 860; *L. succulenta*, Bl. Bydr. 728; DC. l. c. 373), creeping or prostrate, all parts smaller; leaves shorter petioled, ¼—1 in. long; corolla only 2 lin. long.

HAB. Var. *α* only, frequent along choungs in the tropical forests of the eastern slopes of the Pegu Yomah and from Martaban down to Tenasserim.—Fl. Fr. Febr., March.

2. *L. TRIGONA*, Roxb. Fl. Ind. ed. Wall. II. 111. (*L. subincisa*, Wall. Cat. 1810; DC. Prod. VII. 367; *L. subracemosa*, Miq. in Fl. Ind. Bat. II. 576).

Var. *α. TRIGONA*, (*L. trigona*, Roxb. l. c. etc.), all parts more succulent, the floral leaves more ovate; peduncles thicker and flowers much larger.

? Var. *β. STIPULARIS* (*L. stipularis*, Wall. Pl. As. rar. II. 43; *L. trialata*, Ham. in Don Prod. Fl. Nep. 157; DC. Prod. VII. 360; *L. micrantha*, Hook. Exot. Fl. l. t. 44?) slender, erect, branched, all parts less succulent; peduncles filiform; flowers minute, the floral bracts often very narrow. Probably a distinct species.

HAB. Frequent in swampy grass-land, borders of tanks, in wet paddy fields, and more especially on the banks of rivers, all over Burma; var. *β*. is a hill-form (or species?) of Martaban; also Prome, and Ava, on Taongdong.—Fl. Fr. Octob.—Dec.

Vatke (in Linnæa XXXVI. 718) identifies *L. trigona* of Roxburgh with *L. alsinoides* of Lamarck; the description of the latter, however, does not in the least agree with the Indian plant. *L. stipularis*, Wall., will take precedence, if it is not specifically different, but I am at present inclined to believe it may be different.

3. *L. GRIFFITHII*, Hf. and Th. in Linn. Proc. II. 28.

Var. *α. GENUINA*, leaves reduced to scales; flowers only a line long.

Var. *β. DOPATRIOIDES*, Kurz in Flora 1872. 302 (*L. dopatrioides*, Kurz in Journ. As. Soc. Beng. 1870. 77; *L. sp. Griff. Not. Dicot.* 281), leaves developed; flowers nearly twice the size.

HAB. In wet fields and swampy pastures of Pegu, near Rangoon (R. Scott); var. *β*. in long grass along rivers of Arracan, frequent; Tenasserim, Attaran (Brandis); Mergui (Griff.).—Fl. Fr. Octob.

4. *L. WALLICHIANA*, Hf. and Th. in Linn. Proc. II. 29 (*L. pyramidalis* var. *β*. DC. Prod. VII. 381).

HAB. Rare on wet sandstone-walls in the tropical forests of the Pegu Yomah; more frequent in the damp hill-forests and in open hill-pastures of the Martaban hills east of Tounghoo, also Ava, Khakyen hills.—Fl. Jan.—March; Fr. March, April.

5. *L. ROSEA*, Wall. in Roxb. Fl. Ind. ed. Wall. II. 115 and Plant. As. rar. II. 42. t. 152; DC. Prod. VII. 381. (*L. trichandra*, Wight Icon. t. 1171).

HAB. Martaban, Karennee hills (Revd. F. Mason); Ava, Khakyen hills (J. Anderson).—Fl. March.

Scævola, L.

Conspectus of Species.

Glabrous or silky-hairy, long silky villous in the leaf-axils; berries velvety or pubescent, *S. sericea*.

Glabrous, not or slightly silky-villous in the leaf-axils; berries glabrous, ... *S. Koenigii*.

1. *S. KÖNIGII*, Vhl. Symb. III. 36; DC. Prod. VII. 505; Bot. Mag. t. 2732; Bth. Fl. Austr. IV. 86.—(*S. Tuccada*, Roxb. Fl. Ind. ed. Wall. II. 146; Wight III. t. 137; Griff. Not. Dicot. 275).

HAB. Frequent along the sea-coast, especially on coral-banks and beaches, of Tenasserim and the Andamans.

STYLIDIEÆ.

Stylidium, Swartz.

Conspectus of Species.

Leaves palmatinerved, almost rosulate, the stems terete; flowers white, in dichotomous leafless or few-leaved radical glandular-puberulous spikes or panicles, ... *S. uliginosum*.

Leaves 1-nerved, scattered, the stems angular; flowers rose-coloured, in a simple stiff glabrous spike, *S. roseum*.

1. *S. ULIGINOSUM*, Swartz in Magaz. Nat. Gesch. Berl. 1807. 52. t. 2. f. 4; DC. Prod. VII. 336; Kurz in Flora 1872. 303.—(*S. Kunthii*, Wall. Cat. 3759; DC. Prod. VII. 335; *S. Brunonis*, Griff. Not. Dicot. 275; *S. tenellum*, Swartz Magaz. Naturf. Ges. Berl. 1807. 51. t. 2. f. 3; DC. Prod. VII. 336, a reduced state).

HAB. Frequent in swampy grass-lands, swamps, etc., of the alluvial and diluvial plains of Pegu; also Chittagong and Martaban down to Tenasserim as far south as Mergui.—Fl. Sept.—Nov.; Fr. Nov., Dec.

2. *S. ROSEUM*, Kurz in Journ. As. Soc. Beng. 1876. 137.—(*S. tenellum*, Kurz in Flora 1872. 304, non Sw.).

HAB. Swampy grass-land of Chittagong, rare.—Fl. Octob.

VACCINIACEÆ.

Conspectus of Genera.

* *Calyx jointed with the pedicel.*

VACCINIUM. Calyx terete. Corolla various, from large and tubular and bell-shaped to small and urn-shaped. Anthers 8 or 10, the tubes short or long.

* * *Calyx continuous with the pedicel.*

PENTAPTERYGIIUM. Calyx 5-winged. Rest as in *Vaccinium*.

Vaccinium, L.

Conspectus of Species.

Subg. 1. Agapetes, Don. Flowers large, rarely small; pedicels more than an inch long, thickened upwards and often cup-shaped-dilated at the apex. Epiphytcal shrubs.

* *Corolla large*, $\frac{1}{2}$ — $2\frac{1}{2}$ in. long, tubular to bell-shaped, slightly curved or straight.

O Filaments more than $\frac{1}{2}$ in. long.

Anthers short, connate; corolla tubular, slightly curved; racemes glabrous,

.. *V. macrostemon*.

O O Filaments thick and short, only 1—2 lin. long.

x Calyx and pedicels glandular-hirsute.

Corolla glabrous, tubular or campanulate-tubular; anthers without bristles between the tubes,..... *V. verticillatum*.

x x Calyx and pedicels quite glabrous.

+ Anthers without a pair of reflexed or uncinatc bristles between their tubes.

Anthers exerted; nerves of leaves uniting into a marginal nerve; corolla 2 in. long or longer, *V. variegatum*.

As preceding, but corolla only $\frac{1}{2}$ the size, scarlet, *V. Roylei*.

Anthers included; nerves of leaves not uniting within the margin, *V. miniatum*.

+ + Anthers with a pair of bristles between their tubes at the base or halfway up.

Corolla tubular bell-shaped; calyx-toothed, the teeth subulate-lanceolate,

.. *V. odontocerm*.

Corolla bell-shaped, wide; calyx-limb cupular, with sinuate acute teeth,

.. *V. campanulatum*.

* * *Flowers rather small or small*, $\frac{1}{2}$ in. to 2 lin. only long, shortly or elongate-urn-shaped. (*Corallobotrys*, Hf.).

Corolla $\frac{1}{2}$ in. long, elongate-urceolate; flowers in peduncled terminal racemes,

.. *V. auriculatum*.

Corolla 2 lin. long, urn-shaped; flowers in short umbel-like racemes arising laterally from the branches, *V. acuminatum*.

Subg. 2. Epigynium, Klotsch. Flowers small, urn-shaped or urceolate-campanulate; pedicels short, slender, not or only at the very joint thickened. Racemes one-sided. Berries globose.

* *Epiphytcal shrub. Bracts deciduous.*

Branchlets pubescent; corolla villous inside at the mouth; anthers with 2 bristles at the tubes, *V. pumilum*.

* * *Terrestrial shrubs or trees. Bracts deciduous.*

All parts, also the pedicels, corolla, and calyx, glabrous,..... *V. Donianum*.

Young shoots and racemes (sometimes also the calyx) pubescent; corolla glabrous,

.. *V. exaristatam*.

1. *V. MACROSTEMON*, Kurz in Journ. As. Soc. Beng. 1873. 85.

HAB. Not unfrequent in the hill-forests (especially the drier ones) of Martaban, at 4000 to 6000 ft. elevation.—Fl. March.

2. *V. VERTICILLATUM*, Kurz in Journ. As. Soc. Beng. 1873. 83, non Wight (*Agapetes verticillata*, D. Don Gen. Syst. III. 862; DC. Prod. VII. 554).

Var. α . GENUINUM, (*Thibaudia obliqua*, Griff. Icon. Dicot. t. 515), corolla only $\frac{1}{4}$ in. long; flowers in shortly peduncled umbel-like-racemes.

Var. β . ELEGANS, but the flowers solitary or by 2—3 in the axils of the leaves; leaves usually broader.

? Var. γ . GLANDIFLOBUM, corolla $1\frac{1}{2}$ in. long; flowers in short-peduncled or sessile umbel-like racemes, occasionally also solitary.

HAB. Var. β . in the upper dry forests on the Kambala ridges of the Pegu Yomah, at 2800 to 3000 ft. elevation; var. γ . in the hill-forests of Martaban and Tenasserim as far south as Tavoy, at 4000 to 7000 ft. elevation.—Fl. March.

3. V. VARIEGATUM. Kurz in Journ. As. Soc. Beng. 1873. 84 (*Agapetes variegata*, Don Gen. Syst. III. 862; *Ceratostemma variegatum*, Roxb. Fl. Ind. II. 413; Griff. Icon. Dicot. t. 502; *Thibaudia macrantha*, Hook. Bot. Mag. t. 4566).

HAB. Moulmein, Kola mountains (Lobb).

4. V. ROYLEI (*Thibaudia variegata*, Royle Ill. Him. Pl. t. 79. f. 1; *V. variegatum* β . *parviflora*, Kurz in Journ. As. Soc. Beng. 1873. 84).

HAB. Frequent in the hill-forests of Martaban, at 3000 to 5000 ft. elevation.—Fl. March; Fr. April.

5. V. MINIATUM, Kurz in Journ. As. Soc. Beng. 1873. 85. (*Ceratostemma miniatum*, Griff. Icon. Dicot. t. 504).

HAB. Burma, probably Ava (Griff. 3475).

6. V. ODONTOCEBUM, Wight Icon. t. 1187 (*Ceratostemma angulatum*, Griff. Dicot. Icon. t. 503).

HAB. Ava, Patkaye ranges (Griff.).—Fl. March.

7. V. CAMPANULATUM, Kurz in Journ. As. Soc. Beng. 1873. 85.

HAB. In the stunted hill-forests on the top of Nattoung, Martaban hills, at about 7000 ft. elevation.—Fl. March.

8. V. AURICULATUM (*Thibaudia auriculata*, Griff. Dicot. Icon. t. 508).

HAB. In the hill-forests on the Taipo mountains, Martaban, above 4000 ft. elevation (Dr. Brandis).—Fl. March.

9. V. ACUMINATUM (*Agapetes acuminata*, D. Don Gen. Syst. III. 862; *Epigynium acuminatum*, Klotzsch in Linn. XXIV. 51; Bot. Mag. t. 5010; *Corallobotrys acuminata*, Hf. and Bth. Gen. pl. II. 575).

HAB. Burma, probably Moulmein hills (Griff. 3471).

10. V. PUMILUM, Kurz in Journ. As. Soc. Beng. 1873. 85.

? Var. β . CUNEATUM, leaves of thinner texture, obovate-cuneate to cuneate, rounded or blunt at the apex; flowers longer pedicelled.

HAB. Epiphytic in the drier hill-forests of the Martaban hills east of Tounghoo, at 5000 to 6000 ft. elevation; var. β . in the same forests on Taipo hill, at 4000 ft. elevation (Dr. Brandis).—Fl. March.

11. *V. DONIANUM*, Wight Icon. t. 1191; Walp. Ann. I. 478 (*Epigynium Donianum*, Klotzsch in Linn. XXIV. 51.; *V. affine*, Wight Icon. t. 1190).

Var. *α. GENUINUM*, anthers with a pair of bristles between the tubes; pedicels longer.

Var. *β. EXARISTATUM*, anthers without bristles; pedicels longer.

HAB. Frequent in the drier hill-, especially the pine-forests of the Martaban hills east of Tounghoo, at 3000 to 6000 ft. elevation.—Fl. Jan., Febr.; Fr. March.

12. *V. EXARISTATUM*, Kurz in Journ. As. Soc. Beng. 1873. 86.

HAB. Common in the drier hill-forests, especially the stunted ones, of Martaban, at 5000 to 6000 ft. elevation.—Fr. March.

Possibly only an exaristate form of *V. Leschenaultii*, Wight. *V. Malaccense*, one of this vicinity, differs in the puberulous corolla.

ERICACEÆ.

Conspectus of Genera.

Trib. 1. ARBUTEÆ. Corolla deciduous. Fruit a drupe or berry.

PERNETTYA. Corolla globular urn-shaped, the limb 5-toothed and reflexed. Stamens 10. Hypogynous scales 10, 3-lobed. Ovary 5-celled, the cells many-ovuled.

Trib. 2. ERICÆÆ. Corolla deciduous or persistent. Fruit a capsule.

* *Capsule loculicidally 5—6-valved.* (Andromedææ).

GAULTHERIA. Calyx 2-bracted at the base. Corolla urceolate, the revolute limb 5-cleft. Stamens 10; anthers 2-cleft, the cells terminating in 2 awns. Hypogynous scales 10, usually united at the base. Calyx fleshy or succulent in fruit.

ANDROMEDA. Corolla globular to tubular-urn-shaped, the reflexed limb 5-toothed. Stamens 10, included; anther-cells usually one-awned. Calyx open in bud, dry in fruit.

* * *Capsule dehiscing septicidally from the apex.* (Rhododendreæ).

RHODODENDRON. Corolla funnel- or bell-shaped, 5-cleft. Stamens 5 or 10, declinate; anthers opening by terminal pores. Capsule 5-celled.

Gaultheria, L.

1. *G. PUNCTATA*, Bl. Bydr. 856; Miq. Fl. Ind. Bat. II. 1055.

Var. *α. BLUMEI*, leaves linear-oblong to oblong, very shortly petioled or almost sessile. A shrub, glabrous, the branchlets triquetrous.

? Var. *β. FRAGRANTISSIMA*, (*G. fragrantissima*, Wall. in Asiat. Res. XIII. 207. c. icon.; Wight Icon. t. 1196; Bot. Mag. t. 5984), leaves obovate to obovate oblong and oblong, longer (up to $\frac{1}{2}$ in.) or shorter petioled. A small bushy tree or at high elevations reduced to a shrub of a few feet in height, the branchlets triquetrous.

? Var. *γ. LESCHENAUTII*, (*G. Leschenaultii*, DC. Prod. VII. 593; Wight Icon. t. 1195 and Illustr. t. 141. C.; *Andromeda Kathagerensis*,

Hook. Icon. t. 246), branchlets more or less terete, covered with appressed blackish bristles; leaves often smaller, shortly petioled, the glands beneath often produced into appressed bristles. A shrub, large or often only $\frac{1}{2}$ to a foot high.

HAB. Var. β . and γ . frequent in the drier hill-forests, especially the stunted ones, of the Martaban hills, at 6000 to 7000 ft. elevation.—Fl. Febr.; Fr. March.

The forms here brought together vary greatly in the length of the petiole, the pubescence of the corolla inside, size of plant, &c., and require further study.

Andromeda, L.

1. *A. OVALIFOLIA*, Wall. Cat. 763 and in Asiat. Res. XIII. 391 cum icon.; Clegh. in Journ. Agr. Hort. Soc. Beng. XIV. 260. cum tab.; Wight Icon. t. 1199. (*Pieris ovalifolia*, Don. Gen. Syst. III. 832; DC. Prod. VII. 599; *A. lanceolata*, Wight Icon. t. 1198?).

HAB. Frequent in the drier hill-forests, especially the stunted ones and in the pine-forests, of Martaban, at 5000 to 7000 ft. elevation.—Fr. March.

Rhododendron, L.

Conspectus of Species.

* *Leaves shortly appressed tomentose or lepidote beneath. Calyx inconspicuous.*

Leaves beneath silvery and shortly tomentose beneath; ovary rusty puberulous; bracts of leaf-buds villous, *R. arboreum*.

Leaves beneath and ovary and style rusty lepidote; bracts of leaf-buds silky ciliate only, *R. formosum*.

* * *Leaves glabrous and smooth.*

Ovary and style quite glabrous; bracts of leaf-buds ciliolate, *R. Moulmeinense*.

1. *R. ARBOREUM*, Sm. Exot. Fl. t. 6; Bot. Reg. t. 890, 1240 and 1982; DC. Prod. VII. 720; Hook. Exot. Fl. t. 168; Bot. Mag. t. 3290; Houtt. Fl. d. serr. IX. t. 945; Wight Icon. t. 1201; Bedd. Fl. Sylv. Madr. t. 228.

HAB. In the hill-forests of the Karenee country (Rev. F. Mason).

2. *R. FORMOSUM*, Wall. Pl. As. rar. III. 8. t. 207; DC. Prod. VII. 721; Bot. Mag. t. 4457.

Var. β . *VEITCHIANUM*, (*R. Veitchianum*, Hook. Bot. Mag. t. 4992), flowers nearly twice the size; leaves not ciliate.

HAB. Martaban, not unfrequent on the top of Nattoung, at 7200 ft. elevation.—var. β . Moulmein hills.—Fl. March.

3. *R. MOULMEINENSE*, Hook. Bot. Mag. t. 4904.

HAB. Common in the hill-forests, especially the damper ones, from Martaban down to Tenasserim, at 4000 to 7000 ft. elevation.—Fl. March.

Near allied to *B. Javanicum*, from which it differs in its perfectly glabrous style and ovary and somewhat different nervation (the lateral nerves arising almost rectangularly from the midrib).

EPACRIDÆ.

Leucopogon, R. Br.

1. *L. MALAYANUS*, Jack in Mal. Misc. I. No. 2 and in Hook. Bot. Misc. II. 71; Wall. in Roxb. Fl. Ind. II. 301; DC. Prod. VII. 744.

Var. *α. GENUINA*, leaves larger and broader, $1\frac{1}{2}$ to 2 in. long, acute and mucronate; spikes about $\frac{1}{2}$ in. long.

Var. *β. MOLUCCANUS*, (*L. Moluccanus*, Scheff. Obs. phytog. 97). leaves $\frac{1}{2}$ to an in. long, $1\frac{1}{2}$ to $2\frac{1}{2}$ lin. broad, subulate-pointed; spikes only $1\frac{1}{2}$ —2 lin. long.

HAB. Var. *α.* Burma, probably Tenasserim (Griff. 8453/1); var. *β.* Tenasserim (Helf. 3453).

PLUMBAGINÆÆ.

Conspectus of Genera.

Trib. 1. STATICEÆ. Styles entirely, or at least at the summit free. Fruit an utricle bursting at the base or circumsciss at the top.

ÆGIALITIS. Styles glabrous, free; stigmas capitate. Petals coriaceous, jointed beyond the connate base; fruit elongate, exserted; albumen none. Treelets.

Trib. 2. PLUMBAGEÆ. Styles entirely connate. Pericarp more or less dehiscent into 2 valves.

PLUMBAGO. Calyx glandular-muricate. Fruit included in the calyx. Herbs.

Ægialitis, R. Br.

1. *Æ. ANNULATA*, R. Br. Prod. Nov. Holl. I. 426; DC. Prod. XII. 621. (*Æg. rotundifolia*, Roxb. Fl. Ind. II. 111; Griff. Not. Dicot. 207. t. 461. f. 2).

HAB. Frequent in the littoral forests all along the shores from Chittagong down to Tenasserim and the Andamans.—Fl. Fr. CS.

Plumbago, L.

Conspectus of Species.

Spikes glandular-pubescent; corolla white; bract ovate, leafy; bractlets subulate,

...*P. Zeylanica.*

Spikes glabrous or nearly so; corolla rose-coloured or scarlet; bract ovate-oblong, scarious, brown; bractlets conform with the bracts,*P. rosea.*

1. *P. ZEYLANICA*, L. sp. pl. 215; Roxb. Fl. Ind. I. 463; DC. Prod. XII. 692.

HAB. In rubbishy places in and around villages, along river-banks and in toungyas, not unfrequent all over Burma, but apparently nowhere really wild.—Fl. Fr. ∞.

2. *P. ROSEA*, L. sp. pl. I. 215 ; Roxb. Fl. Ind. I. 463 ; Bot. Mag. t. 280 and t. 5363.—(*P. coccinea*, Boiss. in DC. Prod. XII. 693).

HAB. Not unfrequent in the moister mixed forests of the Pegu Yomah and the Martaban hills down to Tenasserim ; also Ava. Often cultivated and springing up in toungyas, along the river-banks, etc.—Fl. Fr. CS.

PLANTAGINEÆ.

Plantago, L.

1. *P. MAJOR*, L. sp. pl. 163 ; Engl. Bot. t. 1558 ; Flor. Dan. t. 461 ; DC. Prod. XIII/1, 694.

Var. β . *ASIATICA*, Dene. in DC. Prod. XIII/1, 694 (*P. Asiatica*, L. sp. pl. 163 ; Wight Illustr. t. 177).

HAB. Ava, Khakyen hills (J. Anderson).

Endlicher places *Plantagineæ* near *Plumbagineæ*, and I believe this to be the true affinity, for, with the exception of the stamens being alternate with the petals, the characters are all reducible to the Plumbaginaceous type.

PRIMULACEÆ.

Conspectus of Genera.

Trib. 1. PRIMULÆÆ. Capsule quite free (not adnate to the base of the calyx), dehiscent usually by longitudinal valves.

PRIMULA. Corolla salver- or funnel-shaped, furnished at the throat with 5 gibbose swellings. Capsule opening by 5-valves. Scapigerous annuals or perennials.

LYSIMACHIA. Corolla rotate or bell-shaped, with gibbose swellings at the throat. Capsule usually 5-valved. Erect or creeping simple or branched herbs. Flowers solitary and axillary, or in racemes or spikes.

Trib. 2. ANAGALLIDÆÆ. Capsule quite free, circumsciss-dehiscent.

ANAGALLIS. Corolla rotate or bell-shaped. Herbs with alternate or opposite leaves.

Lysimachia, L.

Conspectus of Species.

* *Flowers solitary or by pairs in the leaf-axils.*

Glabrous ; stem erect, terete ; leaves linear ; flowers slenderly pedicelled,

.. *L. linearifolia*.

Glabrous, erect, the stem 4-cornered ; flowers slenderly pedicelled ; leaves lanceolate,

.. *L. peduncularis*.

* * *Flowers in terminal racemes.*

× All parts glabrous.

Stamens shorter than the petals, narrowly bordered, *L. multiflora*.

Stamens exserted ; sepals broadly-white-bordered, *L. lobelioides*.

× × Stems and racemes (glandular ?) hairy.

Habit of *L. lobelioides*, corolla twice the length of the calyx, *L. Griffithiana*.

1. *L. LINEARIFOLIA*, Griff. in Journ. As. Soc. Beng. 1873. 86.

HAB. Burma, probably Ava (Griff. 8582).

2. *L. PEDUNCULARIS*, Wall. Cat 1489.

HAB. Ava, Taong-dong (Wall.); Tenasserim, Zwakabin (Rev. C. Parish).—Fl. Fr. Octob.

3. *L. MULTIFLORA*, Wall. Cat. 1487; DC. Prod. VIII. 63; Klatt, Gatt. Lysim. 14. t. 4.

HAB. Ava, near Bhamo (J. Anderson).—Fl. Febr.

4. *L. LOBELIOIDES*, Wall. in Roxb. Fl. Ind. II. 29; DC. Prod. VIII. 61; Bot. Reg. t. 6; Klatt, Gatt. Lysim. 16. t. 2.

HAB. Ava, Khakyen hills (J. Anderson).—Fl. May.

5. *L. GRIFFITHIANA*, Kurz in Journ. As. Soc. Beng. 1873. 86.

HAB. Ava, in fields towards Karmein.—Fl. April.

Apparently allied to the preceding species.

MYRSINEÆ.

Conspectus of Genera.

Subord. I. EU-MYRSINEÆ. Fruit an indehiscent berry or drupe. Seeds with albumen.

Trib. 1. ARDISIÆ. Staminodes none. Anthers not transversely chambered. Ovary inferior to superior.

* *Ovary inferior or half-inferior. (Mæsa).*

MÆSA. Corolla bell-shaped or nearly so, imbricate in bud. Calyx 2-bracted. Drupe crowned by the calyx-limb, globular. Erect shrubs or trees.

* * *Ovary superior. Drupes globular. (Ardisiæ).*

× Flowers pedicelled, clustered, lateral or axillary.

MYRSINE. Corolla gamo- or rarely poly-petalous, imbricate or valvate. Flowers often polygamously dioecious. Ovules few. Erect trees or shrubs.

× × Flowers in racemes or panicles.

SAMARA. Corolla of 5 or 4 free petals imbricate in bud. Anthers as long as or shorter than the filaments. Ovules few. Climbers.

ARDISIÆ. Corolla gamopetalous, usually rotate, twisted in bud. Anthers longer than the filaments, free. Ovules numerous. Trees, shrubs, or undershrubs.

Trib. 2. TEOPHRASTÆ. Staminodes 5, alternating with the stamens. (American).

JACQUINIA. Corolla rotate-bellshaped, deeply 5-cleft. Berry few-seeded.

Subord. II. ÆGICERÆÆ. Fruit a dry cylindrical follicle-like drupe rupturing irregularly. Seeds elongate, germinating while still on the tree. Albumen none. Anther-cells many-chambered.

ÆGICERÆÆ. Corolla twisted in bud. Filaments connate at the base. Flowers in umbels. Trees.

Mæsa, Forsk.

Conspectus of Species.

* *All parts, also the inflorescence, quite glabrous.*

× Inflorescence very short (hardly as long as the petioles).

Branchlets verrucose; leaves minutely and remotely callus-toothed, .. *M. Andamanica*.

× × Inflorescence very much longer than the petioles.

† Leaves entire.

Racemes compound, shorter than the leaves, *M. ramentacea*.

† † Leaves coarsely serrate.

Racemes compound, shorter than the leaves; calyx only $\frac{1}{2}$ lin. long, *M. Indica*.

Racemes compound, very slender, as long as or longer than the leaves; calyx nearly a line long, *M. paniculata*.

* * Inflorescence, and more or less also the sinuate-toothed leaves and softer parts, pubescent or otherwise hairy.

Leaves softly pubescent, especially beneath; panicles or racemes dense, rusty pubescent, shorter than the petiole; bracts minute, *M. mollissima*.

Leaves glabrous, midrib beneath sparingly hairy; panicles densely rusty-hairy and mossy, much longer than the petioles; bracts about as long as the pedicels,

.. *M. muscosa*.

1. *M. ANDAMANICA*, Kurz For. Fl. Burm. II. 575. (*M. verrucosa*, Kurz For. Fl. Burm. II. 98, non Scheff.).

HAB. In the tropical forests of South Andaman.—Fl. May, June.

2. *M. RAMENTACEA*, Roxb. Fl. Ind. I. 230; DC. Prod. VIII. 77; Miq. Fl. Ind. Bat. II. 1006; Scheff. Comment. Myrsin. 15. (*M. glabra*, Roxb. Fl. Ind. I. 560; *M. Sumatrana*, Scheff. l. c.).

HAB. Common in the tropical and moister mixed forests, all over Burma, from Chittagong and Ava down to Tenasserim and the Andamans, up to 2000 ft. elevation; freely springing up in deserted toungyas.—Fl. Jan.; Fr. March, April.

3. *M. INDICA*, DC. in Linn. Trans. XVII. 134; DC. Prod. VIII. 80; Miq. Fl. Ind. Bat. II. 1008. (*Baobotrys Indica*, Roxb. Fl. Ind. I. 557; Wight Icon. t. 1206).

HAB. Not unfrequent in the tropical forests of the eastern slopes of the Pegu Yomah and more so in those from Martaban down to Tenasserim up to 3000 ft. elevation; Chittagong; Ava, Khakyen hills.—Fl. March.

4. *M. PANICULATA*, A. DC. in Linn. Trans. XVII. 133 and Prod. VIII. 78. (*M. montana* β . *elongata*, DC. Prod. VIII. 79 P.).

HAB. Tenasserim (Helf. 3559); Tavoy (Wall.).—Fl. Dec.

5. *M. MOLLISSIMA*, A. DC. Prod. VIII. 81. (*M. mollis*, A. DC. l. c. 82; *M. permollis*, Kurz in Journ. As. Soc. Beng. 1871. 66, forma latifolia).

HAB. Rather frequent in the tropical forests of the eastern slopes of the Pegu Yomah and more so from Martaban down to Upper Tenasserim, Thoungyeen (Brandis); Ava, Khakyen hills.—Fl. March, April.

6. *M. MUSCOSA*, Kurz in Journ. As. Soc. Beng. 1873. 87.

HAB. Burma, probably Ava (Griff. 3556).

Myrsine, L.

Conspectus of Species.

* *Stigma* 2—3-lobed, usually fringed.

× Style longer or shorter. Leaves more or less serrate, especially towards the apex.

Pedicels slender and stiff, 3—5 lin. long, *M. Khasyana*.
 Pedicels thick, 1—2½ lin. long, *M. semiserrata*.

× × Stigmas almost sessile. Leaves entire.

Leaves exactly those of *M. capitellata*; pedicels thick, shorter than the flower or drupe;
 stigmas small, *M. avenis*.

* * *Stigma simple, linear and usually thick. Leaves entire.*

Flowers almost sessile or shortly pedicelled, densely clustered; lateral nerves thin but
 usually distinct, *M. capitellata*.

1. *M. SEMISERRATA*, Wall. in Roxb. Fl. Ind. II. 294 (1824) and
 Flor. Nep. Tent. 34. t. 24; DC. Prod. VIII. 93. (*M. subspinoza*, Don
 Prod. Nep. 147 (1825 ?); DC. Prod. VIII. 94 ?).

HAB. Not unfrequent in the hill-forests of Martaban east of Toun-
 ghoo, above 6000 ft. elevation.—Fl. Fr. March.

I am not sure about the plant which Wallich figures in his Tent.
 Nepal; but as all the specimens of Wallich's Herbarium seen by me belong
 to the short-pedicelled form, I have followed DC. and others in regarding
 them the same. But there is a form common in the Khasi hills (apparent-
 ly restricted to this locality) which has very slender, long, and stiff pedicels
 and this I am inclined to treat as a distinct species (*M. Khasyana*).

2. *M. AVENIS*, DC. in Linn. Trans. XVII. 108. and Prod. VIII. 96;
 Scheff. Comm. Myrs. 47. (*Ardisia avenis*, Bl. Bydr. 691).

HAB. Not unfrequent in the drier hill-forests of Martaban east of
 Tounghoo, at 4000 to 7000 ft. elevation.—Fl. March.

I am not sure whether the Burmese tree is Blume's species, which I
 have not seen. Scheffer's *M. avenis*, from Banca, is hardly the same as
 Blume's.

3. *M. CAPITELLATA*, Wall. in Roxb. Fl. Ind. II. 295 and Tent. Fl.
 Nepal. 35. t. 24; Bot. Mag. t. 3222; Wight Icon. t. 1211; DC. Prod.
 VIII. 95; Bedd. Fl. Sylv. t. 234. *M. lucida*, Wall. Cat. 2298; DC. Prod.
 VIII. 95.

HAB. Not unfrequent in the eng-forests of the Prome District; Ava,
 Taong-dong (Wall.); Martaban, Nattoung hills (Rev. Mason).

Of this species there are two forms, or more likely two distinct species,—
 the genuine one, represented also in Burma, which has clustered sessile or
 almost sessile flowers, and the nerves of which are thin but pretty distinct,—
 and the pedicellate form, the flowers of which rest on short thick pedicels,
 and this also has the lateral nerves very obsolete.

Samara, L. (1767).

(*Embelia*, Burm. 1768.)

Conspectus of Species.

* *Inflorescence terminal, or terminal and axillary. Filaments short and thick.*

× Leaves softly pubescent.

Inflorescence brown puberulous; pedicels capillary, *S. microcalyx*.

× × Leaves glabrous.

Branchlets and inflorescence greyish or tawny velvety or puberulous; pedicels terete, .. *S. Ribes*.

As preceding, but the velvety pubescence always greyish; flowers sessile, *S. sessiliflora*. All parts, also the inflorescence, quite glabrous; pedicels 4-cornered, *S. floribunda*.

* * Inflorescences axillary only. Filaments longer than the anthers, slender and filiform. Young shoots more or less pubescent.

× Leaves beneath more or less pubescent (at least the nerves). Flowers 5-merous.

† Leaves on long petioles.

Leaves 3—5 in. long; racemes elongate; pedicels short, *S. robusta*.

Leaves 2—2½ in. long; racemes short; pedicels very long and slender, *S. vestita*.

† † Leaves almost sessile.

Leaves ½—1 in. long, distichous, not pellucid-dotted, only the midrib puberulous; racemes very short and almost umbel-like, *S. parviflora*.

× × Leaves quite glabrous. Flowers 4-merous.

Leaves ½—1 in. long, serrately 3-toothed at the apex, conspicuously gland-dotted beneath; racemes very short and almost umbel-like, *S. Myrtillus*.

1. *S. RIBES*, Bth. and Hf. (*Embelia Ribes*, Burm. Fl. Ind. 62. t. 23; DC. Prod. VIII. 85; Roxb. Fl. Ind. I. 586; Scheff. Comm. Myrs. 38; *Embeliæ* sp. Griff. Not. Dicot. 293?).

Var. *a. GENUINA*, leaves destitute of hollow glands; flowers racemose, in panicles.

Var. *β. GLANDULIFERA*, (*Embelia glandulifera*, Wight Icon. t. 1207; Walp. Ann. I. 494), leaves with many or only few hollow glands along or near the midrib; flowers often in simple axillary racemes, only those at the ends of the branchlets panicle.

HAB. Var. *a.* frequent in the tropical forests of Martaban and Tennasserim; also Chittagong.—Fr. March.

2. *S. SESSILIFLORA*, (*Embelia sessiliflora*, Kurz in Journ. As. Soc. Beng. 1871. 66).

HAB. Burma, probably Karen hills.

Probably only a sessile-flowered variety of the preceding species.

3. *S. FLORIBUNDA*, Bth. and Hf. (*Embelia floribunda*, Wall. in Roxb. Fl. Ind. II. 291; DC. Prod. VIII. 85; *Embelia garciniaefolia*, Miq. Pl. Jungh. 187; Scheff. Comm. Myrs. 40).

HAB. Not unfrequent in the stunted hill-forests of the Nattoung, Martaban, at 6000—7200 ft. elevation.—Fl. March.

4. *S. ROBUSTA*, Bth. and Hf. (*Embelia robusta*, Roxb. Fl. Ind. I. 587; DC. Prod. VIII. 86; *Embelia picta*, DC. l. c.).

Var. *a. ROXBURGHII*, Kurz For. Fl. Burm. II. 103.

Var. *β. VILLOSA*, Kurz l. c. (*Embelia villosa*, Wall. in Roxb. Fl. Ind. II. 289; DC. Prod. VIII. 85; *Embelia ferruginea*, Wall. ap. DC. Prod. l. c. 86).

HAB. Only var. β . but this form common in the upper mixed forests, all over the Pegu Yomah and from Martaban down to Tenasserim.—Fl. Aug., Sept.; Fr. Jan., Febr.

The extreme forms of *Embelia robusta*, and *E. villosa*, look very different, but they offer no characters for a safe distinction. The length of the pedicels and of the bracts and the thickness of the rachis of the racemes vary as much as the indumentum. The striæ on the drupes of *E. robusta* are not always present.

5. S. VESTITA, Bth. and Hf. (*Embelia vestita*, Roxb. Fl. Ind. ed. Wall. II. 288; DC. Prod. VIII. 88; *Embelia nutans*, Wall. l. c. 290).

HAB. Rather rare in the tropical forests, especially along choungs, of the Pegu Yomah.

6. S. PARVIFLORA, (*Embelia parviflora*, Wall. Cat. 2307; DC. Prod. VIII. 86; Scheff. Comm. Myrs. 44).

HAB. Ava (Griff. 3545); Khakyen hills (J. Anderson).—Fl. March.

7. S. MYRTILLUS, (*Myrsine Myrtillus*, Hook. Icon. t. 825; Walp. Ann. V. 473; *Embelia Myrtillus*, Kurz in Journ. As. Soc. Beng. 1871. 67).

HAB. Burma (Griff. 3542).

Ardisia, Sw.

Conspectus of Species.

- * Panicles irregularly branched and compound, terminal, or accompanied by smaller ones in the axils of the upper leaves.

+ Pedicels much shorter than the calyx, or the flowers almost sessile.

Leaves entire; panicle stiff and stout, rusty puberulous; calyx-lobes acute, ... *A. rigida*.

× × Pedicels much longer than the calyx.

† Leaves entire.

Leaves coriaceous, decurrent on the strong petiole, the nerves arising at an acute angle; panicle glabrous or nearly so, ample; peduncle angular, ... *A. paniculata*.

Leaves almost chartaceous, not decurrent, the nerves diverging almost rectangulantly, numerous; panicle slightly puberulous; peduncle compressed, ... *A. anceps*.

Leaves chartaceous; panicles rusty-puberulous, chiefly from the axils of the upper leaves; calyx-lobes lanceolate, ... *A. nerifolia*.

† † Leaves serrulate.

Habit of the preceding; calyx-lobes linear, ... *A. serrulata*.

- * * Flowers in racemes often contracted umbel-like, rarely the racemes or umbels simply compound, axillary, lateral or axillary and terminal.

× Umbels in small axillary corymbs or cymes. (*Pimelandra*, DC.)

Nearly glabrous; leaves thin coriaceous; flowers minute; cymes rusty velvety, of the length of the petiole, ... *A. eugeniaefolia*.

× × Umbels or racemes simple or compound.

† Umbels forming a simple terminal panicle.

Very like *A. attenuata*, but umbels paniced; leaves much dotted; pedicels $\frac{1}{2}$ —1 in. long, ... *A. Andamanica*.

- † † Umbels or racemes simple, very rarely slightly compound, axillary or lateral, rarely spuriously terminal, i. e. arising laterally from the summit of an axillary shoot.

O Leaves entire.

† Calyx-lobes acute or acuminate, lanceolate or narrow.

Racemes almost terminal, umbel-like, puberulous, *A. grandifolia*.

† † Calyx-lobes broad, rounded or blunt.

Δ Young shoots, and often also the inflorescence or under surface of leaves, puberulous or pilose.

Pedicels 8—10 lin. long, recurved; calyx-lobes a line long, *A. Amherstiana*.

Δ Δ Quite glabrous.

Pedicels $\frac{1}{2}$ in. long; leaves 5—10 in. long, obovate-lanceolate, *A. polycephala*.

Pedicels about an inch long.

Leaves 3—5 in. long; corolla-lobes nearly $2\frac{1}{2}$ lin. long, *A. oblonga*.

Leaves 3—5 in. long, obovate-lanceolate, the lateral nerves rather distant, thin but strong, irregular, *A. humilis*.

Very similar to the above but the leaves more coriaceous, the lateral nerves rather crowded, straight, thin and often obsolete, *A. littoralis*.

O O Leaves more or less serrate or crenate (at least towards the apex).

† Inflorescence peduncled, simple.

Δ Calyx-lobes bluntish.

Glabrous or the young shoots and slender-bracted racemes puberulous; leaves acute,

... *A. Wallichii*.

Glabrous; leaves blunt; racemes umbel-like, puberulous or glabrous, somewhat shorter than the leaves, *A. Brandisiana*.

Δ Δ Calyx-lobes acute.

Rusty tomentose or pubescent; leaves acuminate, *A. Helferiana*.

† † Racemes peduncled, simply compound.

Habit of *A. crispa*, but leaves larger and green, callous-repand-toothed, conspicuously gland-dotted beneath; pedicels up to $\frac{1}{2}$ in. long; berries the size of a pea, striate, ... *A. membranacea*.

Very similar to the above, but racemes divaricately corymbose and spuriously terminal; pedicels up to 2 in. *A. virens*.

† † † Inflorescence umbellate, sessile, or at least the primary racemes sessile and the lateral ones peduncled.

Umbels sessile, like the leaves glabrous; calyx-lobes a line long, *A. crispa*.

Leaves beneath and the sessile umbels brownish or rusty tomentose; calyx-lobes $2\frac{1}{2}$ lin. long, *A. villosa*.

1. *A. BIGIDA*, Kurz in Journ. As. Soc. Beng. 1873. 87.

HAB. Tenasserim (or Andamans) (Helf. 3563).

N. B. *Ardisia chrysophylloides*, Miq. = *A. tuberculata*, Wall.

2. *A. PANICULATA*, Roxb. Fl. Ind. I. 580; DC. Prod. VIII. 126;

Bot. Reg. t. 638; Bot. Mag. t. 2364.

HAB. Hilly parts of Chittagong (Roxb.).

3. *A. ANCEPS*, Wall. in Roxb. Fl. Ind. II. 280; DC. Prod. VIII.

127. (*A. Blumei*, DC. in Linn. Trans. XVII. 117 and Prod. VIII. 128, *teste* Scheffer).

HAB. Not unfrequent in the tropical forests of Martaban and Tenasserim, up to 3000 ft. elevation.—Fr. Febr.—May.

Scheffer attributes black berries to the Blumean species, while the Roxburghian has them white when fully ripe.

4. *A. NERIIFOLIA*, Wall. ap. DC. Prod. VIII. 127.

HAB. Burmah (Griff. 3581), probably Ava hills.

5. *A. SERBULATA*, Kurz in Journ. As. Soc. Beng. 1873. 87.

HAB. Burmah (Griff. 3562), probably Ava hills.

6. *A. EUGENLEFOLIA*, Wall. Cat. 2276; DC. in Linn. Trans. XVII. 120 and Prod. VIII. 130.

HAB. Burmah (Griff. 3598, with smaller flowers); Martaban, Taipo Mountains, at 4000 ft. elevation.—Fl. Febr.

7. *A. ANDAMANICA*, Kurz For. Fl. Burm. II. 108.

HAB. Not unfrequent in the tropical forests of the Andaman islands.—Fl. June.

So very near to *A. oblonga*, DC., that the inflorescence only distinguishes it.

8. *A. GRANDIFOLIA*, DC. in Linn. Trans. XVII. 122 and Prod. VIII. 132.

HAB. Tenasserim, Tavoy.

Unknown to me.

9. *A. AMHERSTIANA*, DC. in Linn. Trans. XVII. 120 and Prod. VIII. 131.

HAB. Pegu, near Rangoon (Cleghorn); Tenasserim, apparently frequent around Moulmein (Wall., Falconer).—Fl. March; Fr. Febr., March.

N. B. *A. reflexa*, Wall. Cat. 2282. p. p.; DC. in Linn. Trans. XVII. 122, and Prod. VIII. 132, is a species unknown to me and comes from Tenasserim. The description does not point out differences from the preceding species.

10. *A. POLYCEPHALA*, Wall. Cat. 2293; DC. in Linn. Trans. XVII. 118 and Prod. VIII. 131.

Var. *β. ACUMINATA*, leaves acuminate, the nerves strong and anastomosing within the margin of the leaves. Probably a distinct species.

HAB. Tenasserim, Salween river above Murgye, near the large mount (Wall.; Helf.); var. *β.* frequent in the tropical forests all along the eastern slopes of the Pegu Yomah and in those of Martaban.—Fl. Fr. March—May.

N. B. *A. arborescens* (Wall. Cat. 2289; DC. in Linn. Trans. XVII. 120 and Prod. VIII. 131, from Taong-dong, Ava), is unknown to me.

11. *A. OBLONGA*, A. DC. in Linn. Trans. XVII. 121 and Prod. VIII. 131.

HAB. Not unfrequent in the tropical forests of Martaban and Tenasserim; also Andamans.—Fl. June; Fr. Sept.—March.

N. B. *A. attenuata*, Wall. Cat. 2286 p. p.; DC. in Linn. Trans. XVII. 119 and Prod. VIII. 131 from Tavoy, is unknown to me but apparently not different from the above.

12. *A. HUMILIS*, Vahl Symb. Bot. III. 40 (1794); DC. Prod. VIII. 129; Wight Icon. t. 1212.—(*A. solanacea*, Roxb. Corom. Pl. I. 27. t. 27 and Fl. Ind. I. 580; Bot. Mag. t. 1677; *A. elliptica*, Thbg. Nov. gen. pt. 8. (1795) ?)

HAB. Frequent in the tropical forests of the Pegu Yomah, Arracan and Martaban.—Fl. March—April; Fr. Octob.

13. *A. LITTORALIS*, Andr. Repos. X. t. 630 (1804).—(*A. obovata*, Bl. Bydr. 688; DC. Prod. VIII. 132; *A. umbellata*, Roxb. Fl. Ind. I. 582 (ed. prior II. 273); *Climacandra obovata*, Miq. Pl. Jungh. I. 199 and Fl. Ind. Bat. II. 1030; Scheff. Comm. Myrs. 95; *Climacandra umbellata*, Miq. l. c.; *Climacandra littoralis*, Kurz in Journ. As. Soc. Beng. 1871. 63).

HAB. In the beach-jungles and along the sea-coasts of Tenasserim and the Andamans.—Fl. May, June.

14. *A. WALLICHII*, DC. in Linn. Trans. XVII. 123 and Prod. 137.

Var. *α. GENUINA*, the young shoots and inflorescence covered with a rusty-brown floccose-pilose pubescence, the net-venation more copious and more prominent, the dots more conspicuous.

Var. *β. GLABRIUSCULA*, young shoots glabrous; inflorescence and pedicels indistinctly puberulous; net-venation almost obsolete.

HAB. Frequent all over Pegu and Martaban down to Tenasserim; var. *α.* in the low and eng-forests; var. *β.* chiefly in the mixed forests. Fl. Fr. Sept.—Jan., chiefly April, May.

15. *A. BRANDISIANA*, Kurz in Journ. As. Soc. Beng. 1871. 67.

HAB. Martaban, Salween, along a choung near Toumbjotseik, below 500 ft. elevation, (Dr. Brandis).—Fl. May.

16. *A. HELFERIANA*, Kurz in Journ. As. Soc. Beng. 1873. 86.

HAB. Tenasserim (Helf. 3589).

17. *A. VIRENS*, Kurz For. Fl. Burm. II. 575.

HAB. Ava, Khakyen hills (J. Anderson).

Leaves and inflorescence very like those of *Amblyanthus glandulosus*.

18. *A. CRISPA*, DC. in Linn. Trans. XVII. 127 and Prod. VIII. 134. (*Bladhia crispa*, Thbg. Fl. Jap. 97 ?; *A. crenulata*, Lodd. Bot. Cab. t. 2., non Vent.; *A. crenata*, Bot. Mag. t. 1950; Roxb. Fl. Ind. I. 583, in icone ined. flores flavescens depicti; *A. lentiginosa*, Bot. Reg. t. 553; *A. densa*, Miq. Suppl. Fl. Sum. 575; *A. macrocarpa*, Wall. in Roxb. Fl.

Ind. II. 271; DC. Prod. VIII. 134; *A. polysticta*, Miq. Suppl. Fl. Sumatr. I. 576; Scheff. Comm. Myrs. 75, sepalis acutis).

HAB. Not unfrequent in the damp hill-forests of the Martaban hills, at 4000—7000 ft. elevation; Burmah, probably Ava (Griff. 3583/1).—Fl.—Fr. March.

Thunberg's species has not only a different nervature but is characterised also by the numerous conspicuous gland-dots. Khasi specimens (Hb. Hf. and Th. No. 41), however seem identical with the Japan plant.

19. *A. VILLOSA*, Roxb. Fl. Ind. I. 582; DC. Prod. VIII. 136.—(*A. mollis*, Bl. Bydr. 689; *A. villosa*, β . *mollis*, DC. l. c.; Scheff. Comm. Myrs. 90; *A. vestita*, Wall. in Roxb. Fl. Ind. II. 274; DC. l. c.)

Var. α . ROXBURGHIANA, leaves more or less rusty pubescent, at least on the nerves.

Var. β . GLABRATA, (*A. glabrata*, Bl. Bydr. 692; DC. Prod. VIII. 136), leaves glabrous at least when full-grown; calyx glabrous or nearly so.

HAB. Var. α . only, Martaban, Taipo mountain, at 4000 ft. elevation (Dr. Brandis); Tenasserim, Tavoy (Wall.).—Fl. Sept., Octob.; Fr. Oct.—Febr.

Ægiceras, Gærtn.

1. *Æ. CORNICULATA*, Blanco Fl. Filip. 79. (*Rhizophora corniculata*, L. sp. pl. 635; Rheed. Hort. Malab. VI. t. 36; *Æ. majus*, Gærtn. Fruct. I. 216. t. 46. f. 1; DC. Prod. VIII. 142; Roxb. Fl. Ind. III. 130; Scheff. Comm. Myrs. 97; *Æ. minus*, Gærtn.; DC. l. c.; *Æ. fragrans*, Koen. Ann. Bot. I. 129; Hook. Bot. Misc. III. 84. t. 21; Griff. Not. Dicot. 294. t. 548. f. a.).

HAB. Frequent in the mangrove and tidal forests all along the coasts, from Chittagong down to Tenasserim and the Andamans.—Fl. Febr., March.

SAPOTACEÆ.

Conspectus of Genera.

Trib. 1. Isomeri. Calyx-lobes equal in number to the corolla-lobes.

* *Calyx-segments uniseriate.*

x Staminales entirely absent.

CHRYSOPHYLLUM. Flowers 5-, rarely 6—7-merous, with as many ovary-cells and stamens.

x x Staminales as many as stamens and usually alternating with them.

SIDEROXYLON. Flowers 5-merous. Ovary-cells 5—2. Stamens 5. Seeds albuminous.

SARCOSPERMA. Flowers 5-merous. Stamens and ovary-cells 5 each. Seeds without albumen. Stipules caducous.

* * *Calyx-segments in 2 distinct series.*

x Stamens as many as petals and alternating with as many staminales

ACHRAS. Flowers 6-merous. Stamens 6. Ovary-cells 12.

× × Stamens twice as many as petals, or numerous. Staminodes none.

ISONANDRA. Flowers 4-merous. Stamens 8. Seeds with albumen. Ovary-cells 4.

DICHOPSIS. Flowers 6-merous. Stamens 12. Albumen none. Ovary-cells 6.

Trib. 2. *Anisomeri*. Corolla-lobes usually 2—3 times as many as calyx-lobes.

* *Staminodes* none.

× Ovary-cells twice as many as calyx-segments.

HEXAMERIA. Calyx-lobes 6. Corolla-lobes and stamens each 12. Ovary-cells 12.

PAYENA. Calyx-lobes 4. Corolla-lobes, stamens, and ovary-cells 8 each.

× × Ovary-cells as many as calyx-segments.

BASSIA. Calyx-lobes and ovary-cells 4 or 6; corolla-lobes 8—14. Stamens about 2 or 3 times as many as corolla-lobes, in 1—3 series.

* * *Staminodes* 6 or 8.

MINUSOPS. Calyx-lobes and ovary-cells 6 or 8 each; corolla-lobes 2 or 3 times as many.

Chrysophyllum, L.

1. CH. ROXBURGHII, G. Don in Mill. Dict. IV. 33; Bedd. Sylv. Madr. t. 236. (*Ch. acuminatum*, Roxb. Fl. Ind. I. 599, non Lamk.; *Ch. Sumatranum*, Miq. Suppl. Fl. Sumatr. 579.)

HAB. Rather rare in the tropical forests above Rangoon, Pegu.—Fl. June; Fr. Dec.

Sideroxylon, L.

Conspectus of Species.

Subg. 1. *Oligotheca*, DC. Calyx-lobes acuminate or acute. Young shoots and under-surface of leaves more or less villous-tomentose.

Armed with long solitary supra-axillary spines; calyx-lobes acute,..... *S. armatum*.

Unarmed; calyx-lobes acuminate,..... *S. tomentosum*.

Subg. 2. *Eu-Sideroxylon*. Calyx-lobes rounded or blunt.

* *Berries* 1—2-seeded.

Younger parts coppery or rusty-silk hairy; leaves coriaceous,..... *S. attenuatum*.

* * *Berries* several (5—10)-seeded.

Glabrous; leaves chartaceous,..... *S. grandifolium*.

1. *S. TOMENTOSUM*, Roxb. Corom. Pl. I. 28. t. 28 and Fl. Ind. I. 602. (*Sapota? tomentosa*, DC. Prod. VIII. 175).

Var. *β*. SPINESCENS, the younger branchlets armed with short sharp spines in the leaf-axils.

HAB. Not unfrequent in the eng and dry forests of Prome; var. *β*. Pegu, more probably Prome (Dr. Brandis).

I have only leaf-specimens, and the identification is, therefore, somewhat doubtful.

2. *S. ? PARVIFOLIUM*, Kurz For. Fl. Burm. II. 576 (*Minusops parvifolia*, Kurz For. Fl. Burm. II. 123, excl. flor.)

HAB. Rather rare in the eng-forests of Prome; Ava, below Yenang-ohoung (Wall. Cat. 4146 G.).

Very like *S. elengoides*. It is rather a small tree, spiny armed, but Wallich's incomplete specimen (although doubtless identical) is unarmed. The flowers (loose) attached to Wallich's specimen resemble those of *Mimusops littoralis*, and I now entertain little doubt that they do not belong at all to the leaf-specimens.

3. *S. ATTENUATUM*, DC. Prod. VIII. 178; Wight Icon. t. 1590; Miq. Fl. Ind. Bat. II. 1037.

HAB. Tropical forests of Tenasserim, from Moulmein (Falconer) down to Mergui (Helfer, Giff., etc.); also Andamans, Narcondam island.—Fl. March.

4. *S. GRANDIFOLIUM*, Wall. in Roxb. Fl. Ind. II. 849; DC. Prod. VIII. 178.—(*S. regium*, Wall. Cat. 4156).

HAB. Martaban, hill-ranges between the Beeling and Sittang (Dr. Brandis); Pegu (Wall.); tropical forests of the Andamans.—Fl. April; Fr. Febr., March.

The seeds of this species are albuminous.

Sarcosperma, Hf.

1. *S. ARBOREUM*, Hf. in Bth. Gen. Pl. II. 655. (*Sideroxylon arbo- reum*, Ham.; *Sapotea*, Griff. Not. Dicot. 291. t. 501).

HAB. Upper Burma, Namyoon (Griff.).

Achras, L.

*1. *A. SAPOTA*, L. sp. pl. 470; Jacq. Amer. 57. t. 41; Bot. Mag. t. 8111—12; Roxb. Fl. Ind. II. 181.—(*Sapota Achras*, Mill. Dict. No. 1.; DC. Prod. VIII. 174; Miq. Fl. Ind. Bat. II. 1036).

HAB. Of American origin, now frequently planted along roads at Rangoon and other larger stations.—Fl. RS.

Isonandra, Wight.

Conspectus of Species.

Subg. 1. *Eu-Isonandra*. Flowers 4-merous. Seeds albuminous.

Subg. 2. *Apobassia*, DC. Flowers 4- or 6-merous. Seeds without albumen.

* *Flowers 4-merous.*

Leaves chartaceous, strongly nerved, *I. caloneura*.

* * *Calyx 6-parted, the 3 outer segments valvate* (Dichopsis, Thw.).

Leaves coriaceous, glaucous beneath, the nerves obsolete; filaments as long as the anthers, densely villous, *I. polyantha*.

Leaves coriaceous, glaucous beneath, the nerves strong and parallel; filaments long and slender, *I. obovata*.

1. *I. CALONEURA*, Kurz in Journ. As. Soc. Beng. 1871. 69 and 1873. 88 (*calophylla*).—(*Bassia caloneura*, Kurz in Andam. Rep. 41).

HAB. Not unfrequent in the tropical forests of the Andamans.—Fr. May.

Dichopsis and *Isonandra* differ in the number of floral parts and in the absence or presence of a rather scanty albumen. This species, however, has 4-merous flowers and no albumen, and hence I fear that the character derived from the albumen is of the same value as in *Linociera*, etc., amongst *Oleaceas*.

2. I. POLYANTHA. (*Bassia polyantha*, Wall. Cat. 4166; DC. Prod. VIII. 198; *Dichopsis polyantha*, Bth. and Hf. Gen. pl. II. 658).

HAB. Tropical forests of Boronga-island, near Akyab, Arracan, at 500—1000 ft. elevation.

There is another *Isonandra* in HBC. in leaf only, from Martaban, Mittigate (Falconer), with large chartaceous strongly parallel-nerved leaves glaucous beneath. It seems very near allied to the above.

3. I. OBOVATA, Griff. Not. Dicot. 293. (*Bassia ? hypoleuca*, Miq. Suppl. Fl. Sumatr. 582).

HAB. Tenasserim (Griff., Helfer); Moulmein (Falconer).—Fr. March.

Payena, A. DC.

Conspectus of Species.

Subg. 1. *HEXAMERIA*, Griff. Calyx 6-parted.

Filaments very short, villous; anthers glabrous, mucronate-acuminate, *P. Griffithii*.

Subg. 2. *EU-PAYENA*. Calyx 4-parted.

* *Anthers pilose* (*Ceratophorus*, Hassk.).

* * *Anthers glabrous*.

Connective of anthers produced into a broad blunt beak; sepals blunt or nearly so; nerves somewhat irregular; petiole about $\frac{1}{4}$ — $\frac{1}{2}$ in. long, *P. lucida*.

Connective terminating in a bristle; sepals acute; nerves thin, parallel; petiole about an in. long, slender, *P. paralleoneura*.

1. *P. LUCIDA*, DC. Prod. VIII. 197; Miq. Fl. Ind. Bat. I. 1039.
—(*Ceratophorus Wightii*, Hassk. Retz. I. 601; Miq. Fl. Ind. Bat. I. 1039;
Isonandra polyandra, Wight Icon. t. 1589).

HAB. Burma (rather Malacca?) (Griff. 3605).

2. *P. PARALLEONEURA*, Kurz in Journ. As. Soc. Beng. 1871. 70.

HAB. Frequent in the tropical forests of Martaban down to Tenasserim (Helf. 3611).—Fl. March; Fr. April, May.

Bassia, Koen.

(*Dasyaulus*, Thw.; *Kakosmanthos*, Hassk.).

Conspectus of Species.

* *Anthers aristate, included, on very short filaments or almost sessile*.

Corolla-lobes very short (about $\frac{1}{2}$ as long as the tube); anthers in 3 rows; berries obovate-oblong, *B. latifolia*.

Corolla-lobes as long as the tube; anthers in 2 rows; berries unknown, *B. villosa*.

* * *Anthers blunt, on long slender filaments and exserted*.

Corolla-lobes as long as the tube; anthers in a single row inserted at the throat; berries ovate, acuminate, *B. butyracea*.

1. *B. VILLOSA*, Wall. Cat. 4165; DC. Prod. VIII. 198.

HAB. Ava, Taong-dong (Wall.).—Fl. Nov.

Mimusops, L.

Conspectus of Species.

Leaves rounded or retuse; flowers solitary, rather small; anthers blunt (?); berries the size and shape of a wood-apple, 5—6-seeded, *M. littoralis*.

Leaves bluntish acuminate or apiculate; flowers clustered, conspicuous; anthers very acuminate; berries oval, usually 1-seeded, *M. Elengi*.

1. *M. LITTORALIS*, Kurz in Journ. As. Soc. Beng. 1876. 138. (*M. Indica*, Kurz Andam. Rep. 42 and in Journ. As. Soc. 1871. 70).

HAB. Frequent in the coast-forests of the Andamans; also Tenasserim, Moulmein (Wallich, Theobald) and further south (Griff. 3613).—Fl. June, July; Fr. CS.

2. *M. ELENGI*, L. sp. pl. 497; DC. Prod. VIII. 202; Roxb. Corom. Pl. I. 15. t. 14. and Fl. Ind. II. 236; Miq. Fl. Ind. Bat. II. 1042; Wight Icon. t. 1586; Bedd. Sylv. Madr. t. 40).

HAB. Not unfrequent in the tropical forests of South Andaman, also in those of Martaban and Tenasserim; generally planted in villages all over Burmah.—Fl. Febr.—Sept.

EBENACEÆ.

Conspectus of Genera.

* *Ovary-cells with 2 ovules.*

MABA. Calyx- and corolla-lobes usually trimerous. Ovary-cells usually as many as corolla-lobes.

CARGILIA. Calyx and corolla 4—6-merous. Ovary-cells usually twice as many as corolla-lobes.

* * *Ovary-cells 1-ovuled.*

× Anthers opening by longitudinal slits.

GUNISANTHUS. Calyx- and corolla-lobes usually 4, rarely 6. Ovary-cells usually as many. Male and female flowers all solitary. Calyx of males divided to the base, the lobes narrow, membranous.

DIOSPYROS. Calyx- and corolla-lobes usually 4—6. Male flowers clustered or cymose, the females solitary, or rarely in cymes or panicles. Calyx of males gamosepalous.

× × Anthers opening laterally by apical pores.

LEUCOXYLON. Characters of *Diospyros*.

Maba, Forst.

Conspectus of Species.

* *Ovary 6-celled, the cells 1-ovuled.*

Glabrous or nearly so; ovary glabrous, *M. Merguensis*.

* * *Ovary 3-celled, densely pubescent.*

Leaves small, glabrous ; berries globular, the size of a pea, *M. buxifolia*.
 Leaves large, hirsute along the nerves beneath ; berries oblong, more than an inch long,
 .. *M. Andamanica*.

1. *M. MERGUIENSIS*, Hiern Monog. Ebenac. 134.

HAB. Tenasserim, Mergui Archipelago (Helf. and Griff. 3618).—Fl. Jan. ; Fr. Febr.

I separate the species with 1-ovulate and 2-ovulate ovary-cells, and from this point of view the above species, which has 1-ovulate ovary-cells apparently twice as numerous as the floral parts, cannot be a true *Maba*, but may be referable to *Diospyros*. I have seen no specimens of it.

2. *M. BUXIFOLIA*, Pers. Ench. II. 606 ; DC. Prod. VIII. 240 ; Miq. Fl. Ind. Bat. II. 1050 ; Wight Icon. t. 763 ; Hiern Monog. Eben. 116 ; Bedd. Fl. Sylv. Madr. 148. t. 19. f. 4. (*Ferreola buxifolia*, Roxb. Corom. Pl. I. 35. t. 45. and Fl. Ind. III. 790 ; *M. Neilgherrensis*, Wight Illustr. t. 148 bis ; *M. Ebenus*, Wight Icon. t. 1228—9).

HAB. Tenasserim, from Moulmein southwards (Griff., Wall., Falconer).—Fl. Febr., March.

3. *M. ANDAMANICA*, Kurz in Journ. As. Soc. Beng. 1876. 138. (*Macreightia Andamanica*, Kurz And. Rep. 42 ; Hiern Monogr. Ebenac. 124).

HAB. Frequent in the moister upper mixed forests of the Andamans.—Fl. RS. ; Fr. April.

Gunisanthus, DC.

Conspectus of Species.

Not flowering branchlets sparingly pubescent ; leaves glabrescent ; calyx-tube half the length of the corolla-lobes, *G. pilosulus*.
 Not flowering branchlets densely villous ; leaves beneath permanently softly pubescent ; calyx-tube a little shorter than the corolla-lobes, *G. mollis*.

1. *G. PILOSUS*, DC. Prod. VIII. 220.—(*Diospyros pilosulus*, Wall. Cat. 4132 ; Hiern Monog. Eben. 188).

HAB. Not unfrequent in the tropical forests of the Andamans ; also in those of the Pegu Yomah.—Fl. April ; Fr. May, June.

2. *G. MOLLIS*, Kurz in Journ. As. Soc. Beng. 1873. 88.

HAB. Not unfrequent along choungs in the tropical forests of Martaban east of Tounghoo.—Fl. March.

Very near allied to the preceding species.

Diospyros. L.

Conspectus of Species.

Subg. 1. *AMUXIS*, Hiern. Calyx in bud globular and closed, the lobes connate but afterwards bursting irregularly into 2 or 3 lobes. Corolla tubular, 5-lobed. Ovary-cells as many as corolla-lobes.

Glabrous; leaves coriaceous and elegantly net-veined; corolla conspicuous, about 4 lin. long, very coriaceous, *D. Toposia*.

Subg. 2. EU-DIOSPYROS, DC. Calyx toothed or lobed, rarely truncate.

Ovary-cells often twice as many as corolla-lobes.

* Calyx in males short and truncate-toothed, in females large, deeply lobed; corolla urceolate, the lobes notched; anthers 30—50.

Glabrous; leaves coriaceous, *D. Embryopteris*.

* * Calyx toothed or lobed; corolla-lobes not notched; anthers about 20 or fewer.

× Corolla urceolate, in bud globular or conical, the tube short and inflated, the lobes usually rounded and short.

+ Flower-buds globular; corolla quite glabrous; flowers small, hardly a line long.

Leaves thin chartaceous, with strong prominent nerves, the net-venation distinct, lax; ovary glabrous, *D. chartacea*.

Leaves thin-coriaceous, the nerves strong, the net-venation inconspicuous; ovary tawny villous, *D. ehretoides*.

+ + Flower-buds conical, acute, but never elongate.

† Ovary pubescent or villous. Leaves quite glabrous and glossy.

Flowers rather large, clustered, from the older branches, *D. ramiflora*.

Leaves glaucous-green when dry, almost polished, the nerves very inconspicuous and impressed; peduncles 4—5 lin. long; nearly 5—6 lin. long, axillary, ... *D. olifolia*.

† † Ovary glabrous or nearly so.

‡ Leaves more or less rigid, quite glabrous, glossy.

Leaves drying blackish, the nerves and net-venation thin but prominent; flowers small axillary, the males cymose; berries globose, the size of a cherry; albumen homogeneous, *D. Kurzii*.

‡ ‡ Leaves membranous, at least while somewhat young more or less puberulous or pubescent.

O Berries sessile or nearly so.

Calyx-lobes of males acute; leaves more or less acuminate; berries the size of a cherry; albumen homogeneous, *D. mollis*.

Calyx-lobes blunt; leaves acute or apiculate; berries 2 or 3 times as large, ... *D. Kaki*.

O O Berry rather long-peduncled.

Leaves glaucescent, glabrescent; berries the size of a cherry; albumen homogeneous; spiny-armed tree, *D. montana*.

Leaves pubescent beneath; berries about an in. in diameter; albumen runcate on the outer face; unarmed tree, peduncles shorter and stout, (*D. cordifolia* ?)

× × Corolla salver-shaped, elongately (very rarely shortly) conical, the tube not or hardly widened, the lobes as long or nearly as long as the tube.

+ Borders of the calyx-lobes of female flowers reflexed or revolute, at least at the base, and often appearing somewhat auricled.

† Corolla in bud short-conical. (*Otogyne*, DC.).

All younger parts tawny or greyish tomentose; leaves coriaceous, glabrescent above; flowers usually 5 (4—6)-merous; albumen runcate, *D. Burmanica*.

Slightly appressed pubescent; leaves thin chartaceous; flowers 4-merous; calyx-lobes silky-pubescent, especially inside; ovary densely fulvous-tomentose, ... *D. rhodocalyx*.

† † Corolla in bud elongate conical, 4-angular. Flowers 4-merous.

O Flowers (both sexes) forming tomentose bracted usually compound cymes. Berries globular.

Peduncles long, the cyme often compound; net-venation of leaves obsolete, *D. densiflora*. Cymes large, corymb-like, fuliginous-velvety; net-venation strong but lax, *D. Horsfieldii*.

O O Flowers short-peduncled or sessile, axillary.

Flowers short-peduncled, clustered; net-venation indistinct; berries elliptical,

... *D. flavicans*.

Flowers sessile or nearly so; net-venation lax but distinct; berries globular, rusty-pubescent; albumen homogeneous, *D. undulata*.

As preceding, but ovary glabrous, *D. sepioides*.

+ + Borders of the calyx-lobes in female flowers plain, not reflexed nor recurved.

† All parts, except the very young shoots, quite glabrous.

Flowers almost sessile.

Flowers rusty-tomentose; calyx short, the lobes acute; leaves strongly net-veined; berries tawny-tomentose; corolla 4-cornered in bud, *D. lanceifolia*.

Male calyx bell-shaped, the lobes short, rounded, tomentose; leaves strongly net-veined berries rusty-tomentose; corolla terete in bud, *D. pyrrhocarpa*.

Calyx ample, puberulous, the lobes rounded; male cymes very short and stout; leaves; strongly net-veined; corolla terete in bud, *D. variegata*.

† † All parts, especially the leaves, more or less pubescent or otherwise hairy; male flowers in cymes; berries glabrous.

Leaves not cordate, softly pubescent beneath; calyx-lobes and bracts acute; flowers 4-merous, *D. stricta*.

Leaves not cordate, adult almost glabrous and chartaceous; calyx-lobes linear-lanceolate; cymes branched, arising from the stem and older branches; flowers 5-merous,

... *D. Brandisiana*.

Leaves with cordate base, softly pubescent; calyx-lobes and bracts rounded; cymes short, stout; flowers 4-merous, *D. dasyphylla*.

1. *D. TOPOSIA*, Ham. in Linn. Trans. XV. 115; Bedd. Icon. plant. t. 122; DC. Prod. VIII. 237; Hiern Monogr. Ebenac. 263.—(*D. racemosa*, Roxb. Fl. Ind. II. 536; DC. Prod. VIII. 239; Wight Icon. t. 416).

HAB. Chittagong.

2. *D. EMBRYOPTERIS*, Pers. Ench. II. 624; Bot. Reg. VI. t 499; DC. Prod. VIII. 235; Griff. Not. Dicot. 289; Hiern Monogr. Eben. 257; Bedd. Sylv. Madr. t. 69. (*Embryopteris glutinifera*, Roxb. Corom. Pl. I. 49. t. 70; Wight Icon. t. 843—44; *D. glutinosa*, Koen. ap. Roxb. Fl. Ind. II. 533).

HAB. Martaban and Tenasserim, apparently not unfrequent; often cultivated in villages.—Fl. Aug.; Fr. Febr.—April.

3. *D. CHARTACEA*, Wall. Cat. 4135; DC. Prod. VIII. 232; Hiern Monogr. Ebenac. 230.

HAB. Not uncommon in the tropical forests of Martaban and Upper-Tenasserim.—Fl. March, April.

4. *D. EHRETIOLDES*, Wall. Cat. 4137; DC. Prod. VIII. 231; Hiern Monogr. Eben. 162.

HAB. Frequent in all leaf-shedding, especially the mixed forests, all over Burmah, from Ava and Martaban down to Pegu, up to 3000 ft. elevation.—Fl. April, May; Fr. Decb., Jan.

5. *D. RAMIFLORA*, Roxb. Fl. Ind. II. 535; DC. Prod. VIII. 233; Wight Icon. t. 189; Hiern Monogr. Eben. 235.

HAB. Rather rare in the tropical forests of Arracan; also Chittagong.

6. *D. OLEIFOLIA*, Wall. Cat. 4128; Kurz in Journ. As. Soc. Beng. 1871, 72; Hiern Monogr. Eben. 204.

HAB. Frequent in the tropical forests of Martaban and Upper Tenasserim.—Fl. March, April; Fr. RS.

7. *D. KURZII*, Hiern Monogr. Ebenac. 162.

HAB. Frequent in the tropical and moister upper mixed forests of the Andamans.—Fl. May, June; Fr. Febr.—April.

8. *D. MOLLIS*, Griff. in Journ. Agr. Hort. Soc. Beng. III. 145. c. icon.

HAB. Frequent in the drier hill-forests of Martaban, at 2—4000 ft. elevation; Ava, Khakyen hills.—Fl. March.

9. *D. MONTANA*, Roxb. Corom. Pl. I. 37. t. 48; DC. Prod. VIII. 230; Wight Icon. t. 1225 and Illustr. t. 148; Hiern. Monogr. Eben. 220.

Var. *a. GENUINA*, Hiern. l. c. 222. (*D. heterophylla*, Wall. ap. DC. Prod. VIII. 230, *teste* Hiern).

Var. *β. CORDIFOLIA*, Hiern l. c. 222. (*D. cordifolia*, Roxb. Corom. Pl. I. 38. t. 50 and Fl. Ind. II. 538; DC. Prod. VIII. 230; Wight Illustr. t. 148; *D. punctata*, Dene. Hb. Timor. Descr. 79; DC. l. c.; Miq. Fl. Ind. Bat. II. 1046; *D. Waldemarii*, Klotzsch in Waldem. Reise 101. t. 55).

HAB. Frequent in all leaf-shedding forests, especially the dry and eng-forests, of Ava, Prome, and Pegu.—Fl. April, March; Fr. Decb.—Febr.

A variety of this (in the analytical key separated as *D. cordifolia*?) is frequent in the mixed forests of Pegu. It has the leaves much larger (3—4 in. long), but offers (in fruit only) no tangible characters for specific separation. I rely upon the rumination of seeds as little in *Diospyros* as in *Calamæa*.

10. *D. BURMANICA*, Kurz in Journ. As. Soc. Beng. 1871. 73; Hiern Monogr. Ebenac. 166.

HAB. Common in the dry and open, especially the eng-forests of Prome and Ava; less frequent in those of Pegu and Martaban.—Fl. March, April; Fr. Dec., Jan.

11. *D. RHODOCALYX*, Kurz in Journ. As. Soc. Beng. 1871. 71; Hiern Monogr. Eben. 241.

HAB. Siamese provinces of Radburi and Kanburi (Teysmann).—Fl. HS.

Habit and affinity of *D. chloroxylon*,

12. *D. DENSIFLORA*, Wall. Cat. 4140; DC. Prod. VIII. 233; Hiern Monogr. Eben. 171.

HAB. Rather rare in the tropical forests of Arracan and Martaban; also Tenasserim.—Fl. Febr.; Fr. March.

13. *D. HORSFIELDII*, Hiern Monogr. Eben. 193.

HAB. Tenasserim (Helf. 3620), *teste* Hiern.

14. *D. FLAVICANS*, Hiern Monogr. Eben. 205 (*Ebenacea* 2, Griff. Not. Dicot. 291.)

HAB. Tenasserim (Helfer 3623 and 3639, 3640).

Helfer's No. 3632 (not seen by me) from Tenasserim or the Andamans is referred by Hiern to *D. Moonii*, Thw. (*D. hirsuta*, L.). I fear there is a mistake.

15. *D. UNDULATA*, Wall. Cat. 4136; DC. Prod. VIII. 233; Hiern Monogr. Ebenac. 216.

HAB. Not unfrequent in the tropical forests of Martaban, Tenasserim and the Andamans.—Fr. April, May; Fr. Octob.—Febr.

16. *D. SAPOTOIDES*, Kurz in Journ. As. Soc. Beng. 1873 88.; Hiern Monogr. Ebenac. 206.

HAB. Frequent in the tropical forests of the eastern slopes of the Pegu Yomah (especially along the Choungmeneh choung, Khaboung).—Fl. April.

17. *D. LANCEIFOLIA*, Roxb. Fl. Ind. II. 537; DC. Prod. VIII. 232; Hiern Monogr. Ebenac. 213.

HAB. Upper Tenasserim, Moulmein (Falconer).—Fl. March.

18. *D. PYREHOCARPA*, Miq. Suppl. Fl. Sumatr. 583; Hiern Monogr. Eben. 266.

? Var. β . *ANDAMANICA*, leaves oblong to narrow-oblong, the lateral nerves faint and numerous, net-venation more lax.

HAB. Var. β . Rather rare in the tropical forests of the Andamans.—Fl. May.

The Andaman tree, I have little doubt, is a different species, but the material is too incomplete for description.

19. *D. VARIEGATA*, Kurz in Journ. As. Soc. Beng. 1871. 73; Hiern Monogr. Eben. 203.

HAB. Not unfrequent in the moister upper mixed and the tropical forests of Pegu and Martaban, up to 1000 ft. elevation.—Fl. April.

20. *D. STRICTA*, Roxb. Fl. Ind. II. 539; DC. Prod. VIII. 232, Hiern Monogr. Eben. 201.

HAB. Chittagong (Hf. and Th.); Tipperah (Roxburgh).

21. *D. BRANDISIANA*, Kurz in Journ. As. Soc. Beng. 1871. 72; Hiern Monogr. Eben. 184.

HAB. Upper Tenasserim, Domdamee forests (Brandis); Ava, Khakyen hills (J. Anderson).—Fl. Febr., March.

22. *D. DASYPHYLLA*, Kurz in Journ. As. Soc. Beng. 1871. 71; Hiern Monogr. Eben. 203.

HAB. Martaban, Taëpo hills, at 4000 ft. elevation (Brandis).

STYRACEÆ.

Conspectus of Genera.

STYRAX. Calyx somewhat enlarging and enclosing the fruit for one half. Corolla slightly twisted or almost valvate in bud. Stamens 10, the anthers elongate. Drupe dry, sometimes valvately dehiscent.

SYMPLOCOS. Calyx wholly or nearly wholly adnate to the ovary. Corolla-lobes imbricate in bud. Stamens numerous, indefinite, the anthers short. Drupe more or less succulent, crowded by the calyx-limb.

Styrax, L.

Conspectus of Species.

* *All parts more or less tomentose, the under-surface of the leaves particularly so.*
Leaves white-tomentose beneath; calyx slit spathe-like, conspicuously subulate-toothed, *S. rugosum*.

* * *Younger parts more or less tomentose; leaves sparingly and minutely stellate-puberulous, glabrescent and green.*

Calyx 5- or 6-toothed; corolla-lobes narrow-oblong, about 4 lin. long; leaves serrulate. *S. serrulatum*.

Calyx truncate and minutely toothed; corolla-lobes ovate, nearly $\frac{1}{2}$ in. long; leaves remotely and minutely toothed, *S. virgatum*.

1. *S. RUGOSUM*, Kurz in Journ. As. Soc. Beng. 1871. 61.

HAB. Martaban, on the hills between the Sittang and Salween, at 4000 ft. elevation (Dr. Brandis).—Fl. May.

2. *S. SERRULATUM*, Roxb. Fl. Ind. II. 415; DC. Prod. VIII. 267; Bot. Mag. t. 5950. (*S. floribunda*, Griff. Not. Dicot. 287 ?)

HAB. Chittagong (Roxb.); Ava, Khakyen hills (J. Anderson); (Tenasserim, between Kulweng and Mergui, Griff.)—Fl. March; Fr. Octob.

3. *S. VIRGATUM*, Wall. Cat. 4400; DC. Prod. VIII. 267.—(*S. grandiflorum*, Griff. Not. Dicot. 287. t. 423).

HAB. Burmah (Griff. 8671), probably Ava.

Symplocos, L.

Conspectus of Species.

* *Ovary 3-celled. Drupes oblong or elliptical, 3-celled. Embryo straight.*
× *Drupe sulcate-ribbed.*

Young parts more or less rusty-pubescent; flowers sessile or nearly so, in simple tomentose spikes, *S. sulcata*.

× × *Drupe smooth and terete.*

† *Racemes or spikes not glabrous.*

Glabrous ; flowers sessile, in compound puberulous spikes, *S. lucida*.
 Young shoots more or less pubescent ; flowers shortly pedicelled, in simple or branched
 villous-tomentose racemes, *S. racemosa*.

† † Racemes quite glabrous.

Glabrous ; petioles and rib beneath sparingly hairy ; racemes slender, .. *S. leiostachya*.

* * Ovary 2-rarely 3-celled. Drupes more or less turbinate or obversely pear-shaped, by abortion usually 1-seeded, the endocarp often intruding so as to cause the seed to be more or less curved. Embryo curved.

× Stamens in 2 or more series, not fascicled.

† Flowers sessile, in simple or compound spikes.

O Drupes ribbed or torulose.

Young shoots, spikes, and leaves beneath more or less rusty pubescent or tomentose ;
 drupes ribbed, *S. javanica*.

Glabrous ; spikes glabrous ; drupes torulose-ribbed, *S. spicata*.

O O Drupes terete and smooth.

Glabrous, also the spikes ; drupes ovoid-turbinate, *S. polycarpa*.

† † Flowers pedicelled, in simple or compound racemes. Drupes terete.

Glabrous ; racemes compound, minutely appressed pubescent, stout ; drupes ovoid-turbinate (unripe), *S. pedicellata*.

Glabrous ; leaves caudate acuminate ; racemes simple, slender, pubescent ; drupes ovoid-turbinate, *S. caudata*.

× × Stamens collected into 5 bundles. Flowers white.

Racemes shortly tomentose, short ; pedicels very short and thick, *S. leucantha*.

Racemes appressed pubescent, forming slender panicles ; pedicels long, filiform,

... *S. cratogeomys*.

1. *S. SULCATA*, Kurz in Journ. As. Soc. Beng. 1871. 65.

Var. *α*. GLABRIOR, leaves more coriaceous, quite glabrous and shining above ; drupes larger and glabrous.

Var. *β*. PUBESCENS, leaves narrower and longer acuminate, less glossy and almost opaque, pubescent on the midrib beneath ; young shoots rusty villous-tomentose ; drupes (unripe) pubescent.

HAB. Not rare in the drier hill-forests of Martaban, at 3000 to 6000 feet elevation ; var. *β*. Upper Tenasserim, Daunat pass, 4000 ft. (Dr. Brandis).—Fr. March.

2. *S. LUCIDA*, Wall. Cat. 4414 ; DC. Prod. VIII. 255.

HAB. Not unfrequent in the hill-forests of Martaban, especially on the Nattoung ridges, at 5—7000 ft. elevation.—Fl. March.

3. *S. RACEMOSA*, Roxb. Fl. Ind. II. 539 ; DC. Prod. VIII. 255. (*S. Hamiltoniana*, Wall. Cat. 4420 ; DC. l. c. 254).

Var. *α*. ROXBURGHIANA, racemes usually simple or nearly so, leaves quite glabrous (*S. rigida*, Wall. Cat. 4422), or the midrib beneath slightly appressed pubescent.

Var. *β*. COMPOSITA, racemes more or less branched ; leaves glabrous.

HAB. Rather frequent in the open and dry forests, all over Ava and

Pegu down to Martaban and Upper Tenasserim, up to 2000 ft. elevation.—Fl. Jan., Febr.

4. *S. LEIOTACHYA*, Kurz in Journ. As. Soc. Beng. 1873. 89. and in Trim. Journ. Bot. 1875. 329.

HAB. Tenasserim (Helf. 3656).

5. *S. JAVANICA*, (*Dicalyx Javanicus*, Bl. Bydr. 1117; *S. ferruginea*, Roxb. Fl. Ind. II. 542; DC. Prod. VIII. 257; Miq. Fl. Ind. Bat. I/2. 466; *S. rubiginosa*, Wall. ap. DC. l. c.; *S. Horsfieldiana*, Miq. Suppl. Fl. Sumatr. 475, auctore ipso "foliis latioribus" tantum differt).

HAB. Tenasserim (Helf. 3645).

6. *S. SPICATA*, Roxb. Fl. Ind. II. 541; DC. Prod. VIII. 254, non Bth. Fl. Austr.

HAB. Tenasserim (Helf. 3660 and 3664), from Moulmein southwards.—Fl. Aug.

If *Myrtus laurina*, Retz. Obs. IV. 27, is really the same as Roxburgh's plant, the specific name will have to be changed in favour of Retz's.

7. *S. POLYCARPA*, Wall. Cat. 4423 A. and B.; DC. Prod. VIII. 255. (*S. attenuata*, Wall. Cat. 4426; DC. l. c. 256).

HAB. Frequent in the hill-forests of Martaban, especially Nattoung ridges, Taipo &c., at 4—5000 ft. elevation; Tenasserim, from Moulmein (Falconer) to Tavoy (Wall.).—Fl. Febr., Aug.

8. *S. PEDICELLATA*, Kurz in Journ. As. Soc. Beng. 1873. 89.

HAB. Rare in the tropical forests of Toukyeghat east of Tounghoo, Martaban.—Fr. April, May.

9. *S. CAUDATA*, Wall. Cat. 4413; DC. Prod. VIII. 256.

HAB. Chittagong (Hf. and Th.); Upper Tenasserim, Tao road (Dr. Brandis).—Fr. April.

10. *S. LEUCANTHA*, Kurz in Journ. As. Soc. Beng. 1873. 89.

HAB. Frequent in the swamp-forests between the Irrawaddi and Lhein rivers of Pegu.—Fl. Jan.

11. *S. CRATÆGOIDES*, D. Don. Fl. Napal. 145; DC. Prod. VIII. 258.

HAB. Martaban, Nattoung hills (Rev. F. Mason).

OLEACEÆ.

Conspectus of Genera.

Subord. I. OLEACEÆ. Stamens 2 only, situated between a pair of corolla-lobes.

Trib. 1. JASMINEÆ. Corolla-limb 5—12-lobed. Ovules erect.

* *Fruit a dry compressed capsule.*

NYCTANTHES. Corolla twisted in bud. Albumen none. Scabrous trees, with simple leaves.

* * *Fruit a 2- or by abortion 1-lobed drupe.*

JASMINUM. Corolla twisted in bud. Albumen none. Shrubs, usually scandent, rarely trees; leaves simple or compound.

Trib. 2. OLEEÆ. Corolla 4-lobed, rarely 6—8-cleft or wanting, with or without a tube. Ovules pendulous or attached laterally near the summit of the cell.

* *Corolla-lobes twisted in bud. Ovules pendulous. Fruit a dry capsule or samara.*

SCHREBERA. Corolla salver-shaped. Ovary 2-celled, with 3—4 ovules in each cell. Capsule 2-valved. Seeds winged. Albumen none. Trees or shrubs, the leaves pinnate or rarely simple.

* * *Corolla lobes valvate in bud or nearly so, rarely imbricate. Fruit drupaceous or berry-like. Leaves simple.*

× Corolla-lobes more or less imbricate.

OSMANTHUS. Corolla-lobes blunt. Endocarp of drupes thin. Flowers clustered, axillary.

× × Corolla-lobes induplicate-valvate.

CHIONANTHUS. Petals usually elongate, free or very shortly united at the base. Seeds with or without albumen. Trees; inflorescence various.

OLEA. Ovary-cells 2-ovuled. Seeds albuminous. Panicles axillary or terminal. Trees or shrubs, erect.

MYXOPYRUM. Flowers minute, in axillary panicles. Seeds albuminous. Woody climber, with sharply 4-cornered branches.

Subord. II. SALVADORACEÆ. Corolla 4-parted, without tube. Stamens 4, alternating with the corolla-lobes. Ovules erect.

AZIMA. Petals free, linear. Stamens free. Ovary 2-celled, the cells 2-ovuled. Shrubs, spiny armed.

Nyctanthes, L.

1. **N. ARBOR TRISTIS**, L. sp. pl. ed. 2. 8; Roxb. Fl. Ind. I. 86; Bot. Reg. t. 399; DC. Prod. VIII. 314; Bot. Mag. t. 4900; Bedd. Sylv. Madr. t. 240.

HAB. Rare in the low forests above Rangoon; Ava, Irrawaddi valley (J. Anderson); Tenasserim (Helf. 3697) cult. ?—Fl. Fr. CS.

Jasminum, L.

Conspectus of Species.

Ser. 1. Unifoliolæ. Leaves simple, with a jointed petiole.

* Bracts minute or short and filiform, rarely wanting.

× Calyx-lobes short, or the calyx almost truncate.

+ Flowers corymbosæ.

Glabrous; pedicels 2—5 lin. long; calyx 5-cornered, almost truncate, *J. extensum*. Pubescent; flowers sessile; calyx-teeth as long as the calyx-tube, *J. decussatum*.

+ + Flowers in poor axillary racemes; pedicels $\frac{1}{2}$ —1. long; calyx-teeth distinct.

† Corolla-lobes blunt, glabrous.

Nerves conspicuous on both sides, usually with a gland in the axils; corolla-lobes usually 8, rarely 5—7, *J. subglandulosum*.

Nerves thin and obsolete, without glands; corolla-lobes usually 5, *J. attenuatum*.

† † Corolla-lobes acuminate.

Glabrous ; leaves more or less narrow, very long acuminate ; corolla-lobes 9—12,

.. *J. laurifolium*.

× × Calyx-lobes longer than the calyx-tube, subulate.

Small shrub, almost erect ; branchlets puberulous ; leaves penninerved, *J. Sambac*.

Twining, glabrous ; leaves 3-nerved, *J. anastomosans*.

• • Bracts leafy, conspicuous, shorter or longer than the calyx.

× Bracts longer than the calyx, leafy, white-discoloured.

More or less pubescent, especially the branchlets ; corolla-tube about $\frac{1}{2}$ in. long or longer, *J. Rottlerianum*.

Glabrous when adult, tufted-hairy in the nerve-axils beneath ; corolla-tube about an in. long, *J. coarctatum*.

× × Bracts shorter than the calyx ; calyx-lobes subulate ; pedicels 1—2 lin. long.

More or less pubescent ; corolla- and calyx-lobes each 6—9, the latter 4—5 lin. long, pubescent, *J. hirsutum*.

Glabrous or puberulous ; corolla- and calyx-lobes each 6—7, the latter only a line long, more or less pubescent, *J. scandens*.

Ser. 2. Foliolatae. Leaves unpaired-pinnate or pinnately 3-foliolate, rarely occasionally 1-foliolate.

Glabrous ; leaves unpaired-pinnate ; calyx-lobes subulate, about 3—4 lin. long,

.. *J. grandiflorum*.

1. *J. EXTENSUM*, Wall. Cat. 2862 ; DC. Prod. VIII. 808.

HAB. Ava, towards the base of the Taong-dong (Wall.).—Fl. Fr.

Nov.

2. *J. DECUSSATUM*, Wall. Cat. 2860 ; DC. Prod. VIII. 306.

HAB. Not unfrequent in the tropical forests, from Martaban down to Upper Tenasserim, up to 3000 ft. elevation.—Fl. Febr. ; Fr. March.

3. *J. SUBGLANDULOSUM*, Kurz in Trim. Journ. Bot. 1875. 329, and For. Fl. Burm. II. 151.

HAB. Not unfrequent in the tropical forests of the southern slopes of the Pegu Yomah above Rangoon ; Tenasserim ; South Andamans.—Fl. Decb. ; Fr. Febr.

4. *J. ATTENUATUM*, Wall. Cat. 2864 ; DC. Prod. VIII. 309.

HAB. Not unfrequent in the damp hill-forests of Martaban, especially the Nattoung mountains, at 5000 to 7200 ft. elevation.—Fl. Fr. March.

5. *J. LAURIFOLIUM*, Roxb. Fl. Ind. I. 91 ; DC. Prod. VIII. 303.

Var. α . *GENUINUM*, calyx-lobes up to 4 lin. long, much longer than the calyx-tube.

Var. β . *BRACHYLOBUM*, calyx-lobes as long or a little longer than the calyx-tube, more or less recurved.

HAB. Var. β . frequent in the tropical forests of Martaban and Tenasserim ; Ava, Khakyen hills (J. Anderson).—Fl. Febr.—April ; Fr. April, May.

6. J. SAMBAC, Ait. Hort. Kew. ed. 1. I. 8; Wight Icon. t. 704; DC. Prod. VIII. 301; Bot. Reg. t. 1 and t. 497.—(*J. quinqueflorum*, Heyne ap. DC. Prod. VIII. 302.)

HAB. Frequently cultivated all over Burma and often met with in neglected lands, poonzohs and rubbishy places near villages, but apparently not really wild. Said to be wild in Prome district.—Fl. March, April.

7. J. ANASTOMOSANS, Wall. Cat. 2863; DC. Prod. VIII. 305.

HAB. Frequent in the tropical forests of the eastern slopes of the Pegu Yomah and in those from Martaban down to Tenasserim.—Fl. March, April.

8. J. ROTTLEBIANUM, Wall. Cat. 2865; DC. Prod. VIII. 305; Wight Icon. t. 1249.

HAB. Not unfrequent in the tropical forests of the eastern slopes of the Pegu Yomah, especially along the Choungmenah choung (Khaboung). Fl. April.

9. J. COARCTATUM, Roxb. Fl. Ind. I. 91; DC. Prod. VIII. 308. (*J. reticulatum*, Wall. Cat. 2869; DC. Prod. VIII. 303).

HAB. Frequent in the tropical forests of the eastern slopes of the Pegu Yomah and in those of Martaban east of Tounghoo; also hills of Chittagong.—Fl. April, May.

Roxburgh's plant has the calyx 5-lobed while Wallich's has it usually 8-lobed.

10. J. HIRSUTUM, Willd. sp. pl. I. 36; Smith Exot. Bot. II. 117. t. 118; Wight Icon. t. 702; Bot. Mag. t. 1931; Bot. Reg. t. 15. (*Nyctanthes hirsuta*, L. sp. pl. 8; *J. multiflorum*, Andr. Bot. Repos. t. 496, non Roth; *J. pubescens*, Willd. sp. pl. I. 37; Roxb. Fl. Ind. I. 91; DC. Prod. VIII. 302).

HAB. Ava, Bhamo (J. Anderson); Pegu (Dr. Brandis).—Fl. Jan.

11. J. SCANDENS, Vhl. Symb. III. 2; DC. Prod. VIII. 306; Roxb. Fl. Ind. I. 89. (*J. syringaefolium*, Wall. Cat. 2861; DC. Prod. VIII. 306.)

Var. α . GENUINUM, all parts more glabrous, the branchlets and leaves especially so.

Var. β . LATUM, (*J. latum*, Wall. Cat. 2859; DC. Prod. VIII. 306), the branchlets, nerves of the leaves, and sometimes also the under-surface of the leaves themselves puberulous.

HAB. Frequent in all leaf-shedding forests, especially the tropical and open ones, all over Burmah, from Arracan, Pegu, and Martaban down to Tenasserim.—Fl. Dec.—Febr.; Fr. April, May.

12. J. GRANDIFLORUM, L. sp. pl. 9; DC. Prod. VIII. 313; Bot. Reg. t. 91; Roxb. Fl. Ind. I. 100.

HAB. Burmah (accord. Rev. F. Mason.)

Schrebera, Roxb.

1. *SCH. SWIETENIODES*, Roxb. Corom. Pl. II. 1. t. 101 and Fl. Ind. I. 109; DC. Prod. VIII. 675; Bedd. Sylv. Madr. t. 248.

Var. *α. GENUINUM*, all parts glabrous, also the inflorescences, calyxes and corollas; capsules 2 in. long.

Var. *β. PUBESCENS*, (*Sch. pubescens*, Kurz in Flora 1872. 399), all younger parts and inflorescence softly pubescent; calyx densely and minutely tomentose; corolla sparingly puberulous outside; capsules much smaller.

HAB. Var. *α.* not unfrequent in the mixed forests all over Pegu and Martaban, entering also the savannahs.—Fl. April; Fr. Jan.

Chionanthus, L.

(*Linociera*, Swartz).

Conspectus of Species.

* *Petals or corolla-lobes very narrow, involute.*

Glabrous; nerves prominent beneath; petals $\frac{3}{4}$ lin. long, *Ch. minutiflorus*.

* * *Petals or corolla-lobes broader, flat or concave, but not involute.*

× Veins visible between the strong lateral nerves. (Leaves 3—6 in. long).

Panicle ample, leafy-bracted; nerves impressed on the upper side of the leaves; drupes 1—1 $\frac{1}{2}$ in. long, *Ch. Palembangicus*.

Panicles rather small, with minute bracts; nerves prominent on both sides; drupes $\frac{1}{2}$ in. long, *Ch. macrophyllus*.

× × No visible veins between the nerves. (Leaves 6—10 in. long.)

Panicle minutely puberulous; petals linear; drupes about an in. long, .. *Ch. montanus*.

1. *CH. MINUTIFLORUS*, Kurz in For. Fl. Burm. II. 159.

HAB. Martaban hills east of Tounghoo (Dr. Brandis).

2. *CH. PALEMBANICUS*, Miq. Suppl. Fl. Sumatr. 558; Kurz in Journ.

As. Soc. Beng. 1876. 139.

HAB. Not unfrequent in the coast-forests of the Andamans.—Fl. May, June.

3. *CH. MACROPHYLLUS*, (*Linociera macrophylla*, Wall. Cat. 2826. A.; DC. Prod. VIII. 297; *Linociera attenuata*, Wall. Cat. 2839; *Linociera picrophloja*, F. Muell. Fragm. III. 139. t. 24?).

HAB. Ava (J. Anderson); Pegu (Brandis); tropical forests of Upper Tenasserim (Wall.).—Fr. Jan.

4. *CH. MONTANUS*, Bl. Bydr. 681; Miq. Fl. Ind. Bat. II. 552. (*Ch. insignis*, Miq. Suppl. Fl. Sumatr. 559).

HAB. Rather rare in the hill-eng-forests of Martaban east of Tounghoo, at 1500 to 2000 ft. elevation; Upper Tenasserim (Falconer; Helf. 3688).

Doubtful Species.

1. *Linociera* ? *oblonga*, Wall. Cat. 2844 ; DC. Prod. IV. 298.

HAB. Ava, Taong-dong.

2. *L.* ? *loranthifolia*, Wall. Cat. 2842 ; DC. Prod. VIII. 298.

HAB. Upper Tenasserim, Amherst.

The fragments seen by me look Olacinaceous.

Olea, Tournef.

Conspectus of Species.

- * *Corolla almost rotate, the limb spreading. Inflorescence axillary, or at the same time terminal.* (*Olea*, L.)

- × Petals only a line long or thereabouts.

Leaves rigidly coriaceous, the nerves prominent ; panicle glabrous, *O. dentata*.

Leaves thin-coriaceous, the nerves prominent ; panicles glabrous, *O. dioica*.

- × × Petals about 3 lin. long.

Leaves veinless between the nerves ; drupes nearly $\frac{1}{2}$ in. long, *O. terniflora*.

- * * *Corolla funnel-shaped, with a longer or shorter tube. Panicles all terminal.*
(*Ligustrum*, Tournef.)

Panicles glabrous or pubescent ; drupe 3—4 lin. long, *O. robusta*.

1. *O. DENTATA*, Wall. Cat. 2840 ; DC. Prod. VIII. 286.—(*O.* ? *salicifolia*, Wall. Cat. 2821 ; DC. l. c.).

HAB. Frequent in the drier hill-forests and the hill-eng-forests of Martaban and Upper Tenasserim, at 2000 to 3000 ft. elevation ; also in the tropical forests above Rangoon.—Fl. June—Jan. ; Fr. April, May.

2. *O. DIOICA*, Roxb. Fl. Ind. I. 106 ; DC. Prod. VIII. 286.

HAB. Hills of Chittagong.—Fl. March, Apr. ; Fr. July.

3. *O. TERNIFLORA*, (*Linociera* ? *terniflora*, Wall. Cat. 2845 ; DC. Prod. VIII. 297 ; *Linociera* ? *acuminata*, Wall. Cat. 2844 ; DC. l. c. 298 ; *O. linoceroïdes*, Wight Icon. t. 1241 ?)

HAB. Frequent in the tropical and moister upper mixed forests of the Pegu Yomah and from Martaban down to Tenasserim ; also Chittagong.—Fl. Dec., Jan. ; Fr. Jan.

4. *O. ROBUSTA* (*Phillyrea robusta*, Roxb. Fl. Ind. I. 101 ; *Visiania robusta*, DC. Prod. VIII. 289 ; *Ligustrum robustum*, Kurz Pegu Rep. App. A. 88.)

Var. α . *GENUINA*, panicle puberulous and more or less glabrescent ; leaves glabrous.

Var. β . *PUBESCENS* (*Ligustrum pubescens*, Wall. Pl. As. rar. III. 44 in adnot. ; DC. Prod. VIII. 294 ; *Visiania Sumatrana*, Miq. Fl. Ind. Bat. II. 549 ; *Ligustrum punctatum*, Griff. Not. Dicot. 741).

HAB. Hills of Pegu (Brandis) ; Chittagong ; Var. β . Ava, Taong-dong (Wall.) and in forests around Moulmein, Upper Tenasserim (Griff.). Fl. July, Aug. ; Fr. Nov., Decb.

Myxopyrum, Bl.

1. *M. SMILACIFOLIUM*, Bl. Mus. Lugd. Bat. I. 320.—(*Chondrospermum smilacifolium*, Wall. Cat. 2837; DC. Prod. VIII. 301; *Ohionanthus* ? *smilacifolius*, Wall. in Roxb. Fl. Ind. I. 108).

Var. *α. GENUINUM*, leaves more or less entire or remotely and minutely spinescent-toothed; panicle ample, slender, as long as or longer than the leaves.

? Var. *β. ILICIFOLIUM*, leaves somewhat narrower and stronger nerved and veined, strongly and crowdedly spinose-serrate; panicles rather contracted, not above 2 in. long, axillary and leaf-opposed, rarely terminal, the peduncle and branchings strong and 4-cornered.

HAB. Var. *α.* in the forests of Chittagong; var. *β.* rather frequent in the tropical forests of Martaban and in those of the Andaman and Cocos islands.—Fl. April, May.

Chondrospermum ? *coriaceum*, Wall. Cat. 2838; DC. Prod. VIII. 301. (nomen nudum), from Ava, Taong-dong, is unknown to me.

Azima, Lamk.

1. *A. TETRACANTHA*, Lamk. Encycl. Bot. I. (1783) 343; Poir. in Lamk. Ill. Gen. III. (1823) 401 t. 807.—(*Monetia barlerioides*. L'Her. Stirp. Nov. I. (1784) I. t. 1; Tulasn. in Ann. d. sc. nat. 4 ser. VIII. 113; Miq. Fl. Ind. Bat. I/2 596; *Fagonia montana*, Miq. Fl. Ind. Bat. I/2. 496, teste Hf.).

HAB. Frequent in the dry forests and shrubberies of Ava and Prome, occasionally entering the savannahs.—Fr. March.

APOCYNACEÆ.*Conspectus of Species.*

Ser. I. GYMNOSPERMÆ. Seeds naked, *i. e.*, without a deciduous tuft of hairs at their extremities, sometimes persistently hairy-fringed all round, more so at the extremities. Anthers free.

* *Corolla valvate in bud.*

Trib. 1. STRYCHNÆÆ. Ovary entire, 2-celled, with axile placentas.

STRYCHNOS. Corolla-throat naked or bearded. Berry corticate or sappy, the seeds imbedded in pulp. Albumen horny. Trees or scandent shrubs.

* * *Corolla twisted-imbricate in bud.*

Trib. 2. CARISSEÆ. Ovary entire, 2—1-celled, with axile or parietal placentas.

* *Ovary 1-celled, with 2 parietal placentas.*

× Fruit an indehiscent drupe or berry.

CHILOCARPUS. Corolla-throat naked. Seeds in pulp. Albumen horny. Scandent shrubs.

WILLUGHBEIA. As preceding, but seeds without albumen. Scandent shrubs.

× × Fruit a dehiscent capsule.

ALLAMANDA. Corolla-throat with scales, the anthers included in the tube; albumen scanty. Erect shrubs, with showy 5-merous flowers.

* * Ovary 2-celled, with axile placentas.

× Corolla-throat furnished with 5 or 10 scales or appendages. Disk none.

THEVETIA. Calyx many-glanded inside. Drupe unequally 2-celled, not pulpy. Trees or shrubs, with large flowers.

MELODINUS. Calyx glandless inside. Drupe incompletely 2-celled, the seeds in pulp. Albumen fleshy. Scandent shrubs.

× × Corolla-throat naked.

CARISSA. Corolla salver-shaped, hairy within. Style short or filiform. Ovary-cells 1—4, rarely many-ovuled, the ovules in 2 rows. Berry 3—1-celled, sappy. Albumen fleshy. Shrubs or trees, usually spiny-armed.

WINCHIA. Apparently like preceding, but the style deeply 2-cleft and the ovules in numerous rows. Unarmed, with ternary leaves.

Trib. 3. PLUMERIEÆ. Ovary consisting of 2 more or less distinct carpels, each with a single placenta.

* Fruit-carpels indehiscent, not follicular.

× Calyx gamosepalous.

RAUWOLFIA. Calyx toothed. Corolla elongate-funnel-shaped. Disk cupular or annular. Drupes sappy, usually connate at the base or up to the middle. Albumen fleshy. Herbs, under-shrubs, or shrubs.

OCHROSIA. Calyx toothed or lobed. Disk none or obsolete. Drupes usually paired, fleshy-fibrous. Trees or shrubs.

× × Sepals free, reflexed.

CERBERA. Calyx glandless inside. Disk none. Drupes usually single by abortion, fibrose-woody. Trees.

* * Fruit-carpels follicular, dehiscing along the ventral suture; rarely indehiscent. Corolla-throat naked.

× Seeds in no way winged nor hairy-fringed.

† Seeds not imbedded in pulp.

‡ Albumen none.

KOPSIA. Follicle elliptical to oblong, indehiscent, 1-seeded. Trees.

CALPICARPUM. Follicle broad, obliquely truncate, slowly dehiscing, 1-seeded. Shrubs.

‡ ‡ Albumen present.

VINCA. Follicle elongate-linear, continuous, many-seeded. Albumen fleshy. Erect shrubs or under-shrubs.

GYNOPOGON. Follicle elongate, moniliform-contracted between the seeds. Albumen horny, homogeneous. Shrubs, more or less twining.

HUNTERIA. As preceding, but albumen ruminant.

† † Seeds imbedded in pulp.

TABERNÆMONTANA. Follicles continuous, several-seeded. Albumen none. Disk none. Erect shrubs.

× × Seeds winged or hairy-fringed.

PLUMIERIA. Disk none or fleshy and adnate to the calyx. Follicles elongate, many-seeded. Seeds winged. Albumen none. Fleshy trees.

ALSTONIA. Corolla salver-shaped. Anthers included. Seeds fringed all along the borders, more so at both extremities. Albumen scanty. Trees or shrubs.

Ser. II. COMESPERMÆ. Seeds furnished at one or both ends with a deciduous tuft or crown of long silky hairs; anthers usually cohering in a cone.

Trib. 4. ECHITIDÆ. Characters as above.

* *Corolla-throat naked, without scales. Seeds comose at the apex only or rarely fringed all round.*

× Disk annular, cupular, or consisting of 5 free or connate scales. Scandent shrubs.

+ Ovary entire, 2-celled.

† Anthers included.

BRAUMONTIA. Calyx-segments leafy. Disk-glands 5, free or connate. Albumen fleshy. Flowers large and showy.

†† Anthers more or less exserted.

VALLARIS. Calyx small. Corolla almost rotate-bell-shaped. Disk 5-lobed. Albumen scanty. Flowers rather showy.

PARSONSIA. Calyx small. Disk-scales 5, free or connate. Filaments often spirally twisted. Flowers small.

+ + Ovary-carpels 2, distinct.

† Anthers exserted, cohering in a cone round the stigma.

POTTIA. Disk 5-lobed. Flowers small, panicled.

†† Anthers included in the corolla-tube. Disk cupular or 5-cleft.

O Corolla induplicate-valvate.

URCEOLA. Corolla urceolate or globose. Calyx glandless inside. Disk entire or 5-lobed. Flowers small.

O O Corolla twisted-imbricate.

‡ Seeds narrowed at apex into a long slender neck.

§ Follicle moniliform.

PARAMERIA. Corolla salver- or almost bell-shaped. Calyx many-glanded inside. Flowers small.

§ § Follicle continuous, not moniliform.

ECDYSAANTHERA. Corolla almost urceolate, the lobes sinistrorsely twisted. Disk entire or 5-lobed. Flowers small.

ANODENDRON. Corolla salver-shaped, the lobes narrow. Disk truncate or 5-lobed. Follicle woody-coriaceous. Seeds albuminous. Flowers small.

CERCOCOMA. Corolla salver-shaped, the lobes broad. Disk 5-cleft. Follicle coriaceous. Albumen none. Flowers rather showy.

‡ ‡ Seeds not contracted into a long neck.

§ Ovary-carpels more or less immersed in the fleshy disk.

AGANOSMA. Calyx large and leafy, divided almost to the base. Disk-lobes short. Anthers appendaged. Flowers large and showy.

ICHTNOCARPUS. Corolla salver-shaped. Disk-lobes on the top of the ovary, distinct. Flowers small. Calyx gamosepalous, 5-toothed.

EPIGYNUM. Corolla salver-shaped. Disk-lobes epigynous round the ovary and almost connate.

§ § Ovary entirely superior.

CHONEMORPHA. Corolla very large, salver- or funnel-shaped, the lobes twisted. Follicle woody. Albumen scanty.

× × Disk none, or rudimentary. Trees.

HOLARRHENA. Corolla salver-shaped. Stamens included. Seeds comose at the apex only. Albumen none.

* * Corolla-throat with a corona of scales or fringes. Disk none.

× Anthers included in the corolla-tube. Seeds comose at the apex.

NERIUM. Corolla-tube with 5 lacinate-toothed scales. Seed albuminous. Erect trees or shrubs.

× × Anthers exserted, united or cohering in a cone round the stigma.

Seeds comose at the hilum.

STROPHANTHUS. Corolla-lobes elongate or caudate, bordered by membranous lobes or scales, each produced into 2 longer or shorter segments. Shrubs, usually scandent.

WRIGHTIA. Corona of corolla consisting of 5 or 10 erect scales either distinct or united, or rarely the throat naked. Trees or erect shrubs.

Strychnos, L.

Conspectus of Species.

* Erect trees, without tendrils.

× Corolla glabrous at the throat, the tube long.

Corymbs peduncled, terminal or terminating axillary shoots; berries the size of an orange or smaller, many-seeded, the pericarp thick and corky, *St. nux-vomica*.

× × Corolla villous at the throat.

Panicle very short, axillary; corolla-tube about 2 lin. long; berries 1-seeded, the pericarp coriaceous, *St. potatorum*.

Panicle brachiate, large, terminal; corolla-tube 4—5 lin. long, *St. Wallichiana*.

* * Scandent shrubs with woody, 2-cleft hook-tendrils.

Corolla-tube 1½ lin. long, bearded at the throat; berry oblong, 1-seeded, the pericarp membranous, *St. laurina*.

Corolla consisting of 5 free glabrous petals; berry globular, 1- (or 2?) seeded, the pericarp coriaceous, *St. acuminata*.

1. *St. NUX-VOMICA*, L. sp. pl. 271; Roxb. Corom. Pl. I. 8. t. 4 and Fl. Ind. I. 575; DC. Prod. IX. 15 (excl. syn. *S. colubrina*, Wight Icon. t. 434); Bth. in Linn. Proc. I. 103 (excl. syn. *S. ligustrina*, Bl.); Griff. Not. Dicot. 82. t. 411. f. 1; Bedd. Fl. Sylv. Madr. t. 243.

HAB. Common in the leaf-shedding forests, especially the upper mixed and low ones, all over Burma, from Ava and Martaban down to Tenasserim, up to 2000 ft. elevation.—Fl. April, May; Fr. CS.

2. *St. POTATORUM*, L. f. Suppl. 148; Wight Illustr. II. t. 156; DC. Prod. IX. 15; Roxb. Corom. Pl. I. 9. t. 5 and Fl. Ind. I. 576.

HAB. Not unfrequent in the open and dry forests of the Prome District; also Ava.—Fr. Sept.—March.

3. *St. WALLICHIANA*, Steud. Nomencl.; DC. Prod. IX. 13; Bth. in Linn. Proc. I. 103.

HAB. Rare in the tropical forests of the eastern slopes of the Pegu Yomah, as along the northern Choungmenah (Khaboung-choung).—Fl. April.

4. *ST. LAURINA*, Wall. Cat. 1591; DC. Prod. IX. 13; Bth. in Linn. Proc. I. 102; Griff. Not. Dicot. 83.

HAB. Tenasserim, from Moulmein down to Mergui.—Fl. Aug.

Of *St. ovalifolia*, Wall. (Bth. l. c. 103) I have seen only Penang specimens with young inflorescences which may belong to the above. The panicles, however, are long-peduncled and axillary, and the tube seems very long and not bearded at the throat.

5. *ST. ACUMINATA*, Wall. Cat. 1593; DC. Prod. IX. 14.

HAB. Not unfrequent along the rocky sea-coasts of the Andamans; Tenasserim (Wall.).—Fl. Fr. April, May.

Willughbeia, Roxb.

Conspectus of Genera.

Inflorescence shortly peduncled; berry ovate, smooth, *W. edulis*.
Flower-clusters sessile or nearly so; berry globular, wrinkled, *W. Martabanica*.

1. *W. EDULIS*, Roxb. Corom. Pl. III. t. 280 and Fl. Ind. II. 57; DC. Prod. VIII. 321.

HAB. Chittagong.—Fl. Fr. nearly ∞ .

2. *W. MARTABANICA*, Wall. Pl. As. Rar. III. 45. t. 272; DC. Prod. VIII. 321.

HAB. Martaban, Thoungyeen (Dr. Brandis); Upper Tenasserim, Moulmein (Wallich.).—Fr. April.

Allamanda, L.

*1. *A. CATHARTICA*, L. Mant. 214; DC. Prod. VIII. 818.

HAB. Much cultivated in villages all over Burma, and in the Moulmein District apparently half-wild (Falconer).

Thevetia, L.

*1. *TH. NERIIFOLIA*, Juss. in Steud. Nomencl. cit.; DC. Prod. VIII. 343. (*Cerbera Thevetia*, L. sp. pl. 304; Bot. Mag. t. 2309).

HAB. Much cultivated in Burmese villages, especially in Prome.—Fl. March.

Carissa, L.

Conspectus of Species.

* * *All parts glabrous.*

Ovary-cells 4-ovuled; berries the size of a plum; leaves usually blunt or retuse,

.. *C. carandas*.

Ovary-cells 2-ovuled; berries the size of a pea or somewhat larger; leaves usually acute, *C. diffusa*.

* * *All parts, especially while young, shortly and softly puberulous.*

Ovary-cells 2-ovuled; berries the size of a pea, *C. hirsuta*.

1. *C. CARANDAS*, L. Mant. 52; Roxb. Corom. Pl. I. 55. t. 77 and Fl. Ind. ed. Wall. II. 523; DC. Prod. VIII, 332; WA. in Comp. Bot. Mag. I. 276. t. 12; Wight Icon. t. 426; Bedd. Fl. Sylv. Madr. 156. t. 19. f. 6.

Var. β . *CONGESTA*, Bedd. Man. For. Fl. Madr. I. 157 (*C. congesta*, Wight Icon. t. 1289), leaves almost orbicular; cymes short.

Var. γ . *PAUCINERVIA*, Bedd. l. c. (*C. paucinervia*, Wight Icon. t. 1290), leaves linear-lanceolate.

HAB. Var. α . Very frequent in the dry forests of the Prome District. Fl. March.

2. *C. DIFFUSA*, Roxb. Fl. Ind. ed. Wall. II. 524; DC. Prod. VIII. 332; Wight Icon. t. 427.

HAB. Andamans, Termoklee island, along the rocky coast.—Fl. Fr. May.

3. *C. HIRSUTA*, Roth Nov. pl. sp. 128; DC. Prod. VIII. 333. (*C. villosa*, Roxb. Fl. Ind. ed. Wall. II. 525; Wight Icon. t. 437).

HAB. Ava, apparently frequent in the Irrawaddi valley.—Fr. Jan.

Winchia, A. DC.

Conspectus of Species.

Panicle glabrous, *W. calophylla*
Panicle minutely puberulous, *W. atroviridis*.

1. *W. CALOPHYLLA*, DC. Prod. VIII. 326; Deless. Icon. sel. V. t. 46.

HAB. Upper Tenasserim, Moulmein (Wall.).—Fl. March.

2. *W. ATROVIRIDIS*, Kurz For. Fl. Burm. II. 170. (*Ohilocarpus ? atroviridis*, Bl. Mus. Lugd. Bat. 153; *Hunteria ? atroviridis*, Wall. Cat. 1614; DC. Prod. VIII. 351).

HAB. Tenasserim, Tavoy (Gomez).

Probably not sufficiently distinct from the preceding species. *Hunteria cuspidata*, Wall. Cat. 1609 (DC. Prod. VIII. 351) without indication of locality seems to be a Malayan plant and is probably the same as *Melodinus orientalis*, Bl.

Rauwolfia, L.

1. *R. SERPENTINA*, Bth. and Hf. Gen. pl. II. 697. (*Ophioxylon serpentinum*, Willd. sp. pl. IV. 979; Roxb. Fl. Ind. ed. Wall. II. 530; DC. Prod. VIII. 842; Wight Icon. t. 849).

HAB. Very frequent in the mixed and open, especially in the savannah forests, all over Burma from Chittagong and Ava down to Tenasserim. Fl. April, May.

Ochrosia, Juss.

1. *O. SALUBRIS*, Bl. Mus. Lugd. Bat. I. 158.—(*Cerbera oppositifolia*, Lamk. Enc. Bot. I. 62; DC. Prod. VIII. 354).

HAB. Rare in the tidal and beach-forests of the Andamans.—Fl. Fr. Febr., March.

Cerbera, L.

1. *C. ODALLAM*, Gært. Fruct. II. 193. t. 124; Roxb. Fl. Ind. ed. Wall. I. 692; DC. Prod. VIII. 318; Bot. Mag. t. 1845; Wight Icon. t. 441.

HAB. Not unfrequent in the littoral, chiefly the tidal, forests, from Chittagong down to Tenasserim and the Andamans.—Fl. March—May.

Calpicarpum, G. Don.

1. *C. ROXBURGHII*, G. Don. Gen. Syst. Dichl. IV. 100; Wight Icon. t. 431. (*Kopsia vincaeflora*, Bl. Bydr. 1030; DC. Prod. VIII. 352; *Kopsia fruticosa*, DC. Prod. l. c.; Bot. Mag. t. 4220; *Cerbera fruticosa*, Roxb. Fl. Ind. ed. Wall. I. 690).

HAB. Martaban, tropical forests, as in Yoonzeleen (Brandis); Tenasserim, Tavoy (Wall.); Rangoon (Cleghorn); generally planted in all Burmese villages.—Fl. Aug.—Decb.

Vinca, L.

*1. *V. ROSEA*, L. sp. pl. 305; Roxb. Fl. Ind. II. 1.; Bot. Mag. t. 248; DC. Prod. VIII. 382. (*V. Guilelmi Waldemarii*, Klotzsch Bot. Ergebn. Prinz Waldemer. t. 70).

HAB. A South-American plant much cultivated in villages all over the country, and sometimes domesticated in rubbishy places.—Fl. Jan.—May.

Gynopogon, Forst. (1786).*(Alyxia, Banks.)**Conspectus of Species.*

Corolla-tube nearly $\frac{1}{2}$ in. long, *G. stellatum*.
Corolla-tube only about 2 lin. long, *G. breviflorum*.

1. *G. STELLATUM*, Lab. Sert. Austr. Caled. 30. t. 34.—(*Alyxia stellata*, Roem. and Schult. Syst. Veg. IV. 439; DC. Prod. VIII. 346; Miq. Fl. Ind. Bat. II. 407; Roxb. Fl. Ind. ed. Wall. II. 639; *Alyxia odorata*, Wall. Cat. 1606; DC. Prod. VIII. 347).

HAB. Along the rocky sea-coasts of Tenasserim and the Andamans.—Fl. April, May.

2. *G. BREVIFLORUM*, Kurz in For. Fl. Burm. 177.

HAB. In the tropical forests of Martaban, Yoonzeleen (Brandis); Upper Tenasserim, Taoo table-land, at about 2000 ft. elevation (Brandis).

Hunteria, Roxb.

1. *H. LANCEOLATA*, Wall. Cat. 1611; DC. Prod. VIII. 350. (*Gynopogon lanceolatum*, Kurz in For. Fl. Burm. II. 177.)

HAB. Tenasserim Tavoy (Wall.).

Unknown to me. Can it be the same as my *Gynopogon breviflorum*?

Tabernaemontana, Plum.

Conspectus of Species.

* *Bractlets persistent, conspicuous, longer than the pedicels.*

Corolla-tube longer than the tube; calyx-lobes 2—3 lin. long, linear-lanceolate,

.. *T. recurva*.

Corolla-lobes half as long as the tube, *T. calycina*.

* * *Bracts and bractlets very deciduous and small, or persistent and minute.*

× Calyx-lobes acute or acuminate. Follicles tapering at the base but not stalked, without an appendage (usually cylindrical, with 6 longitudinal lines often raised.)

+ Cymes branched from the base and the branchings usually curved or horizontal.

O Flowers large, showy, the corolla-lobes as long as the tube.

Corolla about an in. across, the lobes as long as the tube; all parts glabrous,

.. *T. divaricata*.

O O Flowers small, the corolla-lobes only $\frac{1}{2}$ — $\frac{1}{3}$ the length of the tube.

Glabrous; calyx-lobes acute; corolla-tube hardly $\frac{1}{2}$ in. long, *T. ophiorrhizoides*.

Glabrous, very like the preceding; calyx-lobes rather acute; corolla-tube nearly an inch long; follicles long-beaked, *T. rostrata*.

+ + Cymes brachiate, longer or shorter peduncled, more or less erect.

O Calyx-lobes broad, leafy, 3—4 lin. long.

Glabrous; corolla-lobes nearly as long as the tube, *T. alternifolia*.

O O Calyx-lobes narrow, small.

Glabrous, the cymes short-peduncled; calyx-lobes subulate-acuminate; corolla-tube slender, $\frac{1}{2}$ in. long, the lobes half as long or shorter; anthers inserted below the middle of the corolla-tube, *T. membranifolia*.

Glabrous, leaves exactly as in preceding; cymes long-peduncled; calyx-lobes said to be ovate, rather blunt, *T. graciliflora*.

Glabrous; peduncle 3 times as long as the 4—5 lin. long petioles; calyx-lobes ovate, acute, *T. microcarpa*.

× × Calyx-lobes rounded. Follicle long-stalked, with a coriaceous acuminate dorsal appendage.

Glabrous; cymes small, longer or shorter peduncled, *T. subcapitata*.

1. *T. RECURVA*, Roxb. Hort. Bengh. 20 and Fl. Ind. II. 26; Wight Icon. t. 476; DC. Prod. VIII. 371.—(*T. gratissima*, Ldl. Bot. Reg. t. 1084).

HAB. Frequent in the tropical forests of the southern spurs of the Pegu Yomah above Rangoon; also in Upper Tenasserim and Chittagong, apparently always in the neighbourhood of tidal streams.—Fl. May, June.

2. *T. CALYCINA*, Wall. Bot. Reg. in adn. ad t. 1273 and Cat. 1577 ; DC. Prod. VIII. 372.

HAB. Tenasserim, Tavoy (Wall.).

Not seen by me, and probably same as preceding.

3. *T. DIVARICATA*, Bl. Bydr. 1027, non Don. (*Nerium divaricatum*, L. sp. pl. 306 ; *T. coronaria*, R. Br. Hort. Kew. II. 72 ; DC. Prod. VIII. 373 ; Roxb. Fl. Ind. II. 23 ; Wight Icon. t. 477).

HAB. Generally planted in villages all over Burma and the adjacent islands.—Fl. Oct.—Dec.

4. *T. OPHIOBHRIZOIDES*, Kurz in Journ. Asl Soc. Beng. 1873. 89.

HAB. Frequent in the hill-forests of Martaban, at 3000 to 5000 ft. elevation.—Fl. April.

5. *T. ROSTRATA*, Wall. in Bot. Reg. adnot. ad t. 1273 and Cat. 1578 ; DC. Prod. VIII. 371.

HAB. Ava, Irrawaddi valley, at Segain (Wall.).—Fl. Fr. Nov.

I have seen only fruiting specimens, which in foliage quite agree with the preceding species (which is a hill-species).

6. *T. ALTERNIFOLIA*, L. sp. pl. 308 ; Roxb. Fl. Ind. II. 24. (*T. crispata*, Roxb. Hort. Beng. 20 and Fl. Ind. II. 24 ; Wight Icon. t. 470 ; DC. Prod. VIII. 371).

HAB. Frequent in the beach-forests, and along the coasts generally, of the Andamans.—Fl. Febr.—May ; Fr. March, April.

7. *T. MEMBRANIFOLIA*, Kurz in Journ. As. Soc. Beng. 1873. 90.

HAB. In the tropical forests of Toukyeghat, east of 'Tounghoo.—Fl. April, May.

I fear referable to the following species, of which I have now seen only a very imperfect specimen. The leaves are the same in both.

8. *T. GRACILIFLORA*, Wall. in Bot. Reg. adnot. ad t. 1273 and Cat. 1576 ; DC. Prod. VIII. 372.

HAB. Tenasserim, Amherst (Wall.).

9. *T. MICROCARPA*, Wall. in Bot. Reg. adnot. ad t. 1273 and Cat. 1581. ; DC. Prod. VIII. 372.

HAB. Ava, Taong-dong (Wall.).

Unknown to me.

10. *T. SUBCAPITATA*, Wall. Cat. 1579 ; DC. Prod. VIII. 373.

HAB. Pegu (more probably Martaban) (Dr. Brandis) ; Tenasserim, Tavoy (Wall.).—Fl. Dec.

Plumieria, Tournef.

*1. *P. ACUTIFOLIA*, Poir. Suppl. II. 667 ; DC. Prod. VIII. 392. —(*P. acuminata*, Ait. Hort. Kew ed. alt. I. 70 ; Roxb. Fl. Ind. II. 20 ; Bot. Mag. t. 3952 ; Wight Icon. t. 471).

HAB. Very frequently planted in Burmese villages.—Fl. March, April.

Alstonia, R. Br.

Conspectus of Species.

Inflorescence densely pubescent, *A. scholaris*.
Peduncles glabrous, the calyx and pedicels minutely puberulous, *A. spectabilis*.

1. *A. SCHOLARIS*, R. Br. in Mem. Wern. Soc. I. 76; DC. Prod. VIII. 409; Wight Icon. t. 422 (mala); Bedd. Sylv. Madr. t. 242.

HAB. Not unfrequent in the leaf-shedding, especially the open and dry, forests, from Prome and Martaban down to Tenasserim; also Chittagong.—Fl. Oct.—Sept.

2. *A. SPECTABILIS*, R. Br. in Mem. Wern. Soc. I. 76; DC. Prod. VIII. 409.

HAB. Coast-forests of the Andamans.

Hardly specifically different from the preceding species.

Beaumontia, Wall.

1. *B. GRANDIFLORA*, Wall. Tent. Fl. Napal. 15. t. 7; Bot. Reg. t. 911; Bot. Mag. t. 3213; DC. Prod. VIII. 403.—(*Echites grandiflora*, Roxb. Fl. Ind. II. 14, non Roth).

HAB. Chittagong hills.—Fl. DS.

Vallaris, Burm.

1. *V. HEYNEI*, Spreng. Syst. veg. I. 635; Dalz. and Gibson Bomb. For. 144 (*V. dichotoma*, Wall. Cat. 1621; Wight Icon. t. 438; DC. Prod. VIII. 400; *Echites dichotoma*, Roxb. Fl. Ind. II. 19; *Peltandra solanacea*, Roth. nov. sp. 132).

Var. α . *GLABRA*, all parts glabrous.

Var. β . *PUBESCENS*, all the softer parts puberulous, the leaves (adult) minutely rough-puberulous beneath.

HAB. Frequent in the dry, especially the mixed dry, forests of the Prome District.—Fl. Fr. March.

Doubtful Species.

1. *V. ? anceps*, Wall. Cat. 1622; DC. Prod. VIII. 400 (nomen nudum).

HAB. Tenasserim, Tavoy (Wall.).

I have only seen leaves, which seem hardly referable to *Apocynaceæ*.

Parsonsia, R. Br.

1. *P. SPIRALIS*, R. Br. in Wall. Cat. 1631; DC. Prod. VIII. 402. (*Heligme Javanica*, Bl. Bydr. 1043; DC. Prod. VIII. 425; *P. oblonga*,

Wall. Cat. 1632; DC. Prod. VIII. 402; *Heligme Rheedii*, Wight Icon. t. 1803 ?; *Spirostemon spiralis*, Griff. Not. Dicot. 80. t ? 411 f. 1.)

HAB. Pegu, above Rangoon; Upper Tenasserim, Moulmein (Wall.), —Fl. April.

Pottsia, Hook. and Arn.

1. P. CANTONIENSIS, Hook. and Arn. Bot. Voy. Beech. 198. t. 43; Miq. Fl. Ind. Bat. II. 450 (*Euthodon paniculatus*, Griff. Not. Dicot. 48. t. 458. f. 2.)

HAB. Tenasserim, Mergui (Griff.).

Urceola, Roxb.

1. U. LUCIDA, Bth. and Hf. Gen. pl. II. 716 (*Chavannesia lucida*, DC. Prod. VIII. 444; *Chavannesia esculenta*, DC. Prod. l. c.; *Urceola esculenta*, Bth. in Kurz For. Fl. Burm. II. 184).

HAB. Common all over Pegu (*teste* G. W. Strettell); Tenasserim (Wall.).

Parameria, Bth.

1. P. GLANDULIFERA, Bth. and Hf. Gen. Pl. II. 715. (*Ecdysanthera glandulifera*, DC. Prod. VIII. 443; Wight Icon. t. 1307; *E. Griffithii* Wight in text pedicellis et calyce pubescente; Miq. Fl. Ind. Bat. II. 452; *Ecdysanthera barbata*, Miq. Fl. Ind. Bat. II. 451).

HAB. Not unfrequent along the borders of the tidal forests of the coast of the Andamans; also Tenasserim.—Fr. March, April.

Ecdysanthera, Hook. and Arn.

1. E. BRACHIATA, DC. Prod. VIII. 443.

HAB. Ava; Khakyen hills (J. Anderson).—Fl. RS.

Anodendron, A. DC.

1. A. PANICULATUM, A. DC. Prod. VIII. 442. (*Echites paniculata*, Roxb. Fl. Ind. II. 17; Wight Icon. t. 396).

HAB. Not unfrequent in the tropical forests of the Pegu Yomah, Martaban, and Tenasserim, especially along choungs.—Fl. Jan., Febr.; Fr. the following year.

Cercocoma, Miq. non Don.

(*Rhynchodia*, Bth.).

1. C. WALLICHII, Miq. Fl. Ind. Bat. II. 445. (*Echites rhynchosperma*, Wall. Pl. As. rar. I. 43. t. 49; *Rhynchosperma Wallichii*, DC. Prod. VIII. 431).

HAB. Not unfrequent in the tropical forests of Martaban down to Tenasserim, rare along the eastern slopes of the Pegu Yomah; also Ava (Mrs. Burney).—Fl. April.

Ichnocarpus, R. Br.

1. *I. FRUTESCENS*, R. Br. Hort. Kew. ed. 2. 69; DC. Prod. VIII. 435; Wight Icon. t. 430. (*Echites frutescens*, Roxb. Fl. Ind. II. 12).

Var. *α*. *GENUINA*, leaves and follicles glabrous.

Var. *β*. *PUBESCENS*, leaves beneath (while young on both sides) and the young follicles appressed rusty-pubescent.

HAB. Frequent in the leaf-shedding, especially the mixed and savannah-, forests all over Burma; var. *β*. chiefly in the dry forests of Ava and Prome.—Fl. CS.; Fr. HS.

Aganosma, G. Don.

Conspectus of Species.

Calyx-lobes nearly an inch long, tawny-velvety; nerves of leaves impressed,

.. *A. calycina*.

Calyx-lobes only 2—3 lin. long, glabrous; nerves of leaves prominent beneath and uniting towards the margin, *A. marginata*.

1. *A. CALYCINA*, DC. Prod. VIII. 432. (*A. Wallichii*, Don Gen. Syst. IV. 77.)

HAB. Tenasserim, Tavoy (Gomez).—Fl. Sept.

2. *A. MARGINATA*, G. Don. Gen. Syst. IV. 77; DC. Prod. VIII. 433; Wight Icon. t. 425. (*Echites marginata*, Roxb. Fl. Ind. II, 15; *A. macrocarpa*, DC. Prod. VIII. 434).

HAB. Frequent in the open and lower mixed forests from Ava and Martaban down to Tenasserim; also Chittagong.—Fl. March, April; Fr. the next year.

Epigynum, Wight.

1. *E. GRIFFITHIANUM*, Wight Icon. t. 1308; Walp. Ann III. 42.

HAB. Tenasserim, Mergui (Griff.).

Holarrhena, R. Br.

1. *H. ANTIDYSENTERICA*, Wall. Cat. 1672; DC. Prod. VIII. 413; Brand. For. Fl. 326. t. 40.—(*Chonemorpha antidysenterica*, G. Don Gen. Syst. Gard. IV. 79; Wight Icon. t. 439).

Var. *α*. *GENUINA*, all parts (also the inflorescence) glabrous.

Var. *β*. *CODAGA* (*H. Codaga*, G. Don Gen. Syst. Gard. IV. 78; DC. Prod. VIII. 414; Wight Icon. t. 1297; *H. pubescens*, Wall. Cat. 1673; DC. Prod. VIII. 418), all parts (also the inflorescence) shortly velvety pubescent.

HAB. Not unfrequent in the dry and open forests, all over Burma, from Chittagong and Ava down to Tenasserim; var. *β*. chiefly in the drier upper mixed forests.—Fl. March, April; Fr. CS.

Chonemorpha, G. Don.*(Epichysianthus*, Voigt.)

1. **CH. MÆROPHYLLA**, G. Don Gen. Syst. IV. 76; DC. Prod. VIII. 430; Wight Icon. t. 432.—(*Echites macrophylla*, Roxb. Fl. Ind. II. 13; *Ch. mollis*, Miq. Fl. Ind. Bat. II. 444).

HAB. Frequent in the tropical forests of the Andamans, especially along choungs.—Fl. May.

Nerium, L.

1. **N. ODOBUM**, Sol. Hort. Kew. ed. 1. I. 297; Roxb. Fl. Ind. II. 2; Bot. Mag. t. 2032; DC. Prod. VIII. 420.

HAB. Often cultivated in villages, especially around monasteries, all over Burma.

Strophanthus, DC.*Conspectus of Species.*

* *Corolla-lobes acute or acuminate, but not produced into long tails.*

Floral bracts ovate, acute, stiff, only $1\frac{1}{2}$ lin. long, *St. brevicaudatus*.

* * *Corolla-lobes produced into tails 2 or more inches long.*

× Floral bracts and the conform calyx-lobes stiff, linear-subulate.

Corolla (without the tails) about an inch long, *St. Griffithii*.

Corolla (without the tails) about $\frac{1}{2}$ in. long, *St. longicaudatus*.

× × Floral bracts and the conform calyx-lobes flaccid, reflexed, linear.

Corolla about $\frac{2}{3}$ in. long; bristles twice as long as the anthers, *S. caudatus*.

1. **ST. BREVICAUDATUS**, Wight Icon. t. 1302.

HAB. Doubtful, probably Mergui, Tenasserim (Griff.).

N. B. The Griffithian specimens of this species in H. BC. are from Malacca.

2. **ST. GRIFFITHII**, Wight Icon. t. 1300; Miq. Fl. Ind. Bat. II. 442.—(*St. pentaphyllus*, Griff. Not. Dicot. 78; *St. Horsfieldianus*, Miq. Fl. Ind. Bat. II. 442).

HAB. Upper Tenasserim, Moulmein (Falconer).

3. **ST. LONGICAUDATUS**, Wight Icon. t. 1299; Miq. in Fl. Ind. Bat. II. 442.

HAB. South Tenasserim.

4. **ST. CAUDATUS**, (*Echites caudata*, Burm. Fl. Ind. 68, t. 26; *St. dichotomus*, DC. in Bull. Soc. Philom. III. 123 and Prod. VIII. 407; *Nerium caudatum*, Roxb. Fl. Ind. II. 9).

HAB. Tenasserim, from Moulmein down to Tavoy (Rev. Parish, Falconer).—Fl. Jan.

Wrightia, R. Br.

Conspectus of Species.

* *Throat of corolla furnished with scales or fringes.*

× Corolla-throat fringed with a ring of branched long filiform scales.

All parts glabrous; corolla white, the lobes linear-oblong. *W. tinctoria*.

× × Scales of corolla-throat thick and fleshy, entire or lobed.

All parts especially the leaves, shortly and densely pubescent; corolla-lobes broad, the scales of the throat cuneate, 2—3-lobulate, *W. mollissima*.

All parts glabrous; corolla red, the lobes broad, the scales large, rounded, obsoletely crenate, *W. coccinea*.

* * *Corolla-throat quite naked.*

Glabrous, the leaves small and narrow; pedicels filiform; corolla small, white,

.. *W. religiosa*.

1. *W. TINCTORIA*, R. Br. in Mem. Wern. Soc. I. 73; Wight Icon. t. 444; Bot. Reg. t. 933; DC. Prod. VIII. 406; Bedd. Sylv. Madr. t. 241 (*Nerium tinctorium*, Roxb. Fl. Ind. II. 4).

HAB. Burmah (according to Rev. F. Mason), probably Ava?

2. *W. MOLLISSIMA*, Wall. Cat. 1627 and Pl. As. rar. II. t. 146; DC. Prod. VIII. 405. (*W. Wallichii*, DC. Prod. VIII. 405; Dalz. and Gibs. Bomb. Fl. 145?).

HAB. Common in the lower and upper mixed forests, from Chittagong and Ava down to Tenasserim, up to 2000 ft. elevation.—Fl. April, May; Fr. CS.

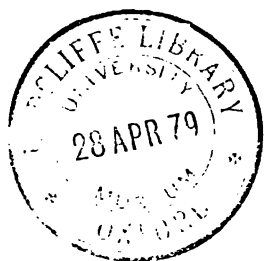
3. *W. COCCINEA*, Sims. Bot. Mag. t. 2696; Bot. Cab. t. 894; Wight Icon. t. 442; DC. Prod. VIII. 407. (*Nerium coccineum*, Roxb. Fl. Ind. II. 2).

HAB. Chittagong hills.

4. *W. RELIGIOSA*, Bth. Gen. pl. II. 713. (*Echites religiosa*, Teysm. and Binn. in Nat. Tydsch. Ned. Ind. XXV. 48).

HAB. Tenasserim and the adjoining Siamese provinces.—Fl. Fr. HS.





JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.



Part II.—PHYSICAL SCIENCE.

~~~~~  
No. III.—1877.  
~~~~~

VII.—On an apparently undescribed Weasel from Yarkand.—By W. T. BLANFORD, F. R. S., &c.

Amongst the collections brought by Dr. Stoliczka from Eastern Turkestan was the skin of a weasel which had been kept in confinement. Judging from the skin alone, the animal appeared chiefly to differ from the common European weasel in colour, and it was difficult to say how far this difference was due to the circumstances under which the individual had been kept. Although I strongly suspected that it was a distinct species, still I thought it safer not to form conclusions from a single skin, and in the list of species J. A. S. B., 1875, Vol. XLIV, Pt. 2, p. 106, I noted the specimen as *Mustela vulgaris* ? var.

A year later Dr. Scully brought from Turkestan another skin of the same weasel, but the second specimen had belonged to a male wild individual. This skin was also entrusted to me together with some other interesting specimens for description, and I regret that other work has prevented my noticing it sooner. On comparing this second specimen more carefully with *M. vulgaris*, I found that it differed not only in colour, but in size, being a much larger animal. The length measured on the fresh carcase by Dr. Scully, shews that the Yarkand weasel is nearly as large as an ermine, whilst the tail, the vertebrae of which are for the most part preserved, appears to be proportionally longer than in the common weasel. The weight and some other details are also carefully recorded on the label. The name in Eastern Turkestan is *Agha makan*.

The following is a description :—

MUSTELA STOLICZKANA, sp. nov.

Mustela ad M. vulgarem proxime accedens sed valde major, superne fusco-arenaria, subtus albida, caudâ longiore, quartem partem totius longitudinis subæquante, cum dorso concolore; labris ambobus genisque inferioribus albis, maculâ utrinque post angulam oris fulvâ, alterâque ante oculum utrumque albâ, palmis plantisque confertim pilis indutis. Long. tota cum caudâ 12·2, caudæ, pilis inclusis, 3, cranii 1·8, pedis posterioris a calcaneo 1·4 poll. Angl.

HAB. Yarkand (Stoliczka, Scully).

Colour pale sandy brown above, the hairs rather paler and whitish at the base, white below. Fur short, dense and soft. Tail throughout the same colour as the back. There is a small white spot close to the anterior angle of each eye, and a rather larger sandy brown spot a little behind the gape in the lower part of the cheeks which are white to within a short distance below the eye. Upper lip white. Upper whiskers dark brown towards the base, and of about the same length as the head. Fore feet white mixed with pale brown above, hind feet only whitish at the edges; soles of all the feet thickly clad, only the toe pads being naked, and even they are almost concealed by the long hair. Tail nearly cylindrical, about one-third the length of the head and body.

The whole length, measured by Dr. Scully when the animal was fresh, and noted on the ticket, was 12·2 inches, the tail, of which the vertebræ are preserved, now measures 3 inches including the hair at the end, or 2·3 without it. The hind foot and tarsus are 1·4 inches long without the claws. Fur on the back about 0·3 in. long. The weight marked by Dr. Scully on the label was 5·2 oz. *

The skull is slightly imperfect behind, the occipital plane having been cut away, but as the occipital crest remains, the total length can be measured with close approximation. The cranium shews the specimen to have been just adult, the dentition being perfect, although the sagittal crest is only rudimentary. The following are the dimensions:

	in.	metre.
Length of skull (approximate) from occipital plane to alveolar margin,	1·75	·0425
Breadth of brain case across parietal region,	0·83	·021
Ditto across zygomatic arches,	0·98	·024
Ditto behind post-orbital processes,	0·4	·01
Length of suture between nasal bones,	0·28	·077

* The weight of the common weasel, according to Pallas, Zoog. Ros. As. I. p. 98, is only 2 ounces and a drachm in the largest individuals, 1½ oz. in smaller animals, chiefly females.

Length of bony palate from anterior alveolar margin to the opening of the posterior nares,.....	0·75	·0185
Length of carnassial tooth along outer edge,.....	0·2	·005
Breadth of tubercular (hinder) molar,	0·15	·0938
Breadth of bony palate between hinder molars,	0·3	·0075
Length of lower jaw from condyle to symphysis,	1·	·025
Height of ditto from the coronoid process,.....	0·5	·0125



VIII.—*Description of some new and little known Asiatic Shrews in the Indian Museum, Calcutta.*—By JOHN ANDERSON, M. D., *Superintendent.*

In preparing a Catalogue of the Mammals in the Indian Museum, it has been necessary to examine in detail the now somewhat extensive collection of shrews which has been formed since the Asiatic Society's collections were practically transferred to the Government of India, nearly eleven years ago.

To show the progress which has been made since 1866, in a department which has never attracted many cultivators, it may suffice to state that Blyth's Catalogue of Mammals which was published in 1863* contained only 15 species of Asiatic Shrews. These were represented in the Asiatic Society's Museum, in 1865, by 22 mounted and 18 alcoholic specimens, and by 5 skulls and 2 skeletons.

At present, there are 38 species of these small Mammals in the Indian Museum, illustrated by nearly 130 alcoholic specimens, 29 dried skins, 71 skulls and 5 skeletons.

The most important additions to the Indian Museum in this section of the vertebrates, since the publication of Blyth's Catalogue, have been *Anurosorex*, and the water-shrew of the Himalayas, the so-called *Crossopus himalaicus*.

The discovery of the former, remarkable, generic type in Assam was made by Mr. S. E. Peal of Sibságar, in 1871, about one year after it had been described by M. A. Milne-Edwards from a specimen obtained in Sé-tchouan and Tibet by the distinguished traveller, M. l'Abbé David.

The first specimen of the Himalayan water-shrew in the Indian Museum was obtained by the late Dr. Jerdon in Sikkim, and the second example was procured by myself to the east of Bhamô, in the Kakhien hills which form the natural western boundary of the Chinese Province of Yunnan. It has been again obtained by Mr. Mandelli of Dárjiling who has done so much to extend our knowledge regarding the fauna of Sikkim. No information that

I am aware of, is on record regarding the localities and heights at which this water-shrew has been found in the Himalaya, but judging by the elevation at which it occurs in the Kakhien hills which are essentially Himalayan in their fauna, this most interesting shrew most probably lives at elevations of 8000 up to 5000 feet, or perhaps even higher.

It is very closely allied to the aquatic shrew of Japan named *Sorex platycephalus*, Temminck, but apparently differs from it specifically.

By its general structure, it appears to be more nearly allied to *Nectogale* than to *Crossopus* from which it is generically separated by the character of its teeth, leaving out of view other and more important considerations such as its long, attenuated body, and the much stronger ciliation of its feet and tail, in all of which characters, as in those of its skull and teeth, it evinces a closer relationship to *Nectogale* than to any other known genus of shrew. It is, however, less aquatic in its habits than *Nectogale*, as is proved by its hind feet not being webbed as in that genus, but there can be no doubt of the close generic relationship of *Nectogale* with the Himalayan water-shrew. The structural features, however, of the latter and of the Japan shrew are such that they cannot be referred to any existing genus of mammalia, and I therefore propose the following genus for their reception.

CHIMARROGALE, n. g.

Teeth white $\frac{2 \times 4}{2} \times \frac{2}{2} \times \frac{8}{2 \times 6} = 28$. Front upper incisors with a

small talon on their inner side. Three intermediate teeth of nearly equal size; feet and toes scaly, ciliated with short coarse rigid hairs along their external and internal margins. Toes not webbed. Tail long, scaly, quadrangular, covered with longish, coarse, adpressed hairs. Snout elongate: ears almost wholly hidden, valvular.

The more immediate object, however, of this paper is to describe a number of shrews which appear to be new to science and to indicate a few others which have hitherto been seemingly wrongly determined.

They belong to the genera *Crocidura* and *Soriculus*. A large number of the species belonging to *Pachyura*, the sub-division of the first-named genus distinguished by 30 white teeth, are possessed of a series of cuticular aggregated glands on the side of the trunk, emitting a strong musky odour, whilst a few of the same sub-division are devoid of these structures; whereas the majority of the shrews belonging to the second sub-division of *Crocidura* with 28 white teeth, are devoid of musk glands on the side, and are thus inodorous. Some very small shrews, such as *C. (P.) macrotis* and *C. (P.) nitidofulva*, have musk glands, like their larger compeers, while others of the very same, sub-generic division want them, e. g. *C. (P.) pygmaoides*.

In estimating the age of individuals, I have always been guided by the

condition of the bones of the skull, and I have judged those adult in which the basi-occipital and basi-sphenoid bones have been united. This is the last suture to disappear, and its obliteration in shrews is the only reliable test of full maturity. In skulls, however, with this suture entirely lost, the teeth very frequently do not present any marked indications of wear, so that union takes place before the animals are aged.

In all the newly born shrews that I have examined, the teeth have never been through the gum, but they have always been so well developed that the position, and in some cases the form, of each tooth was clearly defined.

Genus CROCIDURA, Wagler.

Sub-Genus PACHYURA, *Selys*.

(*Lateral gland*.)

CROCIDURA, (P.) FULVOCINEREA, n. s.

Form of the body as in *C. (P.) gigantea*.

The snout is long and pointed; feet well developed and moderately haired. Tail swollen at the base and rather long and densely haired. Snout and feet yellowish, and lower portion of limbs with short sparse hairs, as usual. Claws long and pointed. Fur dark-slaty in the hidden portion, but broadly tipped with pale fawn producing a brownish-gray mixed with tawny resembling the colour of *Lepus cuniculus*, but with a distinct rusty tinge on the head. Under parts more grayish brown, with a little tawny. Whiskers nearly all white, or pale gray. Hairs on the feet and tail pale yellowish-brown or nearly white, the short tail hairs being rather longer and much more numerous than is generally the case in the allied species, and those at the tip occasionally longer.

	Adult ♂	Adolescent ♀
Length, tip of snout to vent,	in. 6·07	in. 4·35
Vent to tip of tail,	3·90	2·83
Length of hind foot without claws,	1·00	0·82
Tip of snout to eye,	1·00	0·70
Eye to ear,	0·57	0·35
Height of ear,	0·50	0·35
Breadth of ear,	0·41	0·40

The first upper incisors are not very long; their posterior process is on a level with the third incisor and canine, and their longitudinal breadth about equals the breadth of the base of the dependent portion of the teeth. There is a small internal process of the cingulum. The second incisor is not very large and is hardly twice the size of the third incisor. This last mentioned

tooth and the canine are of equal size and their tips are nearly on the same level. The premolar is very small and lies behind the canine and slightly internal to the first molar, so that only half of it is externally visible. It is very small and its tip reaches only a short way below the cingulum of the canine. The cusp on the anterior, external angle of the first molar is well developed and its point is on a level with the point of the canine in some, and below it in others. The chief cusp of this molar is not prominent.

	♂	♀
Anterior border of foramen magnum to tip of premaxillæ, in.	1.35	1.15
Greatest breadth across maxilla,	0.50	0.41
Breadth at posterior border of infraorbital foramen,	0.28	0.25
„ anterior to brain case,	0.33	0.30
„ external to glenoid fossæ,	0.53	0.45
„ „ to tympanic,	0.66	0.58
Length of upper alveolar line,	0.65	0.54
From condyle of lower jaw to end of alveolar line,.....	0.85	0.70

The skull is distinguished from the skull of *C. blythii* by its greater size and much larger teeth. The first upper incisors are stronger and the second incisor relatively smaller than in that species: on the other hand, the skull, as is shown by the measurements given of a perfectly adult ♂, is considerably smaller than the skull of *C. gigantea*, and the teeth are proportionally less.

This species, in its proportions, appears to be closely allied to *C. tytléri*, from Dehra Dún, but the characters of the latter have been so vaguely defined that it is impossible to decide whether the two are identical or not. Blyth does not give any information about the teeth. It is also distinguished from *C. gigantea* by its more profuse and fawn-coloured fur and by its well-haired tail, and from *C. blythii* by its larger size, by its dentition and by its pale fur.

It inhabits the valley of Assam (Gauhati).

CROCIDURA (P.) BLYTHII, Andr.

Sorex murinus, Blyth, Journ. As. Soc., Bengal, Vol. XXIV, 1855, p. 23, in part.

Sorex caerulescens, Tomes, Ann. and Mag. Nat. Hist., Vol. XVII, 1856, p. 16.

Sorex Griffithii, Blyth, As. Soc.'s Mus. 1863, p. 83, No. 247.

Pachyura Griffithii, Andr., Proc. Zoo. Soc., 1878, p. 231.

Snout narrow, long and pointed. Ears rather flattened above, rounded posteriorly and of moderate size. Feet only moderately large. Fore limb

with long hairs to the wrist, longer than those on the corresponding portion of the hind limb. Feet covered with short brown hairs, a few longer, overhanging the claws. Claws strong, but short. Snout, ears, feet and tail brownish. Tail thickened at the base, rounded, ringed and rather thickly clad with brown hairs, with a few longer whitish hairs intermixed, and nearly equalling the length of the trunk without the head. Fur soft, rather long: a rich rusty brown, with a golden sheen in certain lights. Under surface rusty gray. Some are darker than others.

	Adolescent ♂	Adult ♀
Length, tip of snout to vent,	in. 4.72	in. 5.00
„ vent to tip of tail,	2.80	2.50
„ of hind foot without claws,	0.83	0.75
„ from tip of snout to eye,	0.75	0.75
„ „ eye to ear,	0.42	0.40
Height of ear,	0.32	0.34
Breadth of ear,	0.42	0.36

These measurements would seem to indicate that the males have rather longer tails than the females, but the specimens at my disposal are not sufficiently numerous to permit of this point being settled, but there can be no doubt of the specific identity of the specimens which yield these results.

The skull of the type appears to be that of a male, not fully mature, as its basi-occipital suture is still unclosed. The posterior process of the first upper incisor is moderately developed and there is only a very obscure process on its inner side. It is not so broad as the base of the front portion of the tooth. The second incisor is large, and broader than the conjoint third incisor and canine, but its tip is above the level of the point of the central cusp of the first molar. The canine is considerably larger than the third incisor, and its point is below the level of the anterior cusp of the first molar.

There appears to be a considerable difference between the size of the sexes, as indicated not only by the body measurements but by their skulls. The skulls also indicate that the species is smaller than *C. fulvocinerea*, because its skull although not very much older than the skulls of which the measurements are given below exceeds them in size. Comparing the skulls of these two species, the first upper incisors of *C. fulvocinerea* are seen to be larger than in *C. blythii*, whereas the second upper incisor of the latter is considerably larger than the corresponding incisor of *C. fulvocinerea*, and its canine is more pointed and larger than the third incisor. The premolar of *C. blythii* is relatively larger than the premolar of *C. fulvocinerea* and it has a small cusp-like process of the cingulum on its outer side, which is partially visible externally.

	Adolescent ♂	Adult ♀
Anterior border of foramen magnum to tip of premaxillæ, in.	1.20	1.13
Greatest breadth across maxillæ,	0.44	0.45
Breadth behind infraorbital foramen,	0.27	0.26
Breadth anterior to brain case,	0.28	0.30
" external to glenoid fossæ,	0.50	0.45
" " to tympanic,	0.54	0.55
Length of upper alveolar line,	0.58	0.55
Length from condyle of lower jaw to end of alveolar margin,	0.70	0.68

Tomes describes the type of *S. griffithii* as characterized by the large size of its teeth which exceeded, he states, those of any example of *S. corulescens* he had ever seen. Such a description however is in no way applicable to the types of *S. griffithii* as understood by Blyth, and it is therefore perfectly evident, apart from external characters, that they are not the *S. griffithii* of Horsfield. Tomes, however, did not concur with Horsfield in considering the fur as either short close or soft, but describes it as of medium length, deep blackish gray, glossy and rather coarse. The specimens from Arakan described by Blyth as *S. murinus* (Ann. and Mag. Nat. Hist., Vol. XVII, 1851, p. 15) were afterwards the types of Blyth's *S. griffithii*, but these specimens were regarded by Tomes as *S. corulescens*.

Blyth was under the impression that the type of *S. griffithii* was from the Khásia hills, although described from Afghanistan, because he saw a fine skin of a shrew he believed to be *S. griffithii* from Chárápúnji in the possession of Griffith. This specimen had been forwarded to the India House by Dr. M'Clelland, and Blyth seems to have concluded that it was the type of *S. griffithii*, Horsfield. But the evidence is unsatisfactory. And, moreover, Blyth's specimens do not agree with the description of *S. griffithii*.

It inhabits the hilly region of Assam, (Sibeágar), the Khásia Hills (Chárápúnji) and Arakan.

CROCIDURA (P.) SINDENSIS, n. s.

Snout moderately long, and pointed; ears full and rounded, sparsely clad, the margins and flaps with longish, somewhat stiff hairs. Lower half of limbs seminude; feet slender and toes rather long. Tail rounded, slightly swollen at the base and about four-fifth the length of the trunk. Fur moderately long soft and glossy; neutral gray and washed with umber, but not obscuring the gray; under-parts pale neutral gray with a silvery sheen in certain lights. Snout gray; feet yellowish, sparsely clad with whitish hairs; claws rather long and hooked. Tail ringed, sparsely clad with white hairs, with a few longer interspersed but much shorter than in the generality of Indian Shrews.

Length, tip of snout to vent,	in. 4·70
„ of tail,	2 80
„ of hind foot,	0·82
„ tip of snout to eye,	0·70
„ eye to ear,	0·39
Height of ear,	0·38
Breadth of ear,	0·38

Upper incisors short and stout, curved, nearly convergent at their tips. No eminence of the cingulum on the inside of the posterior portion of the tooth which is rather broader than the base of the elongated portion. Second incisor not very large, but equalling the conjoint breadth of the third incisor and canine. The third incisor is considerably smaller than the canine, but the tip of the latter is somewhat above the level of that of the former. The premolar is not very small and it is nearly as broad as the canine behind which it directly lies, but externally it is nearly wholly hidden by the first molar. The anterior cusp on the first molar and its large cutting cusp are not strongly developed: the point of the latter is below the level of that of the second incisor. The anterior portion of the frontals is not much narrower than the portion behind the orbits. This skull is fully adult, as all the sutures have disappeared even to the basi-occipital suture.

	♀
Anterior margin of foramen magnum to tip of premaxillæ,	in. 1·10
Breadth across maxillæ (molars),	0·40
„ behind infraorbital foramen,	0 25
„ anterior to brain case,	0·26
„ external to glenoid fossæ,	0·48
„ „ to tympanic,	0·55
Length of upper alveolar line,	0·58
Condyle of lower jaw to anterior end of alveolar line,	0·60

It inhabits (Sindh) Karáchí.

De Filippi in his description of *O. fumigata* mentions, as a character of the species, the presence “along the lower jaw, on each side of the mento-gular region, of four small prominences each bearing a long hair.” These hairs, however, are common to all shrews as far as my observations go.

CROCIDURA (P.) PEALANA, n. s.

Body slender; snout long and pointed; feet moderately slender; lower half of limbs with short hair, but the feet are moderately well clad. The claws are rather short and strong. The tail is a little more than two-thirds the length of the trunk, rounded, clad with brownish black hairs, with a few,

long white hairs intermixed. Ears of moderate size, tolerably well clad, the margins of the flaps fringed with longer white hairs. Fur moderately long. General colour gray with a deep wash of brown, but with gray hairs intermixed in the adults, giving to the fur a somewhat grizzled aspect in certain lights. In aged specimens, a grayish area occurs below the eye and behind the angle of the mouth. Under surface sooty brown, or grayish, more or less washed with brownish on the chest.

Length, tip of snout to vent,	in. 4 70
„ of tail,	2 30
„ of hind foot,	0 73
„ snout to eye,	0 70
„ eye to ear,	0 40
Height of ear,	0 30
Breadth of ear,	0 36

The upper incisors are well developed but not very long. The posterior process is prominent but not so broad as the base of the long part of the tooth. The second incisor is large, and more than the breadth of the third and the canine: the latter is only a little smaller and shorter than the former. The anterior cusp of the first molar is about the same level as the canine. The premolar is behind the canine and is only partially visible externally. In the adult, female skull, the teeth are much worn and therefore appear very short, and the premolars have broken off, level with the alveolar border.

This species is distinguished from *C. blythii* and *C. heterodon* by its smaller feet and by its colour, also by the character of its upper incisors and by its small premolar.

	♀
Anterior margin of foramen magnum to tip of premaxillæ,	in. 1 13
Breadth across maxillæ,	0 41
„ behind infraorbital foramen,	0 22
„ anterior to brain case,	0 30
„ external to glenoid fossæ,	0 47
„ „ to tympanic,	0 52
Length of upper alveolar line,	0 56
„ from condyle of lower jaw to end of alveolar line,	0 65

This form is one of the many additions which have been made to the fauna of Assam by Mr. S. E. Peal. The specimens were obtained at Sibságár.

CROCIDURA (P.) BLANFORDII, n. s.

Snout long, slender and attenuated. Ear moderately developed, sparsely clad with short hairs which appear as a pale fringe along the margin; flaps with longer and stronger pale hairs. Feet rather long and slender, also the toes moderately well clad with brown hairs, uniform with the body; claws yellowish, moderately strong, compressed, curved at the tips. Tail a little thickened at the base, well haired, with short, brown hairs completely obscuring the rings: long hairs white and numerous. Tail apparently considerably shorter than the trunk. Fur very short, dense and mole-like, grayish at the base, the remainder wholly brown, and showing a somewhat finely speckled appearance in reflected lights; under-parts grayish-brown with a silvery sheen; snout, feet and tail brownish; skin of ears blackish.

	Adult ♀
Length, tip of snout to vent,.....	in. 4·15
„ of tail,	2·35
„ of hind foot,	0·70
„ snout to eye,	0·67
„ eye to ear,	0·30
Height of ear,.....	0·37
Breadth of ear,	0·34

First upper incisors moderately long and close together: basal cusp conically pointed. Second incisor very large, canine somewhat larger than the third incisor. The two nearly equalled by the horizontal or basal length of the second incisor. The premolar is very small and wedged in between the canine and first molar. The point of the second incisor is somewhat below the level of the point of the chief cusp of the first molar.

	♀
Anterior margin of foramen magnum to tip of premaxillæ,	in. 0·98
Breadth across maxillæ,.....	0·35
„ behind infraorbital foramen,	0·22
„ anterior to brain case,	0·26
„ external to glenoid fossæ,	0·39
„ „ to tympanic,	0·50
Length of upper alveolar line,	0·49
„ from condyle of lower jaw to end of alveolar margin,	0·59

This shrew was obtained by Mr. W. T. Blanford at Khandalla, on the Western Ghâts, near Bombay, at an elevation of 2000 ft.

CROCIDURA (P.) STOLICZKANA, n. s.

Snout rather short, and broad anteriorly, not densely clad; ears not large but well developed, sparsely clad with short hairs; feet well developed but not large, and rather thinly clothed with short pale-coloured hairs; claws moderately long and pale yellow. Tail not swollen at the base, somewhat tetragonal, sparsely covered with short brown hairs, with intermixed whitish hairs which are deep black or brownish in the lower halves; tail finely ringed, 55 rings to the half inch. Snout, hands, feet and upper surface of the tail yellowish-brown, paler on the under-surface of the tail. Fur soft, silky, moderately long, dull brown above, and dark gray on the under-parts.

Length, tip of snout to vent,	in. 2.50
„ of tail,	1.90
„ of hind foot,	0.50
„ snout to eye,	0.40
„ eye to ear,	0.16
Height of ear,	0.25
Breadth of ear,	0.23

The first upper incisors are well developed, meeting in the mesial line, anteriorly and downwardly directed, with but little backward curve. There is a small but well developed tubercle on the inner side of the posterior portion which is sharp and conical. The second incisor is very large, broader than the third and the canine, and downwardly projected to almost the same level as the tip of the chief cusp of the first molar. The third incisor is slightly smaller than the canine. The premolar is about two-thirds of the size of the third incisor, but its tip is considerably below the level of the point of the anterior cusp of the first molar; it lies immediately behind the canine and is almost wholly visible externally. The skull is young, but the species does not appear to attain to any great size, and it probably does not exceed, when fully adult, more than 3 inches in length, exclusive of the tail.

Anterior margin of foramen magnum to tip of premaxillæ,	in. 0.66
Breadth across maxillæ,	0.23
„ above and behind infraorbital foramen,	0.17
„ anterior to brain case,	0.19
„ external to glenoid fossæ,	0.30
„ „ to tympanic,	0.32
Length of upper alveolar line,	0.32
Condyle of lower jaw to anterior end of alveolar line,	0.39

Hab.—Bombay. Dr. Stoliczka.

CROCIDURA (P.) MACROTIS, Anderson.

Sorex peyrottetii, Blyth, (in part.) Journ. As. Soc. Vol. XVI (1847) p. 1275.

Sorex nudipes, Blyth, Journ. As. Soc. Beng. Vol. XXIV, 1855, p. 34, Ann. and Mag. Nat. Hist. Vol. XVII, 1856, p. 21; Wagner, Schreber, Säügeth, Vol. V, Suppl. 1856, p. 805.

Pachyura nudipes, Blyth, Fitzinger Sitzgsber. Ak. Wiss. Wien. 1868, p. 172, Andr. Proc. Zoo. Soc. 1873, p. 231.

Snout seminude, long, and rather broad across the incisors, with the nasal portion attenuated. Ears very large and rather patulous, their antero-posterior breadth equalling two-thirds of the distance from their lower angles to the tip of the snout; sparsely covered with short brown hairs on their outer, and partially so, on their inner surface. Limbs rather feeble, shortly haired from the elbow and knee downwards; feet only sparsely covered with short brown hairs which are paler on the toes which are rather short. Claws well developed. Tail equalling the length of the trunk, rounded, tapering and ringed, nearly nude in appearance, owing to the shortness of the brown hairs which sparsely clothe it; moderately long, white hairs interspersed as usual. Fur very short, shining dark-brown above, which is also the colour of the upper surfaces of the snout and tail; lower half of ears, chin and feet, yellowish-brown.

Adult ♀

Length, tip of snout to vent,.....	in. 1·75
„ of tail,	1·27
„ of hind foot,	0·34
„ snout to eye,	0·30
„ eye to ear,	0·14
Height of ear,	0·20
Breadth of ear,	0·24

The first upper incisors are rather widely apart, directed forwards and downwards. A well developed tubercle on the inner side of the posterior portion which is conically pointed. The second incisor is large and more than equalling the longitudinal length of the third and canine; the third incisor is only a little smaller than the canine; the premolar is placed behind the canine and has a sharp point and is visible externally, but its point is much above the level of the point of the anterior cusp of the first molar: the chief cusp of this last mentioned tooth is but little longer than the second incisor.

	♂	♀
Anterior margin of foramen magnum to tip of premaxillæ, in.	0·45	in. 0·50
Breadth across maxillæ,	0·16	0·18
„ behind infraorbital foramen,	0·12	0·14
„ anterior to brain case,	0·15	0·16
„ external to glenoid fossæ,	0·20	0·24
„ „ to tympanic,	0·25	0·27
Length of upper alveolar line,	0·20	0·20
„ from condyle of lower jaw to end of alveolar line,...	0·25	0·23

Blyth in describing this species stated that it was “remarkable for its naked feet and very large ears ; also for the odoriferous glands on the sides being strongly developed, whereas we can detect them in no other of these minute species.” The feet however of the type specimens, named in Blyth’s own handwriting, appear to be quite as well haired, if not more so than in some other species, and, moreover, the glands on the sides are not peculiar to it as a small species, because they also occur in the two following species which are minute shrews. As the character assigned by Blyth, *viz.*, naked feet is misleading, I have re-named this species after its distinguishing feature, namely, its large ears.

It is closely allied to *C. (P.) perrottetii* from the Nilgiris but is distinguished from it by the character of its teeth, the first incisor being well curved with a prominent eminence at the base, and the first intermediate tooth being large and conical. Its body also is heavier than is *C. perrottetii*, Duvernoy, which resembles it in its large ears.

Inhabits Tenasserim.

CROCIDURA (P.) NITIDOFULVA.

Sorex melanodon,* Blyth, Journ. As. Soc., Bengal, 1855, Vol. XXIV, p. 33.

Ann. and Mag. Nat. Hist., Vol. 17, 1856, p. 20.

Sorex (Paradoxodon) melanodon, Wagner, Schreber Suppl. Vol. V, 1855 p. 805.

Paradoxodon melanodon, Fitzinger, Sitzsb. Ak. Wiss. Wien. 1868, p. 134.

Pachyura melanodon, Blyth, Andr. Proc. Zool. Soc. 1873.

Snout pointed, but little swollen across the incisors and only partially clad with short brown hairs. Ears not very full, only moderately projecting,

* Wagler in 1833 (Isis, p. 54) named a red toothed shrew, *Sorex melanodon* (= *S. vulgaris*). If we regard the genus *Crocidura* as of the same rank as *Sorex*, there is no necessity why this Shrew should be re-named on the ground that both forms are co-generic. But an altogether different consideration induces me to suggest another name for this shrew, *viz.*, that its teeth are not black, but white.

seminude. Limbs rather feeble, seminude in lower portion of legs; the upper surface of the feet only sparsely clad with short whitish hairs. Claws well developed, yellowish. General colour of animal, shining brown above, and on the feet and tail yellowish, under surface grayish brown with a silvery sheen. Fur short, soft and silky. Tail tapering, rounded, not quite equalling the length of the trunk, ringed and only very sparsely covered with short brown hairs, with longer white hairs intermixed.

	Adolescent ♂	Fully adult ♀
Length, tip of snout to vent,	in. 1.67	in. 1.80
„ of tail,	1.08	1.05
„ hind foot, ..	0.32	0.32
„ tip of snout to eye,	0.27	0.27
„ eye to ear,	0.17	0.17
Height of ear,	0.19	0.18
Breadth of ear,	0.15	0.16

The first incisors are considerably apart anteriorly, rather short and projected forwards and downwards, a small tubercle on the inside of the posterior portion. The hinder portion of the tooth is relatively large for the size of the tooth. The second incisor is more than the breadth of the third and the canine, and is rather shortly pointed. The canine is somewhat larger than the third incisor. The premolar is very minute and is wedged in between the canine and first molar and is partially visible externally. Its point is much above the level of the cusp on the anterior border of the first molar and the apex of the latter is somewhat below the level of the point of the second incisor. There is a slight eminence on the external margin of the lower incisors near their free ends.

	♂	♀
Anterior margin of foramen magnum to tip of premaxillæ, in.	0.48	0.47
Breadth across maxillæ,	0.16	0.18
„ behind infraorbital foramen,	0.12	0.12
„ anterior to brain case,	0.15	0.15
„ external to glenoid fossæ,	0.20	0.21
„ „ to tympanic,	0.24	0.25
Length from condyle of lower jaw to end of alveolar line, ...	0.27	
„ of upper alveolar line,	0.23	0.22
„ „ lower „	0.14	0.13

The skull of the type of *S. melanodon*, Blyth, is that of a young animal, and the character which suggested to Blyth the term *S. melanodon* was

doubtless due to the blood of the pulp coagulating in the tooth and shining through the translucent structure, as the teeth of none of these specimens which are undoubtedly identical with *S. melanodon* ever exhibited any trace of pigment on the outer surface of the teeth.

It inhabits Lower Bengal (Calcutta) and the valley of the Brahmaputra to Goalpara.

CROCIDURA (P.) NILGIRICA, n. s.

Form small, slender. Head long, somewhat flattened; snout rather broad, but long and rather abruptly rounded towards the nostrils. Snout densely haired, and moustachial bristles rather numerous. Ears of moderate size and not hidden, rounded and sparsely clad with short hairs. Limbs clad to the wrist and ankle, and the upper surface of the feet sparsely clad. Claws well developed and sharp; pads of feet rather prominent. Tail equals about the length from the vent to the front of the shoulder, not swollen at the base, finely ringed, about 12 to 13 rings to the one-tenth of an inch; numerous short strong hairs between the rings, with scattered, long black hairs. Fur short, dense and velvety; general colour, snout, ears, tail and upper surface of limbs, deep fuliginous velvety black, paler below with a silvery lustre. Claws yellowish.

Adult male.

Length from tip of snout to vent,.....	in. 1.78
„ of tail,	1.12
„ of hind foot,	0.35
Height of ear,	0.15
Breadth of ear,	0.15

The skull proves this specimen to be fully adult, as the sutures on the base of the cranium are obliterated. A small portion of the occipital has been broken off, but sufficient remains on one side to indicate that the foramen magnum has been very large; measured from the inferior border of the foramen magnum to the end of the palate anteriorly, the total length of the adult skull is only 0.45. The condyles are large, and there is a considerable concavity or depression immediately over the temporal fossa. The most marked feature of the skull is the character of the teeth, more especially of the first upper incisor which is short and but little if at all hooked and destitute of the marked eminence at its base posteriorly which is so distinctive of the generality of shrews. There is a slight indication of the position of the eminence on the outer side of the tooth, but no more, and the tip of the first intermediate tooth is but little below the basal portion of the first incisor, and the immediately succeeding teeth gradually diminish in size to the fourth intermediate tooth which is well developed,

and in the line of the teeth before it, and almost wholly visible externally. The anterior portions of the crowns of these three teeth are rather sharply pointed. The apex of the crown of the first molar is on a level with the base of the first incisor. The last tooth has two distinct cusps. The condyle of the lower jaw is not divided by a notch.

Inferior border of foramen magnum to tip of premaxillæ,	in. 0.45
Breadth across molars,	0.17
„ at posterior border of infraorbital foramen,	0.16
„ at middle of frontal contraction,	0.18
„ external to glenoid fossæ,	0.21
„ „ to auditory canal,	0.26
Length of upper row of teeth,	0.21
„ of lower „ „ „	0.14

Inhabits the Nilgiris, and the two specimens, exactly alike, were procured at Utakamand. The Indian Museum is indebted to Colonel Beddome for these two specimens of this small, black shrew which is at once distinguished from the other minute shrew of the Nilgiris *O. perrottetii* by its much smaller ears.

CROCIDURA (PH.) *TRAVANCORENSIS*, n. s.

Head more elongated before the ear than in *P. nitidofulva*; ears moderately developed and sparsely clad; feet seminude, with short white hairs, hardly hiding the scaly skin. Claws well developed, sharp. Tail equalling the length of the trunk without the head, not swollen at the base, tetragonal, scaly, ringed, 43 rings to the quarter inch, not obscured by the hairs which are extremely few and short, those at the tip being longer. Long white hairs interspersed. Fur very short dense and soft; reddish brown above, the under surface grayish, with a warm tint, silvery in certain lights. Feet yellowish-brown. Tail above, concolorous with the upper surface of the body.

	♂
Length from tip of snout to vent,	in. 1.66
„ of tail,	1.19
„ of hind foot,	0.31
„ from tip of snout to eye,	0.30
„ „ eye to ear,	0.14
Height of ear,	0.19
Breadth of ear,	0.21

The skull has the facial portion more elongated than in *O. nitidofulva*.

The front upper incisor is short and directed downwards, and the posterior portion of the tooth has a small tubercle on its inner side, and is

large and rather sharply pointed. The second is considerably larger than the third incisor and the canine combined, and its apex reaches as far downwards as the anterior point of the first incisor. The third incisor and the canine are of equal breadth, the first of the two being the longer. The small premolar is largely visible externally although it lies between the canine and first molar. There is a slight swelling on the outer border of the lower incisor near its free end.

	♂
Anterior border of foramen magnum to tip of premaxillæ,..... in.	0.49
Breadth across maxillæ,	0.18
" behind infraorbital foramen,	0.13
" before brain case,	0.15
" external to glenoid fossæ,	0.20
" " to tympanic,	0.26
Length from condyle of lower jaw to anterior end of alveolar line, ...	0.25
" of upper alveolar line,	0.20
" " lower,	0.12

This small South Indian shrew is distinguished from the small shrew of Bengal and the valley of the Brahmaputra by the absence of a lateral gland, by its more elongated skull, larger ears and longer tail.

Inhabits Travancor.

CROCIDEUA (P.) BIDIANA, n. s.

Snout long and pointed. Ears moderately large and round, and rather well haired. Feet large and seminude; the lower halves of the radial and tibial portions are also seminude; claws with rather long sharp curved points. Tail not much swollen at the base, equalling the length of the trunk and one half of the head, well covered with short brown hairs, with long whitish hairs intermixed, their bases being dark brown. Snout, ears and feet, pale reddish brown, tail darker. Fur long, fine and dense, 0.35 in length, reddish brown above and below, the basal portion of the fur, as usual, being dark slaty. The under surface has also a grayish gloss.

Length, tip of snout to vent,..... in.	3.20
" of tail,	2.60
" of hind foot,	0.80
" tip of snout to eye,	0.70
" eye to ear,	0.27
Height of ear,	0.27
Breadth of ear,	0.30

The foregoing specimen is a male with nearly all the sutures of the skull obliterated. The upper incisors are not very prominent and but little curved, and there is a small, but well defined tubercle on the inner side of the posterior portion of these teeth forming a sharp conical cusp. The second incisor is large and nearly equals the length of the chief cusp of the first molar. The third incisor and canine are almost of equal size, but the latter, as is generally the case, is slightly larger than the former. The premolar is small and wedged in between the canine and the first molar, is sharply conical, and nearly wholly visible externally. The anterior cusp on the first molar is small and rather blunt, and considerably above the level of the point of the canine. There is a minute eminence on the outside of the lower incisor near its tip. The total length of the upper line of tooth is 0".45.

The skull unfortunately met with an accident before it was measured. This shrew would appear to attain to a greater size than *C. serpentarius* and to be a medium-sized species. The smaller and more rounded ears, and the short interval between the eye and the ear, its larger size and the presence of a lateral gland separate it from *C. rubicunda*; and its strong feet distinguish it from *C. stoliczka*.

The Museum is indebted for this species to Dr. Bidie of the Madras Central Museum, whose name I have associated with it.

(No lateral gland.)

CROCIDURA (P.) *RUBICUNDA*, n. s.

Snout long and pointed, not much swollen across the moustachial region, well haired. Ears large, round, very sparsely haired, rather long white hairs on the flaps. Feet slender, covered with short, nearly white hairs so as to obscure the skin and projecting over the yellow claws which are rather large and curved at the points. Tail equalling the distance from the vent to the middle of the ear measured along the side, slightly swollen at the base, round, and rather thickly clad with longish pale yellow, almost white hairs, with long white hairs intermixed. Muzzle, ears, feet and tail, pale yellowish. Fur rather long and soft, and pale rusty fawn. Under parts gray suffused with fawn.

♀

Length, tip of snout to vent,.....	in. 3.40
„ of tail,	2.30
„ of hind foot,	0.64
„ tip of snout to eye,	0.63
„ eye to ear,	0.36
Height of ear,	0.33
Breadth of ear,	0.40

The first upper incisors of this female are longer, stronger and more curved than in the adolescent male of *C. bidiana*, and there is no tubercle on the inside of the posterior portion of the tooth which is not so sharply pointed as in *C. bidiana*. The second incisor is also a broader and more blunted tooth than in that species, and the third incisor is notably smaller than the canine. The premolar is largely visible externally. The lower incisors are notched in the middle, and their points are not so upwardly bent as in *C. bidiana*.

	♀
Anterior border of foramen magnum to tip of premaxillæ,.....	in. 0·93
Breadth across maxillæ,	0·32
„ behind infraorbital foramen,	0·20
„ before brain case,	0·25
„ external to glenoid fossæ,	0·39
„ „ to tympanic,	0·42
Length of upper alveolar line,	0·49
„ from condyle of lower jaw to anterior end of alveolar line,...	0·52

The only specimen is from Parisnáth, where it was found by Dr. Stoliczka.

CROCIDURA (P.) SUBFULVA, n. s.

Crocidura murina, Andr. Journ. As. Soc. Beng. Vol. XLI, 1872, p. 223.

Snout rather short and broad: ears moderately developed, rather flattened above and rounded posteriorly and sparsely clad with pale-coloured hairs. Feet moderately large, and tolerably well clad, with pale-coloured hairs which hang over the claws which are yellow and strong. The tail equals the length of the trunk and is not swollen at the base, but it is rather thick throughout and somewhat abruptly tapers towards the point, and it is somewhat tetragonal. It is relatively well clad with short pale hairs which hide the rings, and at the point the hairs form an imperfect pencil: long white hairs are intermixed. The snout, ears, feet and tail are pale yellowish-brown; the tail paler on its under surface. General colour of the upper surface pale fawn; silvery gray on the under parts.

Tip of snout to vent 1·90; tail 1·30; hind foot 0·42.

Front upper incisors directed forwards and downwards, posterior portion moderately developed and sharply conical, a very feeble but distinct tubercle on the inside. Second incisor large, sharply pointed and nearly equalling in length the first tooth, twice as broad as the third incisor and canine. The premolar is very minute and wedged in between the canine and first molar and is partially visible externally.

Anterior margin of foramen magnum to tip of premaxillæ,	in. 0.62
Breadth across maxillæ,.....	0.23
„ behind infraorbital foramen,	0.12
„ before brain case,	0.20
„ external to glenoid fossæ,	0.26
„ „ to tympanic,.....	0.30
Length of upper alveolar line,.....	0.32
„ from condyle lower jaw to anterior end of alveolar line,	0.36

These are rather young shrews, but from the condition of the skull of which I have given the measurements, it is apparent that the animal does not attain to a much larger size. It might be mistaken for the young of *C. bidiana*, or *C. rubicunda*, but the teeth being complete it is evident from the measurements of the upper dental line that its teeth are considerably smaller than the teeth of either of these species.

This species was discovered in Khach by Dr. Stoliczka who remarked that it was far from common.

CROCIDURA (P.) PYGMÆOIDES, Andr.

Sorex peyrottetii, Blyth, (in part) Journ. As. Soc. Bengal, Vol. XVI, 1847, p. 1276.

Sorex micronyx, Blyth, Journ. As. Soc. Bengal, Vol. XXIV, 1855, p. 33, (in part); Ann. and Mag. Nat. Hist. Vol. XVII, 2nd series 1856, p. 20 (in part); Cat. Mamm. As. Soc. Mus. 1863, p. 85, (in part).

Pachyura micronyx, Blyth, Fitzinger, Sitzgsber. Akad. Wiss. Wien, 1868, p. 171, (in part) Andr. Proc. Zoo. Soc. 1873, p. 231.

Snout rather long, narrow and pointed; well clad. Ears well developed and prominent, sparsely clad with short hairs, feet well developed, rather long and slender, the hind foot being especially larger than in *C. nitidofulva*, Andr. Toes moderately long, claws strong and curved. Lower portion of both anterior and posterior limbs clad with short brown hairs. Feet rather sparsely clad with short brown hairs. Tail rather long, somewhat tetragonal, and nearly equalling the length of the trunk and half of the head, ringed, 85 rings to quarter of an inch, rather densely covered with short brown hairs which nearly hide the rings. Long white interspersed hairs. Fur rather short, soft and silky. General colour rich, deep, rusty brown. Snout pale rufous brown, feet yellowish brown. Under-parts brownish with a marked silvery sheen.

	♂
Length, tip of snout to vent,..... in.	1.85
„ of tail,	1.40
„ of hind foot,	0.37
„ tip of snout to eye,	0.31
„ eye to ear,.....	0.15
Height of ear,	0.20
Breadth of ear,	0.23

Anterior incisors well developed ; posterior portion with no internal process of the cingulum ; conical point, slightly directed backwards. Second incisor large, broader than the conjoint 3rd incisor and canine which have the usual relations ; premolar placed behind the canine, visible externally. The anterior cusp of the first molar large, its point almost on the same level as the point of the canine ; the point of the chief cusp of the first molar is nearly on the same level as the point of the first incisor.

Anterior border of foramen magnum to tip of premaxillæ,..... in.	0.50
Breadth across maxillæ,.....	0.19
„ behind infraorbital foramen,	0.14
„ before brain case,	0.15
„ external to glenoid fossæ,	0.23
„ „ to tympanic,	0.27
Length of lower jaw, condyle to anterior end of alveolar line,	0.26
„ of upper alveolar line,	0.13
„ of lower „ „	0.13

Habitat, Himalayas.

Sub-genus CROCIDURA, Wagler.

(*Lateral gland.*)

CROCIDURA (Cr.) RUBRICOSA, n. s.

Snout pyramidal, moderately broad, well clad ; nostrils, rounded, divided, but not much prolonged. Ears of moderate size and sparsely clad. Limbs in their lower halves sparsely clothed ; also the feet which are, however, covered with short brown hairs, long over the claws which are well developed but not much curved. Tail mouse-like, equalling the distance from the vent to the angle of the mouth, somewhat tetragonal, not swollen at the base, ringed, densely covered with short brown hairs, the long white hairs confined to the basal third of the tail. Reddish brown above, more rufous on the head and snout. Feet, and under-surface of tail paler, yellowish brown. Under-parts grayish brown with a prevailing silvery sheen.

	♂
Length, tip of snout to vent,	in. 2·85
„ of tail,	2·20
„ of hind foot,.....	0·56
„ tip of snout to eye,	0·50
„ eye to ear,	0·21
Height of ear,	0·26
Breadth of ear,	0·29

The skull of this species is moderately elongated, with the upper front incisors close together anteriorly, but not touching, and there is a well defined tubercle on the inside of the posterior portion of the teeth which is narrow, sharp and conical. The second incisor is large and equals the third incisor and canine, the former being somewhat smaller than the latter. The anterior cusp on the first molar is sharply defined but wholly developed from the cingulum. There is a marked tubercle on the outer margin of the lower incisor and anterior to the middle.

	♂	♀
Anterior border of foramen magnum to premaxillæ,..... in.	0·72	in. 0·65
Breadth across maxillæ,	0·27	0·25
„ behind infraorbital foramen,	0·18	0·19
„ anterior to brain case,.....	0·23	0·22
„ external to glenoid fossæ,	0·32	0·30
„ „ to tympanic,	0·37	0·35
Length of lower jaw, condyle to anterior end of alveolar line,	0·41	0·39
„ of upper alveolar line,	0·36	0·35
„ of lower „ „	0·21	0·30

The female which yielded this skull had her uterus enlarged, whilst the basi-occipital suture was perfectly intact, and her teeth surfaces unground.

This species was discovered by Mr. S. E. Peal, Sibságar, Assam, but the Museum has since obtained specimens from Purniah, Chárápúnji, and the Garo Hills.

(*No lateral gland.*)

CROCIDURA (Cr.) KINGIANA, n. s.

Snout moderately long, somewhat pointed and not densely clad. Ears not prominent. Feet rather narrow and small, with dark coloured pads; claws strong and curved; lower portion of limbs partially clad; upper surfaces of feet with short whitish hairs. Tail equalling the distance between the vent and the tip of the lower lip; slightly swollen at the base; somewhat tetragonal; sparsely covered with very short dark brown hairs,

and a few long white hairs along its basal half. Fur dense, moderately long, velvety, dark brown above, gray or silvery brown below. Snout concolorous with the body; feet yellowish brown.

	♂
Length, tip of snout to vent,..... in.	8.20
„ of tail,	2.42
„ of hind foot,	0.60
„ tip of snout to eye,	0.51
„ eye to ear,	0.22
Height of ear,	0.28
Breadth of ear,	0.30

The front, upper incisors are close together and thus produce a more pointed snout than in *O. fuliginosa*. A well developed, tubercular eminence on the inside of the posterior portion which has a sharply pointed cusp, this portion of the tooth in *O. fuliginosa* being more blunt. The second and third incisors and canine have much the same form as in *O. fuliginosa* but they are smaller. The first molar is smaller and its anterior cusp is considerably less than in that species.

Anterior margin of foramen magnum to tip of premaxillæ,	in. 0.73
Breadth across maxillæ,.....	0.27
„ behind infraorbital foramen,	0.19
„ before brain case,.....	0.21
„ external to glenoid fossæ,	0.31
„ „ to tympanic,	0.37
Length from condyle of lower jaw to anterior end of alveolar line,...	0.22
„ of upper alveolar line,.....	0.36
„ of lower „ „	0.21

This species which is closely allied to *O. (Cr.) fuliginosa* is yet distinguished from it, among other details in its structure by its narrower feet, although it is a larger form.

It inhabits Sikkim, whence the Museum received it from Dr. King, along with some other interesting, small mammals.

Genus SORICULUS, Blyth.

(No lateral gland.)

SORICULUS GRACILICAUDA, n. s.

Snout pyramidal, pointed, not very thickly clad. Ears moderately large, rounded, almost hidden, and clad externally with rather long hairs on their inner surfaces and their margins. The upper and lower halves of the ear

are almost opposed to each other and the antitragus is thickened and placed against the orifice. The feet are rather broad and with longish claws; the lower portion of the limbs is semi-nude; the upper surface of the feet scaly, a few brownish hairs on the dorsi, with still fewer on the toes; a few long hairs projecting over the claws. Tail coarsely scaly-ringed, almost naked, but with a few short, brown hairs, with no long hairs intermixed; not swollen at the base; tetragonal, long, narrow and tapering, and equalling the length of the trunk and head; no longer hairs at the tip. Fur dense and rather long, not velvety, but soft; dark slaty in its hidden portion, the visible portion being broadly tipped with brown, the general colour of this red-toothed shrew.

Length, tip of snout to vent,	in. 2.35
„ tail,	2.13
„ hind foot,	0.52
„ tip of snout to eye,	0.45
Height of ear,	0.20

The upper front incisors are close together and are small, the posterior portions of the teeth are not acutely pointed. Second incisor rather rounded at the point and not very much larger than the third incisor which is larger than the canine; the tip of the latter tooth is slightly longer than the anterior, external, small cusp of the first molar. The central cusp of the last mentioned tooth is sharply conical but feeble, and its tip is on a level with the point of the third incisor. The points only of the intermediate teeth and the central cusp of the first molar are fully tipped with reddish, and in the lower jaw, only the incisors and canines show a feeble touch of pigment.

This shrew was found in Sikkim by Mr. W. T. Blanford.

IX.—*Notes on the Mammalian Fauna of the Wardwán and Upper Chináb Valleys.*—By R. LYDEKKER, B. A., *Geological Survey of India.*

(Recd. July 11th,—Read August 1st, 1877.)

Knowing the great importance, at the present time, of authenticated lists of the faunas of different districts, I have thought it worth while to bring to the notice of the Society, the following observations on the mammalian fauna, of the valleys of the Wardwán and upper Chináb rivers, made by me during a tour of these regions, in the course of my professional duties. The country noticed includes the greater part of the course of the Wardwán river, (namely, the part from Inshin, to its junction with the Chináb river); and also the valley of the Chináb from Kishtwár upwards to the point where this river divides into the two smaller streams of the

Chándra and the Bággha, in British Lahúl. The country is particularly interesting as being the border land between the Tibetan region on the one hand, and the so-called Himalayan region on the other.

The list of mammalia, given in the present paper, is confessedly imperfect, as it takes scarcely any notice of the micro-mammalia and none of the Chiroptera; while such larger mammalia as are noticed are chiefly those which have come under my own observation, or of which I have seen freshly-killed skins or skulls; I think, however, that the list of larger mammalia is tolerably complete.

PRIMATES.

Of this order I believe only two species exist in the region at present under consideration,—viz., *Inuus rhesus* and *Semnopithecus (Presbytis) schistaceus*.

Inuus rhesus I have observed only in the Chináb valley, a short distance above Kishtwár, at an elevation of about 5600 feet; Jerdon in his "Mammals of India" mentions the occurrence of this species in the Himalaya, at an elevation of 5000 feet, as being the highest range of which he knew.

Semnopithecus schistaceus ranges to greater heights than the last species, and is not unfrequently seen in pine trees when covered with snow; in our district this species ranges from a short distance above Kishtwár up the Wardwán valley as far as the village of Marú or Petgám which has an elevation of about 7500 feet, beyond which point I did not observe it. In the Chináb valley I saw large numbers of this species near the village of Seri, or Sereri, at an elevation a little below 9000 feet; I think it does not range much further up the valley than the above-mentioned village. According to Jerdon the species has been observed at greater elevations than those here mentioned.

CARNIVORA.

Felis pardus is extremely common throughout the greater part of the Wardwán and upper Chináb valleys; in the latter I picked up a portion of a skull as far up as the village of Tindi. The species ranges to a considerable height in pursuit of Ibex.

Felis tigris; I have been told by a friend that an individual of this species was killed some years ago in the Wardwán: even if this be true, the species can only be regarded as an occasional straggler into these regions.

Felis uncia; of this species I have seen two skins of individuals which were killed on the southern side of the great snowy range separating the Chináb valley from Zanskár; I believe the species has never been found to the south of the Chináb, nor can I hear of its occurrence in Wardwán: its proper home is undoubtedly the Tibetan region.

I have not come across any specimens of the smaller *Felidæ*, and can say nothing as to their presence in, or absence from, the districts under consideration.

The two species of Himalayan Bear—*Ursus isabellinus* and *Ursus tibetanus*—range over the greater part of our district; the latter species is found generally at a lower elevation and in more forest-clad ground than the former; *U. isabellinus* is found over the whole of the upper Wardwán and Chináb valleys, but does not extend down to the lower elevation of Kishtwár, and becomes scarce above Triloknath; it also occurs abundantly to the south of the Chináb in the upper Chamba district. *U. tibetanus* does not, so far as I can learn, extend much higher up the Wardwán valley than the village of Petgám, something over 7000 feet in height; it is found, chiefly in the forests near the river, along the whole of the Chináb valley from Kishtwár to Tindi, beyond which I have not heard of it; like the last species it is also common in Chamba. The north-easterly range of both species (except in the case of a few stragglers) is limited by the ranges of high mountains which separate the Wardwán valley, and the Chináb valley, from the Tibetan regions of Súrú and Zanskar.

Among the *Canidæ*, *Canis (Vulpes) montanus* is exceedingly common throughout the Wardwán and Chináb valleys: I have also procured specimens of another large fox* which has some resemblance to the black varieties of *Canis (Vulpes) leucopus*; but I am by no means certain as to the identity of the two forms, especially as *C. leucopus* is not mentioned by Jerdon as occurring in the Himalayas. The back of the Chináb form is fulvous, the under-parts and limbs are nearly black, with a few dirty white streaks, the outer surfaces of the ears jet black, and the tail blackish, with a white tip.

Cuon rutilans, if I may judge by tracks, occurs both in the Chináb and Wardwán valleys.

Herpestes griseus and *Mustela subhemachelana*, which are so common in Kashmir, I have not seen anywhere in the upper Chináb or Wardwán valleys.

On the Chináb, however, I have seen two specimens of a species of weasel, which I cannot identify with any of the species described in Jerdon, unless it be a variety of *Mustela kathiah*, which is only known from Nepal. Unfortunately both times that I saw these animals I had only a rifle with me, so I was unable to procure them. The fur of the body and tail is of a reddish brown colour, and there is a large white blaze on the face, quite different from any described species.

RODENTIA.

Marmots occur on the snowy range which separates the Chináb valley from Zanskar, but they do not occur on the range to the south of the

* Mr. Blanford tells me that this form is probably *C. montanus*.

Chinab; I have been shown a considerable number of skins from the former range, all of which are characterized by having short tails and which I have no doubt therefore belong to *Arctomys himalayanus*; I have seen no specimens of *Arctomys caudatus*, from this district.

I am not aware whether or no Marmots occur in the Wardwán.

Lagomys Roylei occurs not uncommonly in the upper Chináb between Kilar and Tindi; I did not see any specimens lower down, nor any in Wardwán.

Pteromys inornatus occurs throughout the Wardwan valley and in the upper Chinab valley as far as Saneh, in considerable numbers; its peculiar cry is very frequently heard at night, especially in wooded districts.

UNGULATA.

Cervus cashmeriensis is found on the Kashmír side of the Wardwán valley, but does not extend to the opposite side, or into the Chináb district. The comparatively few individuals that are found in Wardwán may be regarded as merely stragglers from Kashmír.

Moschus moschiferus occurs throughout the Wardwán valley, and very abundantly in the Chináb valley some distance above Kishtwár; I am not aware whether or no it extends into Chináb; it becomes somewhat rare above Saneh in the Chináb valley.

Hemitragus jemlaicus is exceedingly common in the thickly wooded districts of the lower Wardwán valley, and of the lower half of the upper Chináb valley; in the latter region the village of Kilar (except in the case of stragglers) seems to mark its eastern range; this species also occurs in Chamba. The females are very generally found in the thick forests which extend down to the level of the Chináb above Kishtwár, while the males appear to prefer the more open ground which occurs at a higher level; on more than one occasion I have seen a flock of this species numbering twenty individuals.

Nemorhædus goral is found in considerable numbers on the southern or Chamba side of the range of mountains running along the southern bank of the Chináb, and a few individuals may be found on the northern side of the same range; but the range of the species is limited to the north by the Chináb.

Nemorhædus bubalina; of this species I have not heard of or seen any individuals in our country.

Capra sibirica; the range of this species in the Kishtwár district is limited to the west by the Wardwán river; and to the south by the Chináb; proceeding up the former river, however, as far as Petgám and Inshin, we find the species occurring on the western or right bank of the river, though not in such numbers as on the eastern or left bank. In the same manner

if we follow the course of the Chináb above Kishtwár, we find that beyond the village of Tindi, Ibex, though in small numbers, occur on the southern or left bank of the river; generally they are not found on the Chamba side of the range of mountains running along the southern bank of the Chináb; but early this season a small flock was observed which had crossed the range into the Barmaor district; this being, as far as I can learn, the only instance of Ibex being seen there. To the east of the Wardwán, and to the north of the Chináb, Ibex in great numbers range over the Tibetan districts of Súrú, Zanskár and Ladák.

Wherever Ibex are found either to the west of the Wardwán or to the south of the Chináb, these rivers are bridged over during some portion of the year by snow, across which bridges the Ibex have doubtless passed from the country to the east and south of the two rivers, which is their proper home.

Capra Falconeri is not found within the district under consideration.

Sus indicus is found in the Chináb valley at and below Kishtwár, but I believe it does not range above that place, either in the Chináb or the Wardwán valley.

Though not strictly belonging to the wild fauna of the district, I may mention that the half-breed between the Indian cattle and the domesticated Yák is commonly employed in agriculture, in the Chináb valley, at and above the village of Gúlábgarh, the elevation of which place is but slightly over 6000 feet above the sea-level: this is the lowest elevation at which I have seen the half-breed living constantly in the Himalaya.

From a perusal of the above notes, it will be apparent that the valley of the upper Chináb, and in a lesser degree that also of the Wardwán, forms an ill-defined boundary-line between the faunas of the so-called "Himalayan" and "Tibetan" regions.

If we refer to a list of the Mammalia proper to the plateau of Tibet, given by Mr. W. T. Blanford in the Proceedings of the Zoological Society of London,* we shall find that the following four Tibetan species, *viz.*, *Felis uncia*, *Canis montanus*, *Arctomys himalayanus* and *Capra sibirica* extend their range into the "Himalayan" region of the Chináb, where they either mingle with or closely approach to the proper fauna of that region, such as *Ursus tibetanus*, *Ursus isabellinus*, *Hemitragus jemlaicus*, and *Nemorhædus goral*. It is worthy of notice that the last of the four above-mentioned species does not occur on the ground where the outlying "Tibetan" forms range, while the other three "Himalayan" species mingle with the "Tibetan."

There appears to be some doubt as to which of the two faunas the Musk-deer properly belongs; Mr. Blanford, in his above-quoted paper,

* 1876, p. 633.

considers that it should be referred to the "Alpine-Himalayan," and doubts the fact of its occurrence anywhere on the Tibetan plateau. I am not in a position to say definitely, in the face of such authority, that the species does occur in the latter region, but I am rather inclined to think that it must, since I have been shewn skins of this species in Ladák, said to have been procured there; moreover the Ladákis have a distinct name for the animal, *viz.*, *Láwó*,—which is not usual in the case of animals which do not occur in the country. Again Jerdon in his "Mammals of India," in treating of this species, says (taking the statement for what it is worth) that it extends into Central Asia as far as Siberia.

In separating so markedly the "Tibetan" from the "Himalayan" fauna, it must be borne in mind that there is evidence of the two having for a long period of time had means of communication with each other; otherwise we are unable to explain the very close relationship which undoubtedly exists between *Ovis Vignii* of the Tibetan plateau, and *Ovis cycloceros* of the hills of the Panjáb. It is probable that the latter must be regarded as originally a wanderer from the Tibetan fauna, which has become modified into a distinct species, now confined to the outer Himalayan district.

X.—*On the Metád Rat* (*Golunda meltada*, Gray) *with a note on Golunda Elliotti*.—By W. T. BLANFORD, F. R. S., &c.

(Received June 21st;—Read July 4th, 1877.)

(With Plate I.)

In a paper published in the Journal for last year, Vol. XLV, Pt. 2, p. 165, I gave an account of the *Golandi* rat (*Golunda Elliotti*). The great difficulty which I found in recognizing this rat from the published descriptions, and the identification of the genera *Golunda* and *Pelomys* have induced me to study some of the other peculiar murine forms found in India. The affinities of these species cannot be clearly made out without fuller descriptions of their structural peculiarities than have hitherto been available, and the skulls and teeth especially need comparison with those of other *Muridæ*. We are indebted to Dr. Peters for full accounts of the structure of two Indian rodent genera *Nesokia** (= *Spalacomys*) and *Platacanthomys*†; but of others, such as *Golunda*, *Leggada* and *Vandeleuria* so little has hitherto been known that they are not even mentioned in Mr. Alston's recent classification of the *Glires*.‡

* *Spalacomys indicus* (= *Nesokia Hardwicki* of Jerdon, and perhaps of Gray) Abhandl. Kön. Akad. der. Wiss. Berlin, 1860, p. 139, Pl. II, fig. 1.

† P. Z. S. 1865, p. 397, Pl. 20.

‡ P. Z. S. 1876, p. 61.

The genus *Golunda* was originally proposed by Dr. J. E. Gray* for two species, *G. Elliotti* and *G. meltada*. The former was described in the paper mentioned above; the latter is very imperfectly known. Mr. Blyth had no specimens of *G. meltada*, and consequently could only copy the earlier descriptions in his memoir on the Rats and Mice of India.† Dr. Jerdon, in the 'Mammals of India' only repeated the characters given by Sir W. Elliot, but he expressed a doubt whether the species ought to be included in the same group as *G. Elliotti*, as the physiognomy, character of the fur, and habits are distinct. I quite agree with Dr. Jerdon, and it appears to me that the characters of the skull and dentition fully confirm his suggestion.

For the original discovery of this species and of most of the *Muridæ* inhabiting the plateau of Southern India we are indebted to Sir W. Elliot (at that time Mr. Elliot of the Madras Civil Service). The species was originally named by Gray‡ *Golunda meltada*, the specific name being evidently a misreading or misprint for *mettada*. The *Metád rat* was again described by Sir W. Elliot§ himself under the name of *Mus lamuginosus* and an excellent account was given of its habits. Owing to the circumstance that a peculiar caste of natives, the *Wadáris*|| or tank diggers of the Mahratta country, catch and eat rats of various kinds, and naturally have particular names for the different species, it is easier to obtain specimens, and, which is even more important, to identify them when obtained, than in the case of most Indian micro-mammals.

I am indebted to my friend the Rev. S. Fairbank of Ahmednagar for an excellent series of the *metád rats*, comprising five skins and five specimens in spirit, all obtained from the *Wadári* of the neighbourhood. The species appears much more abundant in the Ahmednagar district than the *Legyade* or the *Golundi*, although both occur and Mr. Fairbank has procured specimens for me. The original locality, *Dhárwar*, is about 240 miles south of Ahmednagar.

As I have already stated, the species is not congeneric with *Golunda Elliotti*. The incisors are not grooved, the molars are like those of ordinary rats, and the palate is of the width usual in the family. I see no grounds for removing the species from the genus *Mus*.

The specific name is more difficult to decide. That *meltada* is a mistake is clear, but it is I think better to retain the oldest name, merely correcting the spelling to *mettada*, than to adopt Sir W. Elliot's term

* Charlesworth's Mag. Nat. Hist. I, 1837, p. 586.

† J. A. S. B. 1863, XXXII, p. 352.

‡ l. c.

§ Madras Jour. Lit. Sci., 1839, X, p. 212.

|| These people speak a dialect of Canarese and the names given to the different rats are of Dravidian origin.

lanuginosus, which, as its author himself pointed out to me, is not very appropriate, the fur being very soft but not woolly. Many naturalists in Germany refuse to employ "barbaric" terms, but until the question of their use or disuse can be settled by general consent, it does not appear advisable to depart from established custom. If the views above urged be adopted, the following will be the synonymy of the present species.

MUS METTADA.

Golunda mettada, Gray, Charlesworth's Mag. Nat. Hist., I, p. 586, (1837).

Mus mettade, Elliot, Mad. Jour. Lit. Sci., X, p. 208, (1839).

Mus lanuginosus, Elliot, ib. p. 212, (1839).

Golunda mettada, Gray, Cat. Mam. Brit. Mus., p. 113, (1843).

'*M. mettada*, Gray,' Wagner, Schreber's Säugth., Suppl. Pt. 3, p. 421, (1843).

'*Golunda miltada*, Gray,' Blyth, J. A. S. B. XXXII, p. 352, (1863).

'*Mus mettada*, Elliot,' Fitzinger, Sitz. Kais. Acad. Wien., LVI, 1, p. 72, (1867).

Golunda mettada, Jerdon, Mammals of India, p. 213, (1867).

Metád or *Mettángaṇḍu* of Waḍári.

N. B.—*Golunda newera*, Kelaart, Ann. Mag. Nat. Hist., Ser. 2, VIII, p. 339, (1851) was by Kelaart, on the authority of Blyth, (Prod. Faun. Zeyl. p. 67,) considered the same as the *Metád*, although it differs in having grooved incisors, and in colour. By Blyth it was subsequently considered identical with *G. Elliotti*, Cat. Mam. Mus. As. Soc., p. 121.

Mus mettada has not hitherto, so far as I know, been recorded from any precise locality, except the Western Deccan; it probably, however, is found in others parts of the Madras Presidency. Jerdon says it has only been found in Southern India.

Description taken from 5 dried skins and 5 specimens in spirit.—Colour above brown with a slight rufous tinge, below white, the two colours not sharply divided. Fur soft, glossy and rather dense, consisting of fine hairs which beneath the microscope are found to be slightly flattened and grooved. The hairs of the upper parts are very dark leaden grey, except near the ends, where they are light brown; black tipped hairs, a little longer than the rest, being mixed as usual with the fur on the back and face, but becoming fewer in number and gradually disappearing on the sides. On the breast and abdomen the fur is lighter grey at the base, white at the ends. The length of the ordinary hairs in the middle of the back is rather less than half an inch, (about 0·42,) the longer hairs

being about half an inch long. The whiskers slightly exceed the head in length, most are black, some of those near the upper lip being grey or white as a general rule, though not invariably; in one specimen, perhaps young, all are black.

The ears are very thin, rounded, subovate, nearly naked outside and inside, having only a few short hairs scattered over their surface.

The feet are very light brown above, the soles flesh-coloured, with a greyish tinge; there are only five tubercles or pads, as a rule, on the hind foot, the outer hinder tubercle being absent or rudimentary, and the inner small: five nearly equidistant pads on the fore foot. The hallux of the fore foot is quite rudimentary, but has a small teguline nail, the other nails are compressed. The second digit is shorter than the fourth, the fifth terminates nearly on a line with the junction between the third and fourth. On the hind foot there is but little difference in the length of the three middle toes, the third is a little the longest, the other two nearly equal; in individuals either may be slightly longer than the other; the fifth is rather longer than the first, but neither, without its claw, extends so far as the divisions between the other toes.

The tail is shorter than the head and body together, it is of moderate thickness at the base, (the diameter is 0.2 inch in an adult male,) and tapers gradually to the point; it is closely ringed with scales and thinly clad with short bristly hairs, which are blackish above, pale below.

In the female there are two pairs of pectoral and two of inguinal mammae, both of the latter far behind the anterior edge of the thigh, and unusually close together, the anterior being, in one adult female, only a quarter of an inch from the posterior on the same side; the pectoral mammae are, as in many mice and rats, one pair, in front, inside the shoulders, and the other pair behind the armpits.

I have extracted two skulls, one from an adult male in spirit, the other from the skin of a female. The general form differs but little from that of most species of *Mus*. The upper surface is slightly convex, the convexity being more pronounced on the nasal portion. The ante-orbital foramen is large, the zygomatic arch moderately stout. The incisive (anterior palatal) foramina are of great length, and extend back for some distance between the anterior molars. The bony palate between the molars is not nearly so narrow as in *Golunda Elliotti*, nor are the molars so broad. The latter appear to differ in no respect from those of other species of *Mus*. The incisors in both jaws are deep orange, not sulcated in front; those of the upper jaw nearly flat in front, those of the lower jaw convex.

The following dimensions are those of a male and female, both fully adult, preserved in spirit.

	♂ in.	♀ in.
Total length from nose to end of tail,	9·2	8·
Length of head and body from nose to anus,	5·	4·25
„ of tail,	4·2	3·75
„ of ear from orifice,	0·75	0·7
Breadth of ear laid flat,	0·62	0·6
Length of hind foot (without claws),	1·05	0·9
„ of fore foot („) from behind proximal tu- bercle to end of middle toe,	0·45	0·4
Longest whisker,	1·25	1·3

The following measurements are from the skull of an adult male, the specimen figured—

	inch	metre
Length of skull from occipital plane to end of nasal bones,	1·38	·0345
Greatest breadth across zygomatic arches,	0·62	·016
Length of suture between nasal bones,	0·51	·013
Breadth of frontal bones between orbits,	0·22	·0055
Length of anterior palatine foramina,	0·32	·008
Do. of row of upper molars,	0·28	·007
Breadth of bony palate between anterior upper molars, ...	0·12	003
Length of lower jaw from angle to symphysis,	0·75	·0175
Height of ditto to coronoid process,	0·42	·0105
Length of row of lower molars,	0·24	·006

Additional note on Golunda Elliotti (see J. A. S. B., 1876, Pt. II, p. 165).

During the past cold season I obtained several specimens of this rat in lower Sind. The following measurements, in inches, of 3 males and a female were taken upon the bodies when quite fresh.

	1 ♂	2 ♂	3 ♂	4 ♀
Total length from nose to end of tail,	10·2	—	9·4	9·7
Length from nose to anus,	6	6	5·5	5·2
Do. of tail,	4·2	—	3·9*	4·5
Do. of ear from orifice,	0·7	0·75	0·65	0·68
Breadth of do. laid flat,	0·7	—	0·65	0·68
Hind foot (without claws),	0·95	1·05	0·9	1·05
Fore foot (ditto),	0·4	0·42	0·45	0·42

The two first males and the female were fine specimens and fully adult. The tail of No. 2 was deficient and the ear much torn. All were brought to me by natives and said to be found amongst bushes. The tail in these

* Not quite perfect.

specimens is shorter in proportion to the body than in examples preserved in spirit.*

The fur is harsh. In the description previously given I omitted to mention that fine hairs are mixed with the coarse flattened and grooved piles which form the greater portion of the fur.

As the figure of the head which accompanied the previous paper (Vol. XLV, Pl. X.) was not very correct a fresh figure is added. It is taken from another female. In males the head is still more bluff.

The following is the synonymy :

GOLUNDA ELLIOTTI.

Golunda Elliotti, Gray, Charlesworth's Mag. Nat. Hist., I, p. 386, (1837).

Mus Golundee, Elliot, Madras Jour. Lit. Sci., X, p. 208, (1839).

Mus hirsutus, Elliot, ib. p. 213, (1839).

'*M. Elliotti*, Gray,' Wagner, Schreber's Säugth. Supt., Part 8, p. 421, (1843).

Golunda Elliotti, Gray, Cat. Mam. Mus. Brit. Mus., p. 113, (1843).

Mus coffæus, Kelaart, Prod. Faun. Zeyl., p. 67, (1852).

Golunda Elliotti and *G. coffæus*, Blyth, J. A. S. B., XXXII, pp. 350, 351, (1863).

G. Elliotti, Blyth, Cat. Mam. Mus. As. Soc., p. 121, (1863).

G. Elliotti, Jerdon, Mammals of India, p. 212, (1867).

"*Mus Golunde*, Elliot," Fitzinger, Sitz. Kais. Ac. Wien, LVI, 1, p. 72, (1867).

Pelomys Watsoni, W. Blanf. Proc. A. S. B., 1876, p. 181.

Golunda Elliotti, W. Blanf. J. A. S. B., 1876, Vol. XLV, Pt. 2, p. 165, Pl. X.

EXPLANATION OF PLATE I.

Fig. 1. Head of *Mus mettada*. 2, 3, 4, Views of the skull. 5, Incisors, seen from the front. 6, molars of upper jaw, left side, double the natural size. 7, molars of lower jaw, left side. 8, right fore-foot. 9, right hind-foot.

Fig. 10. Head of *Golunda Elliotti*.

* The following are the measurements of Nos. 2, 3 and 4 of the above list after being preserved for four months in spirit.

	2♂	3♂	4♀
Total length,	—	8·4	8·4
Nose to anus,	5·15	4·5	4·25
Tail,	—	3·9	4·15
Length of ear,	0·65	0·65	0·6
Breadth of ditto,	—	0·65	0·6
Hind foot,	1·02	1·	1·

It will be seen that the only measurement which has altered much is that of the body, which has greatly diminished. This is of some importance, and it shews the necessity for a record of the condition of micro-mammalia when measured, whether the carcase is that of an animal freshly killed or of one preserved by any means. Measurements of dried specimens are of course only a rough approximation.

XI.—Record of the Occurrence of Earthquakes in Assam during the
C. S. I., V. C., *Chief*

Date.	District.	Time of occurrence.
2nd May, 1874.	Shillong, Khasi Hills.	8 P. M.
13th June, 1874.	Tura, Garo Hills.	12.30 P. M.
13th do.	Shillong, Khasi Hills.	Midnight.
14th do.	Cachar.	0.24 A. M.
16th do.	Cherra Poonji, Khasi Hills.	8 P. M.
17th do.	Mangaldai, Darrang.	9.30 A. M.
6th July, 1874.	Shillong, Khasi Hills.	1.40 P. M.
3rd Augt. 1874.	Jorhat, Sibsagar.	11.30 P. M.
2nd Sept. 1874.	Shillong, Cherra Punji.	8.20 P. M.
17th do.	Darrang.	9.30 P. M.
20th do.	Nowgong.	4.52 P. M.
8th Nov. 1874.	Tura, Garo Hills.	3.15 P. M.
23rd do.	Tezpur, Darrang.	3 P. M.
6th Dec. 1874.	Tezpur, Darrang.	7 P. M.
18th do.	Tura, Garo Hills.	8.55 A. M.
Do.	Shillong, Khasi Hills.	4.30 A. M.
26th do.	} Jowai, Khasi Hills.	{ 10.11 P. M.
29th do.		
Do.	Cachar.	10 P. M.
23rd Jan. 1875.	Goalpara.	10.15 P. M.
Do.	Kamrup, Barpeta.	10.48 P. M.
Do.	Khasi and Jaintea Hills, Jowai.	10.55 P. M.
24th do.	Do. do.	12.30 P. M.
25th do.	Do. Shillong.	1 P. M.
7th Feb. 1875.	Do. Shillong.	8.30 P. M.
11th June, 1875.	Sibsagar, Jorhat.	2.25 P. M.
Do.	Khasi and Jaintea Hills, Shillong.	2.58 P. M.
3rd Sept. 1875.	Kamrup, Barpeta.	8.57 A. M.

years 1874, 1875, 1876. Communicated by COL. R. H. KEATINGE,
Commissioner.

Duration.	Extent of damage if any, and general Remarks.
.....	No damage done.
4 or 5 seconds.	No damage done. The shock was a mild one.
.....	No damage done.
.....	No damage done.
.....	No damage done.
.....	No damage.
10 seconds.	No damage done.
30 seconds.	Very slight. No damage done.
2 seconds.	No damage.
15 seconds.	Slight shock.
8 to 10 seconds.	Very distinct, but not severe; accompanied by a rumbling noise.
40 seconds.	No damage. Shock very slight.
A few seconds.	The rumbling noise was the only indication that there was an earthquake.
A few seconds.	No damage. Shock hardly perceptible; noise very distinct.
45 to 50 seconds.	No damage. Shock slight.
4 seconds.	No damage. Shock slight.
3 seconds.	} Slight. These shocks were not felt at Shillong or Cherrapoonji.
3 seconds.	
5 seconds.	Very slight.
½ minute.	No damage was caused. It had been rather close all day.
Not given.	No damage done.
2 seconds.	No damage done. The shock was a very slight one, and was felt only at Jowai.
3 seconds.	No damage done. The shock was felt only at Jowai.
2 seconds.	No damage done. The shock was slight, but was felt throughout the District.
2 seconds.	No damage done. The shock was felt at Jowai and Shillong.
10 seconds.	No damage done. The earthquake was a very slight one.
2 seconds.	No damage done. The shock was felt at Shillong and Jowai.
40 seconds.	Slight cracks in several of the arches of the court house and in two or three places in walls. The pucca temple in the Kirtanghur compound also cracked and the buildings over the ghat there were quite demolished. No accidents to man or cattle.

Date.	District.	Time of occurrence.
8rd Sept. 1875.	Nowgong.	9 A. M.
Do.	Sibsagar, Jorhat.	9 A. M.
Do.	Darrang, Mangaldai.	9.15 A. M.
Do.	Khasi and Jaintea Hills, Shillong.	9.26 A. M.
Do.	Kamrup, Gauhati.	9.30 A. M.
Do.	Cachar.	9.30 A. M.
Do.	Darrang, Tezpur.	9.30 A. M.
Do.	Sylhet.	9.30 A. M.
Do.	N. Lakhimpur.	9.45 A. M.
Do.	Lakhimpur, Jaipur.	9.45 A. M.
Do.	Lakhimpur, Dibrugarh.	9.45 A. M.
Do.	Goalpara, Dhubri.	About half-past 9 or 10 A. M.
Do.	Sibsagar, Golaghat.	10 A. M.
Do.	Lakhimpur, Jaipur.	10 A. M.
Do.	Do.	10.15 A. M.
Do.	Lakhimpur, Dibrugarh.	10.35 A. M.
Do.	Garo Hills.	10.53 A. M.

Duration.	Extent of damage if any, and general Remarks.
About 30 seconds.	The severest shock felt here since 1869. All of the public buildings more or less damaged, with the exception of the Treasury and Post office, which escaped.
10 minutes.	No damage has been done as far as noticed. Besides the severest shock, lasting for 10 minutes, herein mentioned, there were many less severe shocks following.
About 60 seconds.	The severest shock known; even more so than the earthquake of 1869. The private room of the officer in the cutchery damaged; walls cracked in 2 or 3 places. The private bungalow of the sub-divisional officer very much damaged; every wall more or less injured. The shock was very violent.
10 seconds.	Was felt throughout the district and caused damage to several houses at Shillong.
80 seconds.	Jail walls to south-west thrown down, and almost all other public buildings more or less injured.
About 2 minutes.	No damage done, but there were some very smart shocks; the water in ponds rose up to the banks, and it was some time before it settled down again.
About 2 minutes.	All brick buildings in the station damaged, some severely.
Not given.	None.
3 minutes.	Most of the arches and posts over door-ways of all sub-divisional buildings cracked, and a good deal of plaster in other portions loosened.
About 60 seconds.	None.
About 10 seconds.	Two cracks caused in the Fort Tower wall. The first shock was a prolonged and severe one, though not severe enough to have caused much material damage.
About a minute or a minute and a half.	None. The earthquake commenced with slight trembling of the earth, which was noticeable for a short time before the smarter shocks occurred, and was not preceded by a rumbling noise. The smarter shocks were sufficiently strong to knock down bottles standing on end or tables on other places.
10 minutes.	It made several cracks in the Treasury walls; no other damage as yet known. From general opinion there has been no such earthquake for the last 7 years. There were also two small shocks, one at about 10½ A. M. and another about 11 A. M.
Not given.	None.
Do.	Do.
About 8 seconds.	Do.
80 seconds.	Very sharp shock but no damage done.

Date.	District.	Time of occurrence.
3rd Sept. 1875.	Kamrup, Barpeta.	8.55 P. M.
Do.	Sibsagar, Jorhat.	9 P. M.
Do.	North Lakhimpur.	9 P. M.
Do.	Sibsagar, Golaghat.	9 P. M.
Do.	Garo Hills.	9.5 P. M.
Do.	Goalpara, Dhubri.	9.30 P. M.
4th Sept. 1875.	Kamrup, Gauhati.	2 A. M.
Do.	Sibsagar, Golaghat.	3 A. M.
Do.	Darrang, Tezpur.	3.40 A. M.
Do.	Lakhimpur, Jaipur.	5 A. M.
Do.	Garo Hills.	5.15 A. M.
Do.	Nowgong.	5.30 A. M.
Do.	Kamrup, Barpeta.	5.22 A. M.
Do.	Khasi Hills, Shillong.	5.55 A. M.
Do.	Kamrup, Gauhati.	6 A. M.
Do.	North Lakhimpur.	6 A. M.
Do.	Sibsagar, Golaghat.	6 A. M.
Do.	Sylhet.	6 A. M.
Do.	Cachar.	6 A. M.
Do.	Lakhimpur, Dibrugarh.	6.10 A. M.
Do.	Darrang, Tezpur.	6.30 A. M.
Do.	Sibsagar, Jorhat.	7 A. M.
Do.	Do. do.	4 P. M.
Do.	Nowgong.	4.12 P. M.
Do.	North Lakhimpur.	5.30 P. M.
Do.	Kamrup, Barpeta.	8.56 P. M.
Do.	Sibsagar, Golaghat.	9 P. M.
Do.	Garo Hills, Tura.	9 P. M.
Do.	Nowgong.	9.5 P. M.
Do.	Goalpara.	After 9 P. M.
Do.	Khasi and Jaintea Hills, Shillong.	9.30 P. M.
Do.	Darrang, Tezpur.	9.30 P. M.
Do.	Goalpara, Dhubri.	About 9.50 P. M.
Do.	Kamrup, Gauhati.	10 P. M.
5th Sept. 1875.	Do. do.	3.35 P. M.
Do.	Sibsagar, Golaghat.	6 P. M.
Do.	Garo Hills, Tura.	6.19 P. M.
Do.	Kamrup, Barpeta.	6.20 P. M.

Duration.	Extent of damage if any, and general Remarks.
10 seconds.	None.
4 minutes.	Do.
Not given.	Do.
1 minute.	A slight shock.
About $\frac{1}{2}$ minute.	None.
$\frac{1}{2}$ a minute.	Very slight shock.
2 or 3 seconds.	None.
2 minutes.	Do. a slight shock.
10 seconds.	No apparent damage done.
Not given.	None.
About 1 minute.	No damage.
Not given.	None.
6 seconds.	Do. shock rather a sharp one.
2 seconds.	The shock was felt at Shillong and Jowai.
5 or 6 seconds.	None.
$\frac{1}{2}$ minute.	Do.
2 minutes.	Heavy and durable shock. No damage has been reported.
Not given.	None. A very slight oscillation.
About 5 seconds.	Only one shock; very slight, inasmuch as the clocks were not stopped.
About 3 seconds.	None. The shock was not a severe one; 3 more shocks are said to have been felt during the night; one at 9 P. M., one about 12, and the third about 3 A. M.
10 seconds.	None.
2 minutes.	Do.
2 minutes.	Do.
An instant.	Do.
$\frac{1}{2}$ minute.	Do.
20 seconds.	A mild shock.
8 minutes.	No damage. A heavy shock.
About $\frac{1}{2}$ minute.	None.
30 seconds.	None. A pretty smart shock.
About a minute.	Do. Slight shock.
About 4 seconds	Felt throughout the district.
About	
20 seconds.	No apparent damage.
About a minute.	None. Slight shock.
Very short.	None.
4 or 5 seconds.	None.
5 seconds.	A strong shock. No damage.
About	
2 minutes.	None. Preceded by a rumbling sound.
About	
50 seconds.	A mild shock followed by a sharp one. No damage.

Date.	District.	Time of occurrence.
5th Sept. 1875.	Kamrup, Gauhati.	6.30 P. M.
Do.	Nowgong.	6.30 P. M.
Do.	Darrang, Mangaldai.	6.35 P. M.
Do.	Goalpara, Dhubri.	1.45 P. M.
Do.	Darrang, Tezpur.	6.45 P. M.
Do.	Goalpara.	6.45 P. M.
Do.	Khasi and Jaintea Hills, Shillong.	6.45 P. M.
Do.	Sylhet.	7 P. M.
Do.	Sibsagar, Jorhat.	7 P. M.
Do.	North Lakhimpur.	7 P. M.
Do.	Cachar.	7 P. M.
Do.	Lakhimpur, Dibrugarh.	7.15 to 7.20.
Do.	Nowgong.	7.15 P. M.
6th Sept. 1875.	Khasi and Jaintea Hills, Shillong.	7.30 P. M.
Do.	Kamrup, Gauhati.	7.30 P. M.
7th Sept. 1875.	Khasi and Jaintea Hills.	3.30 A. M.
Do.	Lakhimpur, Dibrugarh.	3.45 A. M.
8th do.	Sibsagar, Golaghat.	12 P. M.
Do.	Goalpara, Dhubri.	2 A. M.
Do.	Kamrup, Barpeta.	Past midnight.
9th do.	Sibsagar.	1 A. M.
Do.	Sibsagar, Jorhat.	1 A. M.
Do.	Nowgong.	1.15 A. M.
Do.	Darrang, Tezpur.	1.15 A. M.
Do.	Khasi and Jaintea Hills.	1.18 A. M.
Do.	Kamrup, Gauhati.	1.20 A. M.
11th Sept. 1875.	Darrang, Tezpur.	3 A. M.

Duration.	Extent of damage if any, and general Remarks.
About 6 seconds.	None.
About 30 seconds.	Do. This shock was not nearly so severe as that of the 8rd, but unlike that shock it was accompanied by a loud sound like the rumbling of distant thunder.
Not given.	The shock lasted a long time, about 75 seconds, but fortunately it was not very severe.
About 2 minutes.	None. The shocks were somewhat smarter than the three next preceding occurrences.
40 seconds.	No apparent damage.
About a minute.	No damage. The shocks were very slight, preceded by a slight rumbling noise.
About 15 seconds.	The shock was of some violence, but caused no damage: it was felt throughout the district.
Not given.	None.
5 minutes.	Do.
½ minute.	Do.
About a minute.	No damage done.
About 10 seconds.	The shock was a sharp one: about 9 P. M. of Saturday the 4th, another shock is said to have been felt.
30 seconds.	None. Attended with a distant rumbling noise like thunder.
2 seconds.	The shock was felt only at Jowai.
4 seconds.	None.
2 seconds.	None. Only felt at Jowai.
A few seconds.	A single smart shock unaccompanied by any noise.
3 minutes.	A slight shock, no damage has been reported.
About a minute.	None but slight shocks.
Not noted.	No damage.
About 28 seconds.	No damage reported. There was excessive heat on the day previous, the common thermometer rising to 94° and no rain.
About 2 minutes.	No damage appears to have been done.
About 30 seconds.	No damage done. This shock was fainter than either of the two others reported, and was unattended by any rumbling sound.
15 seconds.	None apparently.
2 seconds.	None.
Short.	More cracks in walls of Cutchery and much plaster dislodged. Record office slightly cracked, also Post Office and School house.
10 to 15 seconds.	The shock was very distinct but not severe. No damage done by it.

Date.	District.	Time of occurrence.
12th Sept. 1875.	Darrang, Tezpur.	1.30 A. M.
Do.	Lakhimpur, Jaipur.	2.55 A. M.
Do.	Nowgong.	3 A. M.
Do.	Lakhimpur, Dibrugarh.	3.10 A. M.
Do.	Sibsagar, Jorhat.	3.30 A. M.
13th do.	Sibsagar, Golaghat.	10 A. M.
Do.	Sibsagar, Jorhat.	11 A. M.
Do.	Nowgong.	11.10 A. M.
Do.	Darrang, Tezpur.	11.10 A. M.
Do.	Kamrup, Gauhati.	11.15 A. M.
Do.	Khasi and Jaintea Hills, Shillong.	11.30 A. M.
Do.	Nowgong.	1.40 A. M.
Do.	Kamrup, Gauhati.	2 A. M.
17th do.	Sibsagar, Golaghat.	11.30 P. M.
Do.	Darrang, Tezpur.	A few minutes before midnight.
Do.	Nowgong.	Midnight.
Do.	Lakhimpur, Dibrugarh	Do.
19th do.	Darrang, Tezpur.	12.45 A. M.
21st do.	Nowgong.	Between 3 and 4 A. M.
Do.	Darrang, Tezpur.	$\frac{1}{2}$ to 4 A. M.
22nd Sept. 1875.	Darrang, Tezpur.	12.40 P. M.
23rd do.	Do.	2.75 A. M.
24th do.	Do.	9.30 P. M.
Do.	Do.	2.30 A. M.
26th do.	Do.	3.45 A. M.

Duration.	Extent of damage if any, and general Remarks.
15 to 20 seconds.	The shock was very distinct but not severe. No damage done by it.
Unknown.	No damage done. The shock was a sharp one. Particulars cannot be given.
About 5 seconds.	None. Slight shock.
2 seconds.	None known.
4 or 5 minutes.	No damage done.
10 seconds.	Do. Slight shock.
2 minutes.	No damage done.
5 seconds.	None. Shock slight; morning warm, Temp. 85°: at time of earthquake, weather cloudy and temperature fell to 84°.
5 to 10 seconds.	None.
5 to 10 seconds.	None. Slight and short.
About 2 seconds.	The shock was very slight and felt at Shillong and Jowai.
10 seconds.	None; pretty sharp.
Not observed.	Slight and short. No damage.
1 minute.	A strong earthquake followed by many shocks.
5 to 8 seconds.	A very sharp shock while it lasted, but did no damage.
30 seconds.	Shock very slight; no damage done.
A second.	Nothing known, but no damage is likely to have occurred.
10 to 12 seconds.	No damage done, but the shock was a very smart one, and the usual rumbling noise that precedes the shock lasted longer than usual.
15 to 20 seconds.	No damage done. This was however one of the severest of the minor shocks since the first great shock of 3rd instant.
3 to 5 seconds.	Two very sharp and distinct shocks with an interval of 4 to 5 seconds between each. The shocks were not preceded by the usual rumbling sound, nor were the shocks as if the earth undulated wave-like, but each of the shocks was very sharp as if the earth was locally violently shaken. No damage done.
5 to 8 seconds.	The shock was slight but marked and distinct; no damage done.
Do.	Sharp shock, but no damage done.
A few seconds.	Slight but distinct.
Do.	Do.
Do.	No damage. No rumbling noise preceded the shock, which was slight but marked.

Date.	District.	Time of occurrence.
26th Sept. 1875.	Darrang, Tezpur.	9.45 P. M.
28th do.	Do.	About mid- night.
29th do.	Do.	9.30 A. M.
4th Oct. 1875.	Lakhimpur, Dibrugarh.	11.55 A. M.
23rd do.	Kamrup, Barpeta.	10.12 P. M.
29th do.	Goalpara.	9.30 P. M.
2nd Nov. 1875.	Goalpara, Dhubri.	4.30 A. M.
3rd do.	Goalpara.	4 A. M.
Do.	Nowgong.	4.55 A. M.
Do.	Darrang, Tezpur.	5.25 A. M.
6th do.	Do.	8.5 P. M.
18th do.	North Lakhimpur.	2.30 P. M.
Do.	Sibsagar, Golaghat.	2.30 P. M.
Do.	Lakhimpur, Dibrugarh.	2.30 P. M.
Do.	Lakhimpur, Jaipur.	3 P. M.
24th do.	Cachar.	8.15 P. M.
Do.	Garo Hills, Tura.	8.51 P. M.
Do.	Khasi and Jaintea Hills, Shillong.	9.10 P. M.
24th Dec. 1875.	Sibsagar, Golaghat.	9.30 P. M.
Do.	Darrang, Mangaldai.	9.30 P. M.
Do.	North Lakhimpur.	9.55 P. M.
Do.	North Lakhimpur, Dibrugarh.	10 P. M.
5th Jany. 1876.	Darrang, Mangaldai.	1.15 P. M.
No reports of this Earthquake		
17th do.	Lakhimpur, Dibrugarh.	10.30 P. M.
Do.	North Lakhimpur.	11.30 P. M.
No reports of this Earthquake		
26th do.	North Lakhimpur.	2.40 A. M.
Do.	Sibsagar, Golaghat.	3.30 A. M.
Do.	Garo Hills, Tura.	3.5 A. M.

Duration.	Extent of damage if any, and general Remarks.
A few seconds.	A very long rumbling noise preceded the shock, which was slight, but marked, and only lasted a few seconds. No damage.
5 to 10 seconds.	Slight. No damage.
10 to 15 seconds.	Very marked and distinct, but not severe, and preceded by heavy rumbling noise.
About 30 seconds.	No damage done.
About 5 seconds.	A very slight shock accompanied by rumbling noise.
About 1 minute.	A slight shock preceded by a rumbling noise. No damage done.
Less than half a minute.	Nil.
About 15 seconds.	A slight shock.
15 seconds.	None.
5 seconds.	None.
10 to 12 seconds.	No damage done, but shock very distinct and marked.
3 minutes.	No damage.
5 seconds.	Strong shock. No damage has been reported.
1 or 2 seconds.	None. A smart shock.
2 seconds.	As most extraordinarily severe but brief shock. Only one single motion was felt, but that was strong enough to crack an arch in this cutcherry and nearly to throw a gentleman staying here from his chair.
About $\frac{1}{2}$ minute.	A smart shock. No damage.
30 seconds.	None. Shock was rather severe.
15 seconds.	The shock was of some violence but caused no damage; it was felt throughout the district.
10 seconds.	Strong shock. No damage has been reported.
About 10 seconds.	No damage. A prolonged rumbling noise preceded the earthquake.
5 minutes.	No damage.
10 seconds.	No damage. The shock was rather severe.
5 to 8 seconds.	Slight, no damage.
received from other districts.	
2 seconds.	Sharp shock, accompanied by a deep rumbling noise. No damage.
1 minute.	No damage.
received from other districts.	
1 minute.	No damage.
30 seconds.	No damage. Strong shock.
About 1 minute.	No damage, oscillation gradually increased and then gradually subsided. Preceded by a rumbling sound.

Date.	District.	Time of occurrence.
26th Jan. 1876.	Gauhati, Kamrup.	3.15 A. M.
Do.	Khasi Hills, Shillong.	3.20 A. M.
Do.	Darrang, Tezpur.	3.20 A. M.
Do.	Nowgong.	3.50 A. M.
Do.	Sibsagar, Jorehat.	3 P. M.
Do.	Naga Hills, Samaguting.	3.40 P. M.
Do.	Garo Hills, Tura.	4.28 P. M.
Do.	Khasi Hills, Shillong.	4.45 P. M.
No other report of this		
28th do.	Cachar.	8.15 A. M.
Do.	Naga Hills, Samaguting.	8.15 A. M.
Do.	Khasi Hills, Shillong.	8.30 A. M.
Do.	Garo Hills, Tura.	8.59 A. M.
Do.	Nowgong.	9 A. M.
No other report of this		
5th Aug. 1876.	Khasi Hills, Shillong.	6.30 A. M.
No other report of this		
13th Sept. 1876.	Nowgong.	1 A. M.
Do.	Darrang, Tezpur.	1 A. M.
Do.	North Lakhimpur.	9.30 A. M.
No other report of this		
1st Oct. 1876.	Darrang, Tezpur.	9.25 P. M.
No other		
7th do.	Cachar.	10.30 A. M.
Do.	Khasi Hills, Shillong.	10.30 A. M.
No other		

Duration.	Extent of damage if any, and general Remarks.
About 1 minute.	No damage done.
About 1 minute.	Violent shock. Felt throughout district; a few houses in Shillong slightly cracked.
More than a minute.	Shock violent, but no damage was done. Preceded by a rumbling sound.
30 seconds.	Violent shock. Kachari walls slightly cracked.
About 1 minute.	No damage.
A few seconds.	Slight shock. No damage.
20 to 25 seconds.	Several sharp shocks, but no damage done.
2 seconds.	Shock felt only at Shillong. No damage done.

Earthquake received.

2 seconds.	One slight shock.
2 seconds.	Two slight shocks, unaccompanied by noise. No damage.
3 seconds.	Shock felt throughout the district. No damage done.
1½ minutes.	Two severe shocks, preceded by a trembling motion which gradually decreased. No damage.
20 to 30 seconds.	Very slight shock.

Earthquake received.

2 seconds.	Very slight shock felt at Jowai and Shillong.
------------	---

Earthquake received.

A few seconds.	A very slight shock.
2 seconds.	A very slight shock.
30 seconds.	No damage. This shock is stated to have been felt by some persons in Dibrugarh, but the Deputy Commissioner did not feel it.

Earthquake received.

12 to 15 seconds.	No damage of any kind, but the shock was well defined, and in jerks, not continuous.
-------------------	--

report received.

2 seconds.	A single slight shock.
2 seconds.	No damage done. A slight shock felt throughout the district.

report of this Earthquake received.

Date.	District.	Time of occurrence.
13th Nov. 1876.	Darrang, Tezpur.	10.35 A. M.
14th do.	Do.	1.35 P. M.
12th Dec. 1876.	Khasi Hills, Shillong.	5.35 A. M. also at 6, and a few mi- nutes after 6.
13th do.	Goalpara.	4.15 A. M.
Do.	Goalpara, Dhubri.	5 A. M.
Do.	Nowgong.	5 A. M.
Do.	Cachar.	5.5 A. M.
Do.	Sylhet.	5.7 A. M.
Do.	Garo Hills, Tura.	5.15 A. M.
Do.	Darrang, Tezpur.	5.40 A. M.
No report of this Earthquake received from Kamrup,		
20th do.	Cachar.	4.30 A. M.
Do.	Khasi Hills, Shillong.	4.45 A. M.
21st Dec. 1876.	Garo Hills, Tura.	4.45 A. M.
Do.	Sylhet.	4.45 A. M.
Do.	Darrang, Tezpur.	5 A. M.

Duration.	Extent of damage if any and general Remarks.
A few seconds.	Accompanied by a rumbling noise as of artillery waggons going over stony ground, slight, but distinct.
A few seconds.	Preceded by the usual rumbling noise. Slight, but distinct, and felt by all.
2 minutes.	The first two shocks were violent, the subsequent shocks were slight. No damage done.
15 seconds.	No damage caused. Shock felt by the whole Station.
About 1 minute.	Smart shock.
10 seconds.	No damage done. Shock distinctly perceptible.
5 seconds.	Four or five smart shocks. Severe enough to extinguish a "chiragh."
Not stated.	There were two shocks, one about half a minute after the other.
1½ minutes.	Preceded by a rumbling noise. No damage done.
1 minute.	No damage done; the shock was severe and continuous, in wavy motion, not in sharp short jerks, as in the bad earthquake of September 1875.
Sibsagar, Lakhimpur, Khasi Hills or Naga Hills.	
2 seconds.	3 or 4 shocks. No damage done.
1 minute.	Violent shock, but no damage done.
40 seconds.	Slight shock.
10 to 12 seconds.	Sharp shock. No damage done.

XII.—*Notes on a collection of Chiroptera from India and Burma, with descriptions of new species.*—By G. E. DOBSON, M. A.; M. B.;

F. L. S. &c.

(Received 30th October. Read 7th November, 1877.)

[Of the collections described in the following paper, only a portion of the specimens from Sind were obtained by myself. The other Sind specimens were collected and given to me by Mr. H. E. Watson. For the Travancore collection I am indebted to Col. R. H. Beddome, and the Burmese bats were obtained by Mr. Limborg in the neighbourhood of Moulmain.

W. T. BLANFORD.]

Mr. W. T. Blanford has very kindly sent to me for examination an interesting collection of Chiroptera consisting of specimens obtained in Sind, in the hills near Travancore, and in Burma; representing in all twelve species, whereof I find that two are undescribed.

I.—SPECIES FROM SIND.

1. *Cynopterus marginatus*.

Pteropus marginatus, Geoffroy, Ann. du Museum, XIV, p. 97.

This small species of frugivorous bat is generally distributed throughout India, but has not hitherto, so far as I know, been recorded from Sind.

2. *Scotophilus Temminckii*.

Vespertilio Temminckii, Horsfield, Zoolog. Researches in Java, (1824).

Exceedingly common in India. Specimens of this species are rarely absent from the smallest collections.

3. *Scotophilus pallidus*.

Scotophilus pallidus, Dobson, Monogr. Asiat. Chiropt. p. 186, (1876).

The third specimen of this species as yet obtained. It agrees in structure and in measurements with the type specimen, but the colour of the fur is darker, being light chestnut brown above, and brownish buff beneath, the base of the hairs on both surfaces pale buff.

HAB. Near Shikarpur, Sind.

4. *Vesperugo abramus*.

Vespertilio abramus, Temminck, Monogr. Mammal. II, p. 232, (1835-41).

One specimen of this widely distributed species.

5. *Vesperugo Kuhlii*.

Vespertilio Kuhlii, Natterer, Wetterau. Annal. IV, p. 58, (1817).

Specimens agreeing in the light colour of the fur with others previously obtained by me from the sandy districts of Northern India.

HAB. Shikarpur, Sind.

6. *Vesperugo (Vesperus) nasutus*, n. sp.

Head flat, muzzle conical, the extremity projecting considerably beyond the lower lip in front, as in the species of the genus *Nyctinomus*, terminated by the margins of the nostrils which open sublaterally; ears shorter than the head, triangular, with rounded off tips; the inner margin of the conch commences above the eye and does not form a distinct rounded lobe at its base, but is straight almost from the base to the tip of the ear; the outer margin is also straight and terminates rather abruptly midway between the tragus and the angle of the mouth; tragus much longer than broad, directed slightly inwards, reaching its greatest width about the middle of the inner margin, outer margin convex with an ill-defined lobe near the base, inner margin slightly concave, tip subacutely pointed.

Tail almost wholly contained in the interfemoral membrane, the last rudimentary caudal vertebra alone free; no post-calcaneal lobe; wings from the base of the toes.

Fur short: above, pale yellowish brown; beneath, pale buff, almost white: membranes light brown traversed by numerous white reticulations.

The face is nearly naked in front of the eyes; a few hairs fringe the lips, and the under surface of the projecting extremity of the muzzle; the wing and interfemoral membranes are almost naked.

Upper inner incisors moderately long and unicuspidate, outer incisors very short, but slightly exceeding the cingulum of the inner incisors in vertical extent: lower incisors trifid, crowded, placed across the direction of the jaws: the single upper premolar close to the canine as in *V. serotinus*; the first lower premolar not half the second in vertical extent, with a prominent internal and anterior basal cusp.

Length, head and body 1".8: tail 1".7: head 0".68: ear 0".6: tragus 0".25: forearm 1".45: thumb 0".25: third finger (metacarp. 1".3; 1st ph. 0".48; 2nd ph. 0".7): fourth finger (metacarp. 1".3; 1st ph. 0".4; 2nd ph. 0".4): fifth finger (metacarp. 1".3; 1st ph. 0".28; 2nd ph. 0".28) tibia 0".55: foot 0".28.

HAB. Shikarpur, Sind.

II.—SPECIES FROM TRAVANCORE.

1. *Phyllorhina speoris*.

Vespertilio speoris, Schneider, Schreber, Säugeth. I, pl. 59B.

This species appears to be very generally distributed and in great abundance, in Southern India. Almost all collections from the Deccan contains examples of it. The presence of a small spine-like process at the commencement of the lower third of the outer margin of the ear-conch readily distinguishes the species from all other closely allied forms.

2. *Phyllorhina fulva*.

Hipposideros fulvus, Gray, Mag. Zool. Bot. II, p. 592, (1838).

Almost as common in Southern India as the foregoing species, and very variable in the colour of its fur, in the attachment of the wing-membrane to the posterior extremities, and in the size of the ears.

3. *Megaderma lyra*.

Megaderma lyra, Geoffroy, Ann. du Mus. XV, p. 190, (1810).

This species may be considered characteristic of the Indian and Ceylonese subregions. Its place in Burma is taken by *M. spasma*, L. It is very generally distributed throughout the Indian Peninsula, inhabiting caves, ruined buildings, and the roofs of houses.

4. *Scotophilus Temminckii*, Horsfield.

III.—SPECIES FROM BURMA.

1. *Phyllorhina larvata*.

Rhinolophus larvatus, Horsfield, Zoolog. Researches in Java, (1824).

Specimens agreeing in colour (bright chestnut) with others obtained at Prome, Upper Burma, by Dr. Anderson in 1868. Indian specimens of this species are darker coloured, and many have a bluish tinge.

HAB. Moulmein.

2. *Vesperugo (Hesperoptenus) Tickelli*.

Nycticejus Tickelli, Blyth, J. A. S. B. XX, p. 157.

Hitherto recorded from the Peninsula of India only. The next species is new and belongs to the same subgenus.

HAB. Tenasserim.

3. *Vesperugo (Hesperoptenus) Blanfordi*, n. sp.

Head very flat and broad ; muzzle obtusely conical ; nostrils opening widely apart by semi-lunate apertures, the margins of which are level with the extremity of the muzzle : ears short, triangular in outline, with broadly rounded off tips ; upper half of the outer margin of the ear-conch straight, then convex, slightly concave opposite the base of the tragus, terminating abruptly in a deep lobe closer to the angle of the mouth than to the base

of the tragus ; tragus narrowest opposite the base of its inner margin, expanded above and curved inwards.

Thumb short with a very acute claw ; *a broad adhesive cushion occupies the base of the inferior surface of the metacarpal bone* and extends outwards and backwards upon the base of the metacarpal of the second finger.

Feet very small, the sole of the foot apparently adhesive but not expanded as in *V. pachypus* ; post-calcaneal lobe remarkably large, (probably proportionately larger than in any other species of bat,) and broader than the foot, with a central cartilaginous prop: the extreme tip of the tail alone projecting.

Fur dark reddish-brown above, slightly paler beneath. *Penis with a distinct bone*, in shape quite similar to that of *V. Tickelli*, and with a similar prepuce.*

Dentition almost similar to that of *V. Tickelli*, the outer upper incisors are even smaller and placed more behind the inner incisors ; the inner incisors unicuspidate and very acutely pointed ; lower incisors trifold, and placed in the direction of the jaws ; the single upper premolar close to the canine ; the first lower premolar with a very short and obtuse cusp, the second equals three-fourths the canine in vertical extent.

Length, head and body, 1"·75 ; tail 1"·1 ; head 0"·6 ; ear 0"·45 ; tragus 0"·18 ; forearm 1"·1 ; thumb 0"·15 ; third finger (metacarpal 1"·0 ; 1st ph. 0"·6 ; 2nd ph. 0"·6) ; fourth finger (metacarp. 1"·0 ; 1st ph. 0"·53 ; 2nd ph. 0"·28) ; fifth finger (metacarp. 0"·95 ; 1st ph. 0"·85 ; 2nd ph. 0"·22) ; tibia 0"·45 ; foot 0"·25.

HAB. Tenasserim.

This species is about the size of *Vesperugo (Vesperus) minutus*. Temm. from South Africa, and is, therefore, one of the smallest species of the genus. It is not half the size of *V. Tickelli*, with which it agrees in other respects so closely. Its resemblance to that species in the position of the upper outer incisors, and in the form of the penis, which has a distinct bone, is very remarkable.

XIII.—*Description of Spiraculum Mastersi*,—By W. T. BLANFORD,
F. R. S., &c.

The shell described below was collected with several others in 1860 by Mr. Masters in the hills south of the Assam Valley, not far from Golaghát. I described all the species, but the paper was never published. Some of

* See description of *V. Tickelli* in Monogr. Asiat. Chiropt. p. 114.

the specimens, however, have since been distributed with the names I gave originally, and the *Spiraculum*, which is the most remarkable and interesting of all the shells found, has been figured in the 'Conchologia Indica' from a decorticated specimen. As no description of this curious form has ever been published, I give one.

This shell differs from all other known forms of *Spiraculum* by having the last whorl free and descending for a considerable distance, and by having, besides the sutural tube, a projection, frequently of a subtubular form, from the top of the peristome. The species has some resemblance to *Rhiostoma*, and still more to *Opisthoporus birostris*.

SPIRACULUM MASTERSI.

Syn. '*Pterocyclos (Sp.) Mastersi*, Blanford, MS.,' Hanley and Theobald, Conch. Ind., Pl. V, f. 1.—Pfeiffer, Mon. Pneum., Supp. Tert. pp. 54, 386.

Testa latissime umbilicata, depressa, epidermide crassiusculâ, fuscâ, scabrâ, decussato-subcostulatâ induta, atque liris tribus pilosis, unâ juxta peripheriam, alterâ supra, tertiâ infra, circumdata; sub epidermide alba, fasciis angulatis transversis castaneis notata; lineis incrementi confertis lirisque spiralibus minutis magis distantibus decussatim ornata. Spira fere plana, apice vix emersâ. Anfr. 5, rotundati, ultimus antice longe solutus, valde descendens, paulo ante solutionem tubulo brevi, curvato, pervio, longitudinaliter striato, ad anfr. penultimum excurrente, antice compresso, in rimam apertam intra anfractum ultimum desinente, postice tereti, extus patente, 6-8 mill. pone aperturam oriente, munitus. Apertura diagonalis, circularis; peristoma incrassato-expansum, subduplex, superne in rostrum subtubuliforme, antice porrectum, excurrente. Operculum corneum, intus concavum, extus convexum, marginibus anfractuum liberis lamelliferis. Diam. maj. peristomate incluso 24, min. 16½, alt. 5, ap. diam. intus 6 mill.

Hab. in montibus Naga dictis, ad latus meridionale provinciæ Assam, haud procul a Golaghat.

The figure in the Conchologia Indica represents a specimen completely divested of its epidermis and more brightly coloured than usual. The subtubular projection from the upper portion of the peristome is frequently much more developed than in the figure. The three hairy ridges on the epidermis surrounding the last whorl are only found in fresh well preserved specimens. In a drawing which I possess, made from a living individual, the hairs on these ridges are shewn to be arranged in tufts.



JOURNAL

OF THE

ASIATIC SOCIETY OF BENGAL.



Part II.—PHYSICAL SCIENCE.

No. IV.—1877.

XIV.—*Note on two Species of Asiatic Bears, the "Mamh" of Baluchistán and Ursus pruinus, Blyth, of Tibet, and on an apparently undescribed Fox from Baluchistán.*—By W. T. BLANFORD, F. R. S., &c.

(Received and Read Novr. 7th, 1877.)

For some years past I have endeavoured to obtain a specimen of the small bear, which is known to inhabit Baluchistan and the hilly regions of Western Sind. This bear is well known to residents in Sind by its Baluch name of "Mamh" or "Mum," and individual animals have on rare occasions been found straying on to the alluvial flats of the Indus valley. I first heard of a dark-coloured bear in Western Baluchistán, when I accompanied Major St. John on the Perso-Baluch boundary Survey in the year 1872, but neither at that time, nor in the course of several months spent in Sind in 1875-76-77, could I procure a skin for examination. I have seen fresh tracks of the animal in the Khirthar range in Western Sind, and not only I myself, but several friends have endeavoured to obtain a specimen. Not long since a discussion took place in the columns of the 'Pioneer' newspaper as to this animal, and it was suggested that it might be a baboon, and hinted that it must be a myth. The latter hypothesis appeared supported by the extraordinary tales told of the animal by the inhabitants of the country, such as their belief that, except in the presence of man, it always walks on its hind legs, and a still more remarkable tale, that all "Mamhs" are females, that each seizes a man and forces him to cohabit with her, after laming him to prevent his escaping, the young be-

ing, of course, "Mamhs" like the mother. Probably the folk lore of Baluchistan would furnish many other wonderful stories of the animal, if enquiry were made.

Quite recently my friend Major Mockler, the Political Agent at Gwádar on the Makrán coast, who has very kindly been trying, for some time past, to procure this and other animals for me, obtained a skin from a Baluch chief, Mir Wajedád of Túmp, about 70 miles north of Gwádar. This skin, which I received a few days since, had unfortunately remained for two months at Gwádar during Major Mockler's absence and without his knowing of its arrival, and much of the hair has consequently come off, but still there is abundance left to shew the characters of the fur. The skull is wanting, but the feet have been partly preserved.

From the circumstance that I was assured by all my native informants both in Sind and Baluchistan that the "Mamh" was a black bear, I was rather inclined to anticipate that it might prove to be the common Indian sloth bear *Ursus (Melursus) labiatus*. We have no precise information as to the bears of Afghanistan, but *Ursus isabellinus* of the Western Himalayas and *U. syriacus* which inhabits Persia are both pale coloured animals, and although the Indian bear is not, so far as I am aware, known to occur within the Indus valley, or the desert tracts which bound that valley to the eastward, (it is mentioned by Stoliczka as a very rare straggler into the easternmost part of Cutch,) still it might of course be found in the Balúchistán hills. A single glance at the skin sent by Major Mockler is however sufficient to shew that it belongs to a very different animal from the sloth bear of India. The latter has long coarse black hair and very long claws; in the Balúchistán skin the hair is brown, rather short, and moderately fine, and the claws are unusually small.

It is impossible to identify the Sind and Balúchistán animal with the black *Ursus torquatus* (commonly but most improperly known as *U. tibetanus*) and the only remaining bears of western and central Asia are *U. arctos*, *U. syriacus* and *U. isabellinus*. It is still a moot point amongst naturalists how far these forms are distinguishable, but they all agree in being large bears, considerably exceeding *U. labiatus* in dimensions, whilst the skin from Balúchistán entirely bears out the statement made by various observers, and confirmed by all the information which I have been able to procure in Sind, that the "Mamh" is an exceptionally small form of the genus. Even if the present specimen be immature, the texture of the fur appears harsher, and the hairs shorter than in *U. arctos* and its allies, whilst the colour distinguishes the species from *U. torquatus*. There can I think be but little doubt that the present animal is unnamed; it may be an exceptionally small race of *U. arctos*, but even in this case the difference is so great as to entitle the Balúchistán animal to a distinctive

name. I propose therefore to call it, from the ancient name of the country it inhabits.

URSUS GEDROSIANUS, sp. nov.

Syn. *U. sp. (?? Melursus labiatus)* Zoology of Persia, p. 47.

Ursus minor, brunneus, torque pectorali albido, pilis breviusculis indutus, unguibus brevibus. Longitudo tota vix quinque pedes: unguibus singularibus in pede antico sesqui-pollicaribus.

The colouration is nearly uniform, being a dark rufous brown, much the same as the ordinary tint of European individuals of *U. arctos*. The shoulders and the outside of the limbs appear to be darker than the back, the belly paler. On the breast there is a narrow white semicircular collar, the ends of which are not prolonged upwards in front of the shoulders as in *U. isabellinus*; the muzzle is whitish and the extremity of the chin white. The ears are not preserved. The claws are dark coloured, (several have been lost,) the inner claw on the fore foot measures 1·6 inches in a straight line from base to tip, the second claw on the hind foot 1·25 in the same manner. The sole of the hind foot, somewhat dried and contracted of course, measures 7 inches, and the whole skin, which has been dressed, but apparently not stretched, is about 4½ feet long from nose to rump.

The fur, though not very coarse, is harsh and stiff, the hair is about 2½ inches long on the shoulders, but not more than 1½ elsewhere. The hairs are rather thin, probably from the animal having been killed in the hot season. Major Mockler writes to me that he is endeavouring to procure a better specimen and a skull, and I hope that it will be possible before long to give a more complete description of this bear and its affinities.

Concerning the range of *U. Gedrosianus*, it appears to be found throughout the hills of Balúchistán to the foot of the Persian highlands. When travelling through western Balúchistán in 1872, Major St. John learned that the pale coloured Syrian bear replaces the dark Balúchistán animal near Bam in Narmashir. To the west, as already noticed, the 'Mamh' is found in all the higher hills of western Sind, from the neighbourhood of the sea to the Bolán pass, and it probably occurs throughout Kelát. To the northward we know very little about bears; none are mentioned by Hutton in his 'Rough notes on the Zoology of Candahar,' J. A. S. B. XIV, p. 340, &c., and we have no precise information as to the kind which inhabits Afghanistan, except that Burnes (Cabool, p. 163), says it is of a reddish brown colour, which renders it possible that the species may be identical with that found in Balúchistán.

Before describing a fox, of which two specimens were sent by Major Mockler with the skin just described, it may be as well to give a descrip-

tion of another imperfectly known species of bear, for the skin of which I am indebted to Mr. L. Mandelli. The skin was brought to Mr. Mandelli at Darjiling by a man who said that he had purchased it at Lhassa, and that the animal inhabited the plains in the neighbourhood of that city. I could find no description of this animal until Dr. Anderson called my attention to a notice by Mr. Blyth in the Society's Journal for 1853, Vol. XXII, p. 589, of an imperfect skin, supposed to be that of a variety of the Himalayan black bear (*Ursus torquatus* v. *tibetanus*) for which the name *pruinus* was suggested, should the species prove distinct. Whilst I doubt whether a name thus bestowed has any claim to recognition, I shall retain the term proposed in the present case, as it appears unobjectionable. The specimen was briefly noticed in Blyth's Catalogue of the Mammalia in the Museum of the Asiatic Society, and in Jerdon's 'Mammals', as the 'Blue Bear' of Tibet, a name under which the original specimen was sent by Dr. Campbell. The skin now received is perfect and in fair condition, but the greater part of the skull is wanting, only the jaws having been retained with the skin, and even of these the hinder teeth are defective. The animal was probably of considerable size, judging by the teeth, which are much larger than any in the skulls of *U. isabellinus* in the Museum, except in one case, of which more presently. It is manifest that the animal is distinguished by the characters of the fur, claws and dentition, from *U. torquatus*, and that it is in all probability closely allied to *U. isabellinus*, and consequently to the European bear, *U. arctos*.

URSUS PRUINOSUS.

Blyth, J. A. S. B., 1853, XXII, p. 589.

'Blue Bear' of Tibet; Blyth, Cat. Mam. Mus. As. Soc., p. 76.—Jerdon, Mammals of India, p. 71.

Ursus major, affinis U. isabellino, supra fusco-fulvus, pilis dorsalibus longiusculis, confertis, submollibus, nigris, fulvo-terminatis, capite humerisque fulvis, artubus nigris, unguibus pallidis fortibus.

The general colouration above is tawny brown, palest on the head and shoulders, darker on the back, where the hairs are black with tawny tips, and black on the limbs. The head is tawny, much of the same colour as *Ursus isabellinus*, a little darker and browner under the eyes and on the forehead: the ears have tufts of long hair mixed tawny and black. Behind the head the neck is rather darker, but on the upper part of the breast there is a broad pale tawny crescentic band, with the upper terminations prolonged upwards, in front of the shoulder, almost to the back, precisely as in *U. isabellinus*. In *U. labiatus* and *U. torquatus* the band is confined to the breast, and the same appears to be the case in *U. Gedrosianus*. The upper and hinder parts of the shoulders in *U. pruinus* are covered with tawny

hairs about $3\frac{1}{2}$ to 4 inches long, whilst the interscapular region, like the rest of the back, is clothed with black hairs, fulvous at the tips. The hair is moderately fine and about 3 inches long on the back. Apparently the animal when killed was about to lose its long winter coat, for the hair is much felted and matted together in places, and a short fine tawny hair is seen to be growing beneath. The hoary appearance given to the fur by the fulvous tips is extremely characteristic, but it may very possibly be less conspicuous at some seasons.

The claws are pale in colour, strong, and moderately curved, the first (and largest) claw on the fore foot measuring 2.2 inches in a straight line from insertion to tip, and 2.75 round the curve; the corresponding measurements of the first hind claw are 1.8 and 1.4 inches.

The animal is evidently old, several of the premolars have been lost, and the alveoli obliterated; the molars are much worn. As already mentioned the size of the teeth and especially of the molars is unusually large; the canines appear very little larger than in *U. labiatus*. The posterior molar in the upper jaw is wanting on one side and imperfect on the other, it must be nearly $1\frac{1}{4}$ inches long and its anterior portion is 0.88 broad, the ante-penultimate (1st true molar) measures 0.9 inch in length by 0.72, the tooth anterior to this or hindmost premolar is 0.62 long. The three together when perfect must have measured nearly 3 inches in length. The 1st lower true molar measures 1.02 long by 0.53 broad, the second 1.05 by 0.63, the 3rd and hindmost 0.83 by 0.62.

It has already been mentioned that there is in the Society's old collection, now in the Indian Museum, a very large bear's skull attributed to *Ursus isabellinus*. The skull, No. 224, G. of Blyth's Catalogue is called "Enormous skull from Kashmir purchased 1858." I was, I believe, with Mr. Blyth when he purchased this skull in the Calcutta Bazaar, at the shop of a dealer in all kinds of similar articles, where heads of various animals from very different parts of India were mixed together. Thus I remember myself purchasing on the same occasion an *Ovis Hodgsoni* skull and a fine frontlet of *Cervus Duvaucelli*; one of course from Tibet originally, the other from the plains of India. I should consequently attach no importance whatever to the supposed locality.

Now the teeth of this large bear's skull resemble those in the jaws of Mr. Mandelli's specimen of *Ursus pruinus* so closely, that it is by no means improbable that both may have belonged to the same species. The former is larger than any other skull of *Ursus isabellinus* in the Museum and the molar teeth are unusually large, though still inferior in size to those of *U. pruinus*. The following are a few dimensions:

Length from anterior edge of *foramen magnum* to end of premaxillaries, 12.5

Breadth across hinder portion of zygomatic arches,	8·8
Breadth of frontal bones between orbits,	3·3
Breadth of palate between posterior molars,	1·9
Length of 3 posterior molars in upper jaw,	2·7
Length of lower jaw from angle to symphysis,	9·8.

The bears of India and the neighbouring regions, so far as known, now consist of the following species :

Ursus Malayanus. Malay Peninsula and Burma to Arakan.

U. torquatus. Forest region of the Himalayas, and, it is said, the hills South of Assam.

U. pruinus. Plains of Eastern Tibet.

U. isabellinus. Western Himalayas, chiefly above the forests, unknown in Tibet, and even in the Upper Indus Valley, Ladakh, &c.

U. (Melursus) labiatus. Plains and hills of Peninsular India and Ceylon, extending, it is said, into the hills South of Assam.

U. Gedrosianus. Hills of Western Sind.

Of the above *U. pruinus* is the only species not found within Indian limits. The discovery that *Ursus pruinus* is widely different from *U. torquatus* removes the last excuse for applying to the latter animal a name derived from a country in which no such species exists. The range of *Ursus torquatus* has now been fairly ascertained to be Cis-Himalayan in Southern Asia, although some naturalists refer bears from Japan and Eastern Siberia to the same species, and as the use of the specific name *Tibetanus* involves a serious error, some other term should be substituted.

Fortunately in this instance there is no need to suggest a new name, for Wagner,* in 1841, proposed to call this bear *U. torquatus* on the ground that the animal not being known in Tibet, the original name given by Cuvier was inappropriate. Wagner's name was adopted by Schinz†, and subsequently by Dr. J. E. Gray‡, who however appears to quote Schinz as its author. Mr. Blyth, in the 'Catalogue of the Mammalia in the Museum Asiatic Society,' p. 77, referred *U. torquatus*, Schinz, to *U. labiatus*, but this is evidently a mistake, as can be seen from Schinz's description and from the facts mentioned above. It is probable that Mr. Blyth, who worked under the disadvantage of having a very imperfect scientific library at command, took the reference from some other authority.

No one can be more averse than I am in general to changing specific names, but I think, following the British Association rule, that a name

* Schreber, Säugethiere, Supplement band, II, p. 144.

† Syn. Mam., I, p. 302.

‡ P. Z. S., 1864, p. 688; Cat. Carn. Pach. Edent. Mam., Brit. Mus., 1869, p. 225.

should be altered when it involves serious error, that the change is justified in the present instance.

With the skin of *Ursus Gedrosianus*, Major Mockler sent to me two well-preserved skins and a perfect skeleton of a singularly small and very grey fox, with the following note: 'I send two skins and a skeleton of the 'Poh' which seems to be a very diminutive fox. They were shot by one of my 'sepoys in the hills about 15 miles from Gwádar; he sat up at night for 'them over water, and threw about some dates and fish as bait.'

The 'Poh' appears to me to be the same as the small Bushire fox, which, in the Zoology of Persia,* I referred, with doubt, after examining a young living specimen at the Zoological Gardens in London, to *Canis famelicus*,† Rüpp. That the present animal must however be distinct from that described by Rüppell is, I think, shewn by the dimensions: in *Canis famelicus* the length of the head is 5 inches 6 lines, (French measure = 5.85 English,) and the whole length from nose to end of tail 2 ft. 10 in. (about 3 feet English,) of which the tail is 1 ft. 2 in. (1 ft. 3 in. English). Now in the little Baluchistan fox, the skull is only about 3½ inches long and the whole length of the skeleton 2 ft. 7 in. of which about 1 ft. 1 in. belong to the tail. It is not clear whether Rüppell in measuring the tail included the hair at the end, if he did, that would account for 2 or 3 inches of the length and the present animal would have a proportionally longer tail, but in any case, allowing for the probability that the measurements given in Rüppell's work are from a stuffed specimen, the difference in the size of the head is quite inconsistent with the identification of the Baluchistan animal with *Canis famelicus*. The colour moreover in the former is much greyer, and the chesnut dorsal stripe of *C. famelicus* wanting or very faintly represented. I propose to name the Baluchistan fox from its grey colour.

VULPES CANUS, sp. nov.

'*Vulpes famelicus* ? Rüpp.' Eastern Persia, II, p. 41.

V. parvus, *V. famelico affinis sed minor, magis griseus, atque fasciâ dorsali castaneâ fere vel omnino carens, capite nuchâ tergoque anteriore interdum rufescentibus, dorso nigro-lavato, pilorum apicibus albis, abdomine albedo, auriculis extus isabellino-griseis, caudâ pilis longis albidis supra posticeque nigro terminatis, indutâ. Long. tota, pilis ad extremitatem caudæ inclusis, circa 33, caudæ 15, cranii 3.6, poll. angl.*

The general colour is grey, blackish on the back and the upper por-

* Eastern Persia, Vol. II, p. 41.

† Rüppell, Atlas, p. 15, Taf. 5.

tion and end of the tail, the lower parts from the breast including the under surface of the tail white, the muzzle in front of the eyes dusky brown, sides of the head pale rufous, forehead more rufous, the hairs being brown at the base with scattered white tips, which are also found on the dusky muzzle.

The ears are grey outside with a slight rufescent tinge, white inside. In one specimen the ears are more dusky than in the other, which is shewn by the teeth of the skull to have been an aged animal. The hair of the body is soft and long, the longest hairs on the middle of the back being about 2 inches in length, with much fine under fur of a grey colour, dark ashy in one specimen, pale ashy in the other, the longer hairs on the back are black near the ends, the tips of many being white. On the anterior portion of the back in one specimen, the hairs are rufous between the grey base and the blackish tip, and the rufous colour extends along the back of the neck. This imperfectly marked rufous colour doubtless represents the chestnut stripe in *V. famelicus*. The gape and chin are dusky, the breast ashy grey, the abdomen white. The fore legs are pale rufescent in the older specimen, dusky grey in the younger, the hind legs rufous brown outside in the one animal, dusky black in the other, the tail is very bushy, the hairs grey or white with long black ends above and at the tip, so that the tail appears blackish except below, where it is white or nearly white. The skins are too much stretched for their measurement to be of any use, except in the case of the tail, which measures 15 to 16 inches; of this the hairs at the end are about 2½ in. The measurements above given are founded on the skeleton.

The skull, which, as already mentioned, is that of an aged animal, is very small and almost destitute of crests. The hinder portion of the brain pan is much rounded and the small occipital crest very low on the back of the head, being in fact about equally distant from the *foramen magnum* and the top of the skull. The following are measurements of this skull:

	inches	metre
Length from occipital crest to anterior termination of premaxillæ,	3.65	0.92
„ from anterior margin of <i>foramen magnum</i> to do.,	3.35	0.84
„ of suture between nasal bones,	1.12	0.28
Breadth of nasal portion of skull at posterior termination of premaxillæ,	0.57	0.14
„ of frontal region behind postorbital processes,	0.73	0.18
„ of brain case where widest across parietal region,	1.4	0.25
„ of skull across zygomatic arches,	2.02	0.505

Length of bony palate from anterior termination of premaxillæ to opening of posterior nares, (measured to end of small posterior projec- ting process in the middle of the palate,) ...	1.85	·047
Breadth of bony palate between penultimate mo- lars (1st true molars,)	0.47	·012
Length of last upper premolar,	0.38	·0095
„ of 1st molar,	0.26	·0065
Breadth of do.,	0.37	·009

Of the limb bones the humerus is 3.1 inches long, the radius 3, the femur 3.13, and the tibia 3.58.

P. S.—Since the preceding description of *Ursus Gedrosianus* was in type, Dr. Duke has written to the 'Pioneer' to say that he has received two imperfect skins of a 'Mamh' obtained near Quetta, and that they are black. It remains to be seen whether the black and brown bears of Baluchistan are varieties or distinct. The former is more probable.

XV.—*On an apparently new hare, and some other mammalia from Gilgit.*

—By W. T. BLANFORD, F. R. S.

(Received and Read Novr. 7th, 1877.)

A small collection of mammals made in the course of last year by Captain Biddulph in the extreme north-western part of Kashmir was left by him in the Indian Museum, with a request that I would examine the specimens. The skins comprise a fox, an otter, a hare, a *Lagomys*, and a mouse.

The fox appears to me to be probably a form of *Vulpes montanus* in summer dress. A similar specimen was obtained by Captain Biddulph in Káshghar and made over by him to Dr. Stoliczka. The fur is very short; there being, in fact, scarcely anything but the underfur left, and even that is thin. Under these conditions the colour differs widely from that of *V. montanus* in its winter garb, and most skins are taken when the fur is in fine condition. The specimen is from Hanza (probably a place of that name N. N. E. of Gilgit), and was obtained at an elevation of 8000 feet. Another precisely similar, except that the ears were less black, was also procured.

In the skin before me, the face is rufous, deepest in front of the eyes, the ears sooty black outside, the middle of the back ferruginous with a brown tinge from the under fur, a very distinct rufous cross band on the shoulders, so as to form a marked cross on the back, and the sides of the body very pale. Lower parts dirty white. Tail not full, very woolly, (as is the fur generally,) slightly rufous above, elsewhere dirty white mixed with

black hairs, the tail-tip white. Legs rufous externally with dark hairs intermixed.

The otter-skin unfortunately wants the skull, and it is impossible to determine it accurately. It has evidently belonged to a large form, approaching *Lutra vulgaris* in size, but it is much paler in colour. The upper parts are somewhat light brown, the under fur being very pale whitish brown at the base, then rich wood-brown, rather rufous, with numerous longer hairs mixed, which have whitish tips, giving a pale speckled appearance to the fur. On the lower parts the under fur is white at the base, then light brown, with long white hairs intermixed, so that the general colour is slightly sullied white. The whiskers are white. Sides of the head below the ears and eyes, chin, and throat rather whiter than the breast and abdomen.

This animal may belong to the Central and Northern Asiatic species, referred by various naturalists to *L. vulgaris*. The exact locality is not given, but the specimen was doubtless obtained on the upper Indus or one of its tributaries.

Of the mouse only a dried skin is preserved. The locality is marked 'Hunza 8000 feet,' and is probably the place already mentioned. I am unable to identify this skin with any known species: it closely resembles *Mus Bactrianus*, but appears distinguished by having the upper surface of the tail very much darker than the lower and by longer feet. The colour above is brown, below whitish, the tail dark brown above, pale isabelline below, feet whitish. The skin measures from nose to rump 2·6, tail very little above 2, tarsus without claws 0·75. I do not like to propose a new name on the amount of evidence before me. *M. Bactrianus* is said by Jerdon to have been sent from Kashmir, the only localities given by Blyth however are in the Panjab. I have since obtained this mouse from various parts of Sind, from Ajmere, where it has been found by Major St. John, and throughout many parts of Baluchistan and Southern Persia. It is possible that the Hunza mouse may be merely a variety.

The hare I am unable to identify with any known species and I therefore propose to name it from its discoverer.

* *LEPUS BIDDULPHI*, sp. nov.

L. minor, ad *L. Tibetanum*, *L. Pamirensemque proxime accedens, supra pallide rufescens, pilorum apicibus nigris intermixtis, infra albus, caudæ superne nigra, uropygio cum dorso concolore, auribus mediocribus, apicibus ad marginem nigris, collo pectoreque pallide rufescentibus; vellere molli, longiusculo, ad basin cinereo. Long. corii desiccati a rostro ad basin caudæ 19, caudæ cum pilis 4·5, tarsi 5, auris extus 4·25 poll. Angl.*

Hab. in Yassin (Gilgit) provinciâ ad Kashmir pertinente, ultra flumen Indum jacente.

The general colour above is rather pale rufous, with a dusky wash caused by the tips of the longer hairs being black. There does not appear, in the only skin I have examined, to be the grey rump of *L. Pamirensis* and several other Central Asiatic species. The forehead and central portion of the muzzle is pale rufescent grey, the hairs rufous ashy at the base, then brown, and isabelline at the tips. The sides of the head are paler, but a few black tips are found on the hairs of the cheeks. There is a pale ill-defined band on each side of the muzzle, including the eye. Whiskers black at the base, white towards the end; some wholly white. Anterior portion of the ears outside nearly the same colour as the forehead, hair soft, not so dense and harsh as in *L. Pamirensis*, posterior portion of outer surface pale rufous, extreme tip of ear black outside, the black running about a third of the way down the posterior edge. Neck all round and breast pale rufous, hairs ashy at the base and pale tipped, except on the nape. Fur of body soft, on the hinder part of the back the hair is about $1\frac{1}{4}$ inches long, and consists of coarser piles mixed with fine woolly under fur. Throughout the dorsal portion the hair is ashy at the base, then isabelline, followed by a brown ring, the end being pale rufous, except in the longest hairs, which are tipped black. Tail sooty black above. Limbs externally pale rufous. Underparts white.

The skull of *Lepus Biddulphi* differs from that of *L. Tibetanus* in the following characters. The parietals are broader and flatter, the width of the frontals greater and they are somewhat more convex just behind the post-orbital processes. The nasals are truncated behind, the angle formed by the junction of the posterior and exterior margins being a right angle as in *L. Stoliczkanus* and *L. Yarkandensis*, differing in this respect from *L. Tibetanus*, *L. Pamirensis*, and *L. hypsibius*. The hinder extremities of the premaxillæ are parallel with the hinder margin of the nasals, the jugal is narrower vertically. The muzzle is less high and the whole skull flatter. The palatal opening is smaller and differently formed behind. The opening of the posterior nares is narrower. The lower jaw is much less high.

The nearest approach to the skull of *L. Biddulphi*, amongst the species of which specimens are available for comparison, is made by the hare which inhabits the Karakash valley between Ladak and Yarkand. This species much resembles *L. pallipes* of Hodgson from the portion of Tibet north of Nepal and Sikkim. In the skull of the Karakash hare, however, the nasals extend backwards to some distance beyond the terminations of the premaxillæ, the zygomatic arch is broader and more convex beneath, the postorbital processes are differently shaped and the whole skull larger.

The skull, extracted from the skin, is imperfect behind, and the length cannot be measured. It was probably under $3\frac{1}{4}$ inches. The following are some of the dimensions :

	In.	Met.
Length of suture between nasal bones,.....	1.23	.031
Greatest breadth across hinder portion of zygomatic arches,	1.6	.04
Breadth of brain case behind glenoid fossa, ...	1.17	.029
Breadth of frontal region where narrowest behind post-orbital processes,	0.57	.014
Breadth of nasals where widest near posterior termination,.....	0.62	.016
„ „ at anterior end,	0.51	.013
Length of bony palate behind anterior palatal orifices,.....	0.25	.006
Width of do. between anterior molars,.....	0.45	.011
Length of row upper molars,	0.61	.015
„ of lower jaw from angle to symphysis,...	2.25	.057
Height do. to condyle,	1.32	.033

The *Lagomys* I find somewhat difficult to determine. Captain Bidulpha has collected two specimens, one from the Gilgit district, obtained at an elevation of 10,000 feet, the other from the Kishengunga valley, at 7500 ft. On the whole these specimens appear to me to agree best with *L. auritus*, the species inhabiting the Indus valley in Ladak at moderate elevations, but the ears, so far as can be judged, are much smaller, scarcely exceeding in size those of *L. Roylei*. The dimensions however appear larger than those of *L. Roylei*, and the fur is much longer and softer. The colouration of the upper parts is greyish brown, the face being rufous to a variable extent, and there being in both skins a marked rufous patch below the ears, (the glandular patch noticed in skins of some species of *Lagomys* by Dr. Günther; Ann. Mag. Nat. Hist. Sept. 1875, Ser. 4, Vol. XVI, p. 230,) though this is evidently a variable character, for whilst in one skin, and this has the forehead less rufous than the other, the patch below the ear is ferruginous, and the breast, shoulders and flanks rufous, in the other skin the tinge is much fainter and is confined to the sides of the neck. The lower parts are white, faintly tinged with rufous in one specimen, the blackish basal portion of the hair shewing conspicuously.

The skull is very near that of both *L. auritus* and *L. Roylei*; from that of the former it only differs in having the nasals a little broader behind, and the orbits a trifle smaller, and from that of the latter by

similar small differences. Neither the external characters nor the skull agree with *L. rufescens*.

The following is a summarized list of the species above discussed :

1. *Vulpes montanus*.
2. *Lutra*, either *L. vulgaris*, var. or an allied species.
3. *Mus*, probably new, allied to *M. Bactrianus*.
4. *Lepus Biddulphi*, sp. nov.
5. *Lagomys auritus* ? var.

~~~~~

XVI.—*On a supposed new Sheep from the Central Hills of Kelat.*—By  
A. O. HUME.

(Received 30th October ; Read 7th November, 1877.)

(With plate IV.)

I received last year from Major Sandeman, C. S. I., Political Superintendent of Kelat, the head and horns of a sheep which he supposed to be the same as the oorial (*Ovis cycloceros*) and which had been obtained in the Hills above the Bolan pass.

Directly I saw these horns I was struck with their greater length and slenderness, and their peculiar twist, and after comparing them with two specimens of *O. Vignei*, and numerous specimens of *O. cycloceros*, and the description of *O. Gmelini*, the head appears to me to belong to a hitherto undescribed species.

In all these three species, as far as I can make out, each horn lies in one plane, whereas in the present species the horn twists out, in a capital S. fashion. There is in fact much the same difference between the horns of the present species and of *O. cycloceros*, that there is between those of *O. Kareleni*, and *O. Hodgsoni*.

It seems to me not impossible that this species may be one at any rate of the wild stocks from which the domesticated breed originated.

I propose to name this sheep

OVIS BLANFORDI.

after my friend Mr. W. T. Blanford, our well known Zoologist and Geologist.

The following are the dimensions of the skull and horns with corresponding dimensions of those of a specimen of *O. cycloceros*, of apparently the same age, viz., about 8 years. In the case of each measurement, the dimension first given is that of *O. Blanfordi*.

|                                                                                                            |        |       |
|------------------------------------------------------------------------------------------------------------|--------|-------|
| Length from the occipital crest to the end of the premaxillaries, .....                                    | 10·25, | 10·85 |
| „ from the anterior border of the foramen magnum,...                                                       | 9·85,  | 8·55  |
| „ of the bony palate from the opening of the posterior nares to the extremity of the premaxillaries, ..... | 4·7,   | 4·5   |
| „ of the upper molar series, .....                                                                         | 2·6,   | 2·85  |
| Breadth of palate between last molars, .....                                                               | 1·63,  | 1·69  |
| „ between anterior premolars, .....                                                                        | 1·13,  | 1·0   |
| „ of the fossa between the pterygoid processes, .....                                                      | 0·5,   | 0·75  |
| Greatest width of skull at posterior border of orbit, .....                                                | 5·3,   | 5·6   |
| Length of horns along the curve, .....                                                                     | 35·75, | 29·5  |
| Circumference of ditto at base, .....                                                                      | 9·0,   | 10    |
| Width from tip to tip of horns in a straight line, .....                                                   | 16·5,  | 5·4   |
| Greatest breadth of horn at base, .....                                                                    | 2·25,  | 2·45  |
| Greatest depth of horn at base, .....                                                                      | 3·25,  | 3·25  |
| Width of forehead between orbits, .....                                                                    | 3·5,   | 3·8   |

The lower part of the forehead at the nasal suture and the whole of the frontals are more raised and convex than in either *O. cycloceros*, or *O. Vignei*.

The frontal ridge between the bases of the horns is less developed in *O. Blanfordi*, and in this latter the posterior convex margin of the bony palate is differently shaped, being more pointed and not nearly semicircular as in *O. cycloceros*.

Although this was promised me, I have not, I regret to say, as yet received any skin of this sheep; but I should hope that the dimensions above given, accompanied by an accurate drawing, would suffice to enable other observers to identify this supposed new species.

---

XVII.—*Catalogue of the recorded Cyclones in the Bay of Bengal, up to the end of 1876, compiled by HENRY F. BLANFORD, Meteorological Reporter to the Government of India.*

The following list was drawn up with a view to ascertaining with greater accuracy than had previously been practicable, what is the distribution of cyclones at the different seasons of the year, and also what parts of the Bay are most liable to storms, in each season of the year. The general results arrived at on these heads have been announced in my lately published work “The Indian Meteorologist’s Vade Mecum.”

The basis of the present catalogue has been furnished by the two lists published by Dr. Buist in Vols. xii and xiv, of the Transactions of the Bombay Geographical Society, and that given by Mr. Piddington in the Sailor's Horn Book,\* accompanying a chart of the storm tracks. To these I have added a considerable number of storms, notices of which I have gathered from other sources, and also those recorded in recent years in the Reports of the Meteorological Department. A few evident errors in Dr. Buist's catalogues (possibly arising from misprints) have been corrected, and attention has been drawn to some doubtful cases.

The several authorities referred to are designated in the Catalogue by the following symbols:

- B. I. Buist's first catalogue. Trans. Bombay Geog. Soc. Vol. xii. App. A.
- B. II. ditto second ditto ditto ditto ditto ditto xiv. p. 19.
- P. I-XXV. Piddington's Memoirs in Journ. As. Soc. Bengal.
- PHB. ditto Sailor's Horn Book of Storms.
- AAR. Asiatic Annual register.
- O. Orme's History of the Military transactions in Hindostan.
- C. Capper's Winds and Monsoons.
- HID. Horsburgh's Indian Directory. Taylor's Edit. 1874.
- G. & T. Goldingham and Taylor. Madras Met. Register 1822-1843.
- SGMA. Surveyor General's Meteor. Abstracts for Calcutta 1840-77.
- MJ. Madras Journal.
- L. Dr. Liebeg in the J. As. Soc. Bengal 1858.
- PRS. Proc. Royal Soc. London.
- BMR. Bengal Meteorological Reports.
- G. & B. Gastrell and Blanford. Report on Calcutta Cyclone 1864.
- W. Rep. W. G. Willson's Special Reports on Cyclones.
- E. Rep. J. Eliot's ditto ditto ditto.
- Auct. The Author from private notes.
- AJ. Asiatic Journal.
- T. Col. Thuillier in Journ. As. Soc. Bengal. Vol. xvii. p. I.

\* Also in Vol. xvi, part 2 of the Journal of the Asiatic Society of Bengal.

| No.  | Year.        | Month.       | Days.           | Details of Storm.                                                                                                                                                                                                                                                     | Authority.                          |
|------|--------------|--------------|-----------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|
| I    | 1737         | Oct.         | 7th             | A violent earthquake and furious hurricane at the mouth of the Ganges; reached 60 miles up the river. 20,000 craft of all descriptions destroyed. 300,000 people said to have perished in Lower Bengal or in the Gulf. The river rose 40 feet above its usual level.* | PHB. p. 225.                        |
| II   | 1747         | Oct.         | 2nd             | Six French men of war blown out of Madras roads by a hurricane; one foundered and 4 dismasted. Twenty other vessels driven ashore or lost at sea. Storm not felt at Pondicherry.                                                                                      | O.<br>C. p. 57. B. I.               |
| III  | 1749         | Apl.         | 13th            | A furious hurricane on the Coromandel Coast. English camp at Porto Novo blown down. Two Indiamen stranded. The <i>Apollo</i> hospital ship, <i>Pembroke</i> 60 guns, and <i>Namur</i> 74 lost.                                                                        | O.<br>C. p. 62.                     |
| IV   | 1752         | Oct.         | 31st            | Violent hurricane on the coast of Madras. Rain that fell continuously for several days laid the whole country under water.                                                                                                                                            | O.<br>C. p. 58.                     |
| V    | 1760<br>1761 | Dec.<br>Jan. | 31st &<br>1st   | Cyclone at Pondicherry during the siege. Central calm passed over the town at midnight of New Year's eve.                                                                                                                                                             | O.<br>C. p. 58.                     |
| VI   | 1763         | Oct.         | 21st            | Madras. All vessels at anchor in the roads lost.                                                                                                                                                                                                                      | C. p. 59.                           |
| VII  | 1768         | Oct.         | 29th            | Madras. <i>Chatham</i> Indiaman lost in the roads. Storm not felt at Pondicherry.                                                                                                                                                                                     | C. p. 60.                           |
| VIII | 1782         | Oct.         | 20th            | Madras. More than one hundred country vessels stranded.                                                                                                                                                                                                               | HID.                                |
| IX   | 1787         | May          | 19th &<br>20th. | Great storm and storm wave inundation at Coringa; penetrated 20 miles inland. Estimated that 20,000 souls and 500,000 cattle perished.                                                                                                                                | AAR. 1788.<br>PHB. p. 195.<br>B. I. |

\* These estimates are in all probability greatly exaggerated, as will readily be believed by any person acquainted with the character of Indian statistics, even at the present day. The loss of life in the Backergunge cyclone of November 1876, was eventually found to be only about half the original estimate, although this latter was based on an actual enumeration of a certain number of villages, and had been framed with comparative caution.



| No.   | Year.     | Month. | Days.         | Details of Storm.                                                                                                                                                    | Authority.                    |
|-------|-----------|--------|---------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------|
| IX    | 1789<br>? | Dec.   | ?             | A great storm wave inundation at Coringa. Accounts collected by M. de la Place in 1840. [Perhaps the same as the preceding. H. F. B.]                                | PHB.                          |
| X     | 1792      | Oct.   | 26th & 27th.  | At Madras. No details given.                                                                                                                                         | B. i.                         |
| XI    | 1797      | June   | 18th to 20th. | At Madras. No details.                                                                                                                                               | B. i.                         |
| XII   | 1797      | Nov.   | ?             | In north of Bay. Recorded by H. C. S. <i>Minerva</i> .                                                                                                               | PHB.                          |
| XIII  | 1800      | Oct.   | 19th.         | Furious hurricane and earthquake at Ongole and Masulipatam. Many houses at Ongole shaken down.                                                                       | B. i.<br>PHB. p. 226.         |
| XIV   | 1800      | Oct.   | 28th.         | Hurricane at Coringa and Masulipatam.                                                                                                                                | B. i.<br>PHB.                 |
| XV    | 1803      | Dec.   | 4th.          | H. M. S. <i>Centurion</i> experienced a violent hurricane between Trincomalee and Madras.                                                                            | HID.                          |
| XVI   | 1805      | Jan.   | 7th.          | At Trincomalee and on Coromandel Coast and across peninsula to Tellicherry on the Malabar Coast.                                                                     | AAR. 1808.<br>B. i.           |
| ?     | 1805      | Mar.   | 16th.         | Calcutta and Lower Bengal [Doubtful if this were a cyclone from the Bay. H. F. B.]                                                                                   | B. i.                         |
| XVII  | 1807      | Dec.   | 10th & 11th.  | Madras. The sea breached the fort and walls of the Black town. Storm not felt to north of Pulicat, nor at Pondicherry.                                               | B. i.<br>HID.<br>AAR. x. 129. |
| XVIII | 1808      | Sept.  | 5th & 6th.    | Cyclone at Vizagapatam. 20 country ships driven on shore.                                                                                                            | AAR. x. 153.                  |
| ?     | 1808      | Dec.   | 12th.         | Madras and South Coromandel Coast. Great loss of life and shipping. [Probably a mistake, being a repetition of XVII H. F. B.].                                       | B. i.                         |
| XIX   | 1811      | May    | 3rd.          | Madras. Destroyed nearly every vessel in the roads. Ninety native vessels wrecked. The <i>Dover</i> frigate and store ship <i>Manchester</i> run ashore and wrecked. | B. i.<br>HID.                 |
| XX    | 1818      | Oct.   | 23rd & 24th.  | Madras. Centre of cyclone passed over the town.                                                                                                                      | B. i.<br>AJ. May 1819.        |
| XXI   | 1820      | Mar.   | 29th & 30th.  | Madras [and Kistnapatam ?]                                                                                                                                           | B. i. PHB. p. 55.             |

| No.    | Year. | Month. | Days.        | Details of Storm.                                                                                                                                                                                        | Authority.                         |
|--------|-------|--------|--------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------|
| XXII   | 1820  | May    | 8th.         | Madras and also on Malabar coast. Occasioned some loss of shipping south of Bombay.                                                                                                                      | B. i. PHB. p. 56, 95.              |
| XXIII  | 1822  | June   | ?            | Storm wave swept over Burisal and Backergunj. 50,000 souls said to have perished. Storm travelled only 53 miles in 24 hours.                                                                             | B. i. PHB p. 56.                   |
| XXIV   | 1823  | May    | 26th.        | From the north of the Bay over Balasore. The <i>Liverpool</i> and <i>Oracabessa</i> storm. Six large ships wrecked.                                                                                      | B. i. PHB p. 56.                   |
| XXV    | 1823  | June   | 2nd.         | Chittagong and Delta of Ganges.                                                                                                                                                                          | B. i.                              |
| XXVI   | 1824  | June   | 8th.         | Chittagong. Heavy inundations causing immense loss of life and property.                                                                                                                                 | B. i. P. XXII.                     |
| XXVII  | 1827  | May    | 7th to 10th. | Madras. Several native vessels driven on shore, and the <i>David Scott</i> parted her chain cables. Lowest bar. at Madras 29.76.                                                                         | G. & T.                            |
| XXVIII | 1830  | May    | 26th.        | Cyclone apparently passed at sea northwards. A fresh or light gale at Calcutta. Lowest bar 29.008.                                                                                                       | T.                                 |
| XXIX   | 1830  | Dec.   | 2nd.         | A gale of the most violent description at Pondicherry and Cuddalore, whereby the stoutest trees were laid low, houses unroofed and many lives lost. At Madras, wind approached to a gale at 8 or 9 p. m. | G. & T.                            |
| XXX    | 1831  | Oct.   | 31st.        | Balasore and Cuttack. Inundation swept away 300 villages and at least 11,000 people. Famine followed and total loss of life estimated at 50,000 souls.                                                   | B. i. PH B. p. 56. AJ.1832 & 1833. |
| XXXI   | 1831  | Dec.   | 6th.         | Pondicherry and Cuddalore. Lasted a few hours only but fearfully destructive.                                                                                                                            | B. i.                              |
| XXXII  | 1832  | May    | 21st.        | In Gangetic delta 8000 or 10,000 people drowned.                                                                                                                                                         | B. i.                              |
|        | 1832  | Aug.   | 4th.         | Furious hurricane at Calcutta. Bar. 28.8 [not mentioned in Col. Thuillier's list of storms at Calcutta; possibly an error for that of 3rd August 1834. H. F. B.]                                         | B. i.                              |

| No.     | Year. | Month.       | Days.         | Details of Storm.                                                                                                                                                                                                                                                                                                                                                                | Autho-<br>rity.                   |
|---------|-------|--------------|---------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------|
| XXXIII  | 1832  | Oct.         | 7th.          | A fresh or light gale at Calcutta.                                                                                                                                                                                                                                                                                                                                               | T.                                |
| XXXIV   | 1833  | May          | 21st.         | At mouth of Hooghly. H. C. S. <i>Duke of York</i> stranded on a paddy field $2\frac{1}{2}$ miles south of Hidjillee. Bar. at Calcutta 29.032. Storm did not reach to Balasore.                                                                                                                                                                                                   | TB. i.<br>PHB. p.<br>56, 273.     |
| XXXV    | 1834  | May          | ?             | At Khyouk Phyoo on Arakan coast.                                                                                                                                                                                                                                                                                                                                                 | PHB.                              |
| XXXVI   | 1834  | Aug.         | 3rd.          | At Calcutta blew a gale with incessant rain. Bar. 29.028. Rain 5.80 ins.                                                                                                                                                                                                                                                                                                         | T.                                |
| XXXVII  | 1836  | Oct.         | 30th.         | Madras. Central calm passed over the town and lasted a quarter of an hour. Lowest bar. 28.285.                                                                                                                                                                                                                                                                                   | G & T.<br>B. i.<br>PHB. p.<br>56. |
| XXXVIII | 1838  | Oct.         | 19th.         | At Kedjiri in the Hoogly estuary. Bar. at Calcutta 29.398.                                                                                                                                                                                                                                                                                                                       | T. [56.<br>PHB. p.                |
| XXXIX   | 1838  | Nov.         | ?             | At Khyouk Phyoo.                                                                                                                                                                                                                                                                                                                                                                 | PHB. p.                           |
| XL      | 1839  | June         | 3rd to 5th.   | Traversed the top of the Bay from ENE to WSW. ?<br>[This course seems very doubtful. On the data given, I should put the centre on the 3rd and 4th in positions very different from those adopted by Mr. Piddington. The course was more probably from SE to NW to near Pooree. Prof. Dove has been misled by the original error. See <i>Klimat. Beitr. i.</i> p. 218. H. F. B.] | PHB. p.<br>P. i. [56.             |
| XLI     | 1839  | Sept.        | 19th to 21st. | Passed northward across Sunderbuns, between Calcutta and Burrisaul, to near Rungpore. Lowest bar. at Calcutta 29.200 with N. wind.                                                                                                                                                                                                                                               | P. ii.<br>T.                      |
| XLII    | 1839  | Nov.         | 12th to 17th. | Across the Bay from the Andamans to Coringa. A storm wave laid the shore 8 ft. under water. 70 vessels and 700 souls lost at sea. 6,000 said to have been drowned on shore.                                                                                                                                                                                                      | P. ii.<br>B. i.                   |
| XLIII   | 1840  | April<br>May | 27th to 1st.  | Andamans to the Orissa coast. Felt at Calcutta, where lowest bar. was 29.42. Centre passed just South of Pooree.                                                                                                                                                                                                                                                                 | P. iii.<br>B. i.<br>T. i.         |

| No.    | Year. | Month.       | Days.            | Details of Storm.                                                                                                                                                                                                                     | Authority.                   |
|--------|-------|--------------|------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|
| XLIV   | 1840  | May          | ?                | Hurricane off Madras and Southern coast.                                                                                                                                                                                              | B. I.                        |
| XLV    | 1840  | Nov.         | 21st.            | To the NE of Andamans.                                                                                                                                                                                                                | P. II.                       |
| XLVI   | 1841  | May          | 16th.            | From the SW of the Andamans to Madras. A lull in the middle of the storm at Madras Bar. 29·069.                                                                                                                                       | P. v.<br>G. & T.<br>B. I.    |
| XLVII  | 1842  | May<br>June  | 31st to<br>5th.  | Great Calcutta cyclone on 3rd June. "The most severe gale ever felt at Calcutta." Bar. 28·278. Centre passed over the city.                                                                                                           | P VIII. T.<br>SGMA.<br>B. I. |
| XLVIII | 1842  | Oct.         | 2nd to<br>5th.   | Across the north of the Bay, in a NW direction to Cuttack. Also felt at Gya and Patna on the 6th.                                                                                                                                     | P IX.<br>B. I.               |
| XLIX   | 1842  | Oct.<br>Nov. | 22nd to<br>1st.  | From the Andamans westward to Pondicherry and across India to the Arabian Sea. Thence westward to E. Long. 60° a total course of 2000 miles. Average rate of travelling 12·4 miles per hour across the bay, and 5·6 miles afterwards. | P VIII.<br>B. I.             |
| L      | 1843  | May          | 19th to<br>23rd. | From South of bay, NW to Ongole. Bar. at Masulipatam 28·73. The place inundated by the sea. Bar. at Bombay fell 0·2 from 18th to 23rd.                                                                                                | P X.                         |
| LI     | 1843  | Nov.<br>Dec. | 28th to<br>2nd.  | From N. lat. 6° E. long. 90° in NW direction. Did not reach land. Another storm simultaneously in lat. 7°—8° and same long, south of the equator.                                                                                     | P XI.                        |
| LII    | 1844  | May          | 11th.            | Noakhally and Chittagong.                                                                                                                                                                                                             | P XII.                       |
| LIII   | 1844  | Aug.         | 21st.            | Blowing a gale at Calcutta from 9 P. M. to the following morning. More than 12 ins. of rain fell. Bar. at sunset, before the gale 29·350. [Not mentioned by Piddington but appears to have been a cyclone. H. F. B.]                  | T.<br>SGMA.                  |

| No.   | Year. | Month.    | Days.         | Details of Storm.                                                                                                                                                                          | Authority.         |
|-------|-------|-----------|---------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| LIV   | 1844  | Nov.      | 9th to 14th.  | East of the Andamans. Encountered by the <i>Briton</i> and <i>Runnymede</i> troop ships. Both dismantled and thrown on Andamans.                                                           | P. XII.            |
| LV    | 1845  | Nov. Dec. | 29th to 2nd.  | From South of bay, westward to Ceylon. Centre passed near Batticuloa. On the 3rd a magnetic storm observed at Bombay.                                                                      | P. XIV.<br>B. I.   |
| LVI   | 1846  | Sept.     | 21st.         | A gale at night at Calcutta. Bar. at sunset before gale 29.475.                                                                                                                            | T.<br>SGMA.        |
| LVII  | 1848  | April     | 23rd.         | Violent hurricane off Ceylon, in which H. M. brig <i>Jumna</i> was nearly lost.                                                                                                            | B. I.              |
| LVIII | 1848  | July      | 15th.         | Sandheads. Ship <i>Nussur</i> foundered.                                                                                                                                                   | P. XXII.           |
| LIX   | 1848  | Oct.      | 12th to 14th. | In north of Bay where it was generated. Travelled NW to False Point. Centre passed over light-house.                                                                                       | P. XVIII.          |
| LX    | 1849  | May       | 12th to 13th. | Chittagong. Lowest (unsd) Bar. 28.40.                                                                                                                                                      | P. XXII.           |
| LXI   | 1849  | Dec.      | 10th.         | Severe hurricane at Madras. Ships <i>Lady Sale</i> , <i>Industry</i> and <i>Princess Royal</i> lost.                                                                                       | B. I.              |
| LXII  | 1850  | April     | 23rd to 28th. | Cyclone formed to west of Nicobars passed northward to Bengal, between Midnapore and Calcutta and over Moorshedabad, on nearly the same track as that of 1864, but a little more westerly. | P. XX.             |
| LXIII | 1850  | Nov.      | 17th to 19th. | In Andaman Sea. Formed east of Port Blair and travelled NNW.                                                                                                                               | P. XXII.           |
| LXIV  | 1850  | Dec.      | 4th.          | Hurricane at Madras. Two ships and 18 country craft wrecked.                                                                                                                               | B. I.              |
| LXV   | 1851  | April May | 30th to 6th.  | From the NE of Ceylon to Madras Passed to north of town. Lowest bar. 29.322 with wind from SW.                                                                                             | P. XXI.<br>B. I.   |
| LXVI  | 1851  | Oct.      | 20th to 23rd. | In north of Bay. Centre passed over False Point light-house and thence NE by N. in direction of Dacca. Lowest bar. at False Point 28.21.                                                   | P. XXIII.<br>B. I. |

| No.     | Year.     | Month.       | Days.         | Details of Storm.                                                                                                                                                             | Authority.             |
|---------|-----------|--------------|---------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|
| LXVII   | 1852      | May          | 12th to 15th. | From lat. 15° course due North to Sunderbuns. Centre passed 39 miles East of Calcutta. Two river steamers in Sunderbuns carried to middle of jungle. Much damage in Calcutta. | P. xxiv.<br>B. i.      |
| LXVIII  | 1853      | Mar.         | 26th to 28th. | Furious hurricane in Southern India. Some 50 vessels sunk or wrecked on the Coromandel coast, South of Madras.                                                                | B. i.                  |
| LXIX    | 1854      | April        | 21st to 23rd. | A violent hurricane in Gulf of Martaban and at Rangoon.                                                                                                                       | P. xxv.<br>B. i.       |
| LXX     | 1854      | Oct.         | 6th.          | Hurricane South of Ceylon.                                                                                                                                                    | B. i.                  |
| LXXI    | 1855      | May          | 15th to 29th. | Bay of Bengal between Burmah and Madras.                                                                                                                                      | B. ii.                 |
|         | 1856<br>? | May          | 14th.         | In Bay of Bengal. [This rests on Buist's authority only. A gale is recorded at Calcutta on this day, but it was only a violent hail-storm. H. F. B.]                          | B. ii.<br>SGMA.        |
| LXXII   | 1856      | Sept.        | 3rd.          | Calcutta. Lowest bar. 29.156.                                                                                                                                                 | SGMA.                  |
| LXXIII  | 1856      | Nov.         | 17th to 21st. | Bay of Bengal 5° to 20° North. Felt at Madras.                                                                                                                                | B. ii.<br>MJ. 1856     |
| LXXIV   | 1857      | Oct.<br>Nov. | 28th to 2nd.  | Off Ceylon. Central calm passed over Nellore. Many houses and trees blown down.                                                                                               | B. ii.<br>MJ.<br>1857. |
| LXXV    | 1858      | April        | 9-10th.       | From Andamans to Cape Negrais. Much destruction at Henzada and Rangoon, between which the centre passed.                                                                      | L.<br>B. ii.           |
| LXXVI   | 1858      | May          | 15th to 20th. | Bay of Bengal across to Malabar coast. Also Chittagong at Dacca.                                                                                                              | B. ii.                 |
| LXXVII  | 1858      | Oct.         | 25th & 26th.  | At Calcutta. Lower bar. 29.291.                                                                                                                                               | B. ii.<br>SGMA.        |
| LXXVIII | 1859      | April        | 21st to 27th. | Bay of Bengal and also the Andaman Sea. Prevailed with greatest violence in the neighbourhood of Negapatam. 15 to 20 inches rain over Tanjore.                                | B. ii.<br>MJ. iv.      |
| LXXIX   | 1859      | June         | 12th to 17th. | Bay of Bengal off Akyab.                                                                                                                                                      | B. ii.                 |
| LXXX    | 1859      | July         | 25th to 27th. | Calcutta. Lowest bar. 28.179. Incessant rain. No thunder or lightning.                                                                                                        | B. ii.<br>SGMA.        |

| No.      | Year. | Month.       | Days.            | Details of Storm.                                                                                                                                                                                                                                                                                                            | Autho-<br>rity.          |
|----------|-------|--------------|------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| LXXXI    | 1864  | Oct.         | 2nd to<br>5th.   | From NW of Andamans to Bengal. Storm wave in Hooghly swept away 48,000 souls and upwards of 100,000 cattle. Nearly all the shipping in the river stranded. P. and O. mail steamers <i>Bengal</i> and <i>Bentinck</i> hulk landed high and dry on fields. All trees stripped of their leaves. Lowest bar. at Calcutta 28.570, | G. & B.                  |
| LXXXII   | 1864  | Oct.         | 25th.            | North of Bay of Bengal.                                                                                                                                                                                                                                                                                                      | G. & B.                  |
| LXXXIII  | 1864  | Nov.         | 5th.             | Masulipatam Cyclone.                                                                                                                                                                                                                                                                                                         | G. & B.                  |
| LXXXIV   | 1865  | Nov.         | ?                | E. of Ceylon.                                                                                                                                                                                                                                                                                                                | G. & B.                  |
| LXXXV    | 1867  | Sept.        | 30th.            | Vizagapatam Cyclone.                                                                                                                                                                                                                                                                                                         | Auct.                    |
| LXXXVI   | 1867  | Oct.<br>Nov. | 27th to<br>2nd.  | From near Nicobars to Bengal. Passed East of Calcutta over Port Canning.                                                                                                                                                                                                                                                     | BMR.<br>PRS.             |
| LXXXVII  | 1867  | Nov.         | 12th.            | In north-east of bay.                                                                                                                                                                                                                                                                                                        | Auct.                    |
| LXXXVIII | 1868  | Nov.         | ?                | Cyclone at Akyab.                                                                                                                                                                                                                                                                                                            | Auct.                    |
| LXXXIX   | 1869  | May          | 1st.             | In NE of Bay. <i>Moulmein</i> steamer involved.                                                                                                                                                                                                                                                                              | BMR.<br>1869.            |
| XC       | 1869  | May          | 13th to<br>17th. | From Cape Negrais to NW across Bengal.                                                                                                                                                                                                                                                                                       | BMR.<br>1869.            |
| XCI      | 1869  | June         | 5th to<br>10th.  | North of Bay and across Bengal.                                                                                                                                                                                                                                                                                              | BMR.<br>1869.            |
| XCII     | 1869  | Oct.         | 7th &<br>8th.    | From NE of bay, across Midnapore, Purulia and Gya to Benares.                                                                                                                                                                                                                                                                | BMR.<br>1869.            |
| XCIII    | 1870  | Jan.         | 10th &<br>11th.  | South of bay, midway between Ceylon and Nicobars.                                                                                                                                                                                                                                                                            | BMR.<br>1870.            |
| XCIV     | 1870  | May          | 30th.            | In NE of bay. Encountered by steamer <i>Moulmein</i> .                                                                                                                                                                                                                                                                       | BMR.<br>1870.            |
| XCV      | 1871  | ?            | ?                | Near Pondicherry.                                                                                                                                                                                                                                                                                                            | BMR.<br>1871.            |
| XCVI     | 1872  | April<br>May | 29th to<br>3rd.  | Severe cyclone passed over Madras. Formed about 7° 30' N. lat. Felt at Calicut and affected the barometer at Bombay.                                                                                                                                                                                                         | BMR.<br>1872.            |
| XCVII    | 1872  | June<br>July | 28th to<br>1st.  | A small storm generated in the north of the bay passed over Balasore.                                                                                                                                                                                                                                                        | W. Rep.<br>BMR.<br>1872. |
| XCVIII   | 1872  | Sept.        | 11th.            | A small local cyclone in NE of Bay.                                                                                                                                                                                                                                                                                          | BMR.<br>1872.            |
| XCIX     | 1872  | Sept.        | 19th &<br>20th.  | From north of bay, northwards across Jessore.                                                                                                                                                                                                                                                                                | BMR.<br>1872.            |
| C        | 1872  | Oct.         | 24th to<br>26th. | Cyclone passed over Narcondam island levelling the forest.                                                                                                                                                                                                                                                                   | BMR.<br>1872.            |

| No.   | Year. | Month.    | Days.         | Details of Storm.                                                                                                                                                     | Autho-<br>rity.          |
|-------|-------|-----------|---------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|
| CI    | 1873  | Nov.      | 3rd.          | Severe cyclone encountered by the <i>Foam</i> in N. lat. 15° 30', E. long. 85°.                                                                                       | BMR.<br>1873.            |
| CII   | 1874  | May       | 3rd to 5th.   | Cyclone at Madras. Originated about N. lat. 9°, E. long. 85°. Broke up before reaching land.                                                                          | BMR.<br>1874.            |
| CIII  | 1874  | June      | 15th to 17th. | Small cyclone in NW of bay.                                                                                                                                           | BMR.<br>1874.            |
| CIV   | 1874  | July      | 28th & 29th.  | An incipient cyclone in NW of bay.                                                                                                                                    | BMR.<br>1874.            |
| CV    | 1874  | Aug.      | 1st & 2nd.    | Crossed the north of the bay from near Akyab to WNW.                                                                                                                  | BMR.<br>1874.            |
| OVI   | 1874  | Oct.      | 13th to 16th. | Originated between 13° and 17° N. lat. Crossed to NW of bay and passed over Midnapore and Burdwan. Bar. at Sandheads in central calm 27·58.                           | W. Rep.<br>BMR.<br>1874. |
| CVII  | 1874  | Oct.      | 24th to 26th. | Cyclone felt at Coconada.                                                                                                                                             | BMR.<br>1874.            |
| CVIII | 1874  | Nov.      | 1st & 2nd.    | Second cyclone at Coconada. Did not reach land.                                                                                                                       | BMR.<br>1874.            |
| CIX   | 1874  | Nov.      | 10th to 12th. | Encountered by Meinam between lat. 17° and 19°.                                                                                                                       | BMR.<br>1874.            |
| CX    | 1874  | Dec.      | 10th to 12th. | Storm in the South of the bay.                                                                                                                                        | BMR.<br>1874.            |
| CXI   | 1876  | Oct.      | 5th to 8th.   | Vizagapatam cyclone. Found to West of Andamans in N. lat. 15°, reached Vizagapatam on 8th and passed up the margin of East                                            | J.E.Rep.                 |
| CXII  | 1876  | Oct. Nov. | 29th to 1st.  | The Backerganj cyclone. Formed near Andamans and moved north to mouth of Megna, the islands of which were swept by storm wave, and upwards of 100,000 people drowned. | J.E.Rep.                 |



XVIII.—*Memorandum on the diurnal Variation of Atmospheric Pressure at the Sandheads*, by CHAS. HARDING, Esq., with a prefatory note by HENRY F. BLANFORD.

In the Society's Journal, Part II, No. 1 of 1877, I published a short paper on the Variation of the Barometric Tides in connection with the Diurnal Land and Sea-breezes, in which the diurnal variation of pressure over the Bay of Bengal between latitude  $20^{\circ}$  and the Sand-heads, in the month of January, was deduced from the ship observations recorded in the log-books collected by the London Meteorological Office. The method pursued in dealing with these observations was a very rough one, and by no means the best that might have been adopted; and I assumed (what I now admit was not justified) that the observations dealt with were sufficiently numerous to yield mean values for each hour of observation which should be comparable with each other.

A few weeks ago I received from Captain H. Toynbee, the Superintendent of Marine Meteorology in the London Meteorological Office, the following Memorandum, which was drawn up at his request by Mr. Chas. Harding, and as it furnishes an important correction to the results given in my paper above referred to, I have much satisfaction in communicating it to the Society.

H. F. B.

In glancing through Mr. Blanford's paper on the Variation of the Barometric Tides in connection with diurnal land and sea-breezes I was much struck by the diagram on p. 48, which shows the afternoon minimum, deduced from the sea observations, to be considerably less marked than the morning minimum; and from para. 2, p. 47, I gather that the pith of the paper depends greatly upon the shallowness of this afternoon minimum.

The discussion of the diurnal range of barometer observations at sea, in the neighbourhood of the equator, in the North Atlantic, (see Official No. 20, published by the Meteorological Office) in no way supports this excess of depression in the morning minimum, and the experience derived from that discussion has suggested to me a probable cause of much of the difference exhibited by Mr. Blanford.

I rather fail to reproduce the mean results given by Mr. Blanford, but I see sufficient to warrant me in inferring that whatever observations he has allowed to enter into the discussion have been summed up as follows: if the part of the ocean under discussion yielded sixty-four noon observations, thirty-eight 4 P. M. observations, &c., the sixty-four noon observations were meaned and the mean compared with the mean of the thirty-eight 4 P. M. observations.

I have quite ignored that I might refer to the original logs, and have considered myself restricted to the observations as given in the "Data

Books" and have dealt with the observations obtained from that source in a manner which as far as I can see is open to very little objection, and which is probably the best possible method under the circumstances.

I have meaned all the noon observations for an absolute reading, and for the means of the other 4-hourly periods have worked on the absolute differences which are obtainable from the various observations recorded: for example, working all the obtainable differences of 4 P. M. observations on noon observations for the same day, and finally meaning these differences, and applying the mean difference to the noon mean already obtained for a 4 P. M. mean:—so on for all the other 4-hourly periods. The method has been to take noon as a centre and work on differences at each side of it. The midnight observation has thus been obtained, by working backwards and forwards from noon, and the difference of the two results is only ·002 in.

The results for the 4-hourly periods are as follows, using all the sea data between 20° and 22° N. and 80° to 90° E.

| 4 A. M. | 8 A. M. | Noon.  | 4 P. M. | 8 P. M. | Midt.  | Mean.                   |
|---------|---------|--------|---------|---------|--------|-------------------------|
| 29·996  | 30·056  | 30·041 | 29·987  | 30·029  | 30·024 | 30·022                  |
| —·026   | +·034   | +·019  | —·035   | +·007   | +·002  | {diff. from<br>Daily M. |

I have computed Bessel's constants from the 4-hourly values, and the expression is as follows:—

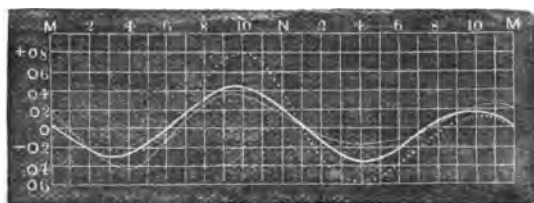
$$x = 30·022 + ·0136 \sin (n. 15^\circ + 320^\circ 5') + ·0311 \sin (n. 30^\circ + 160^\circ 42') + ·0002 \sin (n. 45^\circ + 90^\circ).$$

From the constants, the following hourly values for the sea observations have been computed: they are given side by side with the hourly values of sea observations deduced by Mr. Blanford and with those of Calcutta.

| Hour.   | Calcutta. | Sea [C. H.] | Sea [Mr. Blanford.] |
|---------|-----------|-------------|---------------------|
|         | 30·011    | 30·022      | 30·022              |
| Midt.   | +·003     | +·002       | +·016               |
| 1 A. M. | —·006     | —·011       | —·001               |
| 2 "     | —·015     | —·023       | —·021               |
| 3 "     | —·021     | —·028       | —·037               |
| 4 "     | —·024     | —·026       | —·042               |
| 5 "     | —·020     | —·016       | —·033               |
| 6 "     | —·005     | ·000        | —·013               |
| 7 "     | +·021     | +·018       | +·010               |
| 8 "     | +·050     | +·034       | +·028               |
| 9 "     | +·072     | +·043       | +·037               |
| 10 "    | +·078     | +·043       | +·035               |
| 11 "    | +·062     | +·035       | +·024               |

|         |        |        |        |
|---------|--------|--------|--------|
| Noon    | + '032 | — '019 | — '011 |
| 1 P. M. | — '002 | '000   | — '001 |
| 2 "     | — '031 | — '018 | — '010 |
| 3 "     | — '048 | — '031 | — '014 |
| 4 "     | — '054 | — '035 | — '016 |
| 5 "     | — '051 | — '031 | — '016 |
| 6 "     | — '040 | — '021 | — '014 |
| 7 "     | — '024 | — '007 | — '008 |
| 8 "     | — '007 | + '007 | + '002 |
| 9 "     | + '006 | + '016 | + '014 |
| 10 "    | + '012 | + '018 | + '023 |
| 11 "    | + '010 | + '013 | + '024 |

The above observations are plotted in the following diagram.



Thick line—Sandheads. (C. H.)

Thin „ do. (H. F. B.)

Dotted „ Calcutta.

I have worked the values of the 4-hourly periods for the belts of latitude, from  $20^{\circ}$  to  $21^{\circ}$  N. and  $21^{\circ}$  to  $22^{\circ}$  N., as well as the combined result, consequently give them below.

| 4 A. M. | 8 A. M. | Noon.  | 4 P. M. | 8 P. M. | Midt.  | Mean.                       |                                                                                       |
|---------|---------|--------|---------|---------|--------|-----------------------------|---------------------------------------------------------------------------------------|
| 30-005  | 30-063  | 30-047 | 29-991  | 30-033  | 30-025 | 30-027                      | } $20^{\circ}$ to $21^{\circ}$<br>N.                                                  |
| — '022  | + '036  | + '020 | — '036  | + '006  | — '002 | { Diff. from<br>Daily Mean. |                                                                                       |
| 29-977  | 30-031  | 30-021 | 29-973  | 30-013  | 30-013 | 30-005                      | } $21^{\circ}$ to $22^{\circ}$<br>N reject-<br>ing excep-<br>tional read-<br>ing—158. |
| — '028  | + '026  | + '016 | — '032  | + '008  | + '008 | { Diff. from<br>Daily Mean. |                                                                                       |

The main reasoning of Mr. Blanford's paper is only affected in so far as the amount of difference, on which the reasoning is based, is considerably lessened.

I venture the above remarks as I gather from Mr. Blanford's paper that he intends eventually dealing with the other months in a similar manner.

The results given by me have not been thoroughly checked for want of time.

London, 9th October, 1877.

CHARLES HARDING.

## XIX.—Notes on Phasmidæ.—By J. WOOD-MASON.

(With Plates II and III.)

## MENAKA SCABRIUSCULA.

*Bacillus scabriusculus*, Wood-Mason, J. A. S. B., 1873, Vol. xlii, pt. ii, p. 55, pl. viii, fig. 1, ♀.

*Siheneboea Brunneri*, Stål, Recensis Orthopt. III, 1875, p. 69, ♀.

*Menaka scabriuscula*, Wood-Mason, MS.

I have seen numerous examples of this species in boxes of insects from Silhet, the locality given by M. Stål for his species; but none of them differed sufficiently from those described by me to merit distinction even as a variety.

It is an insect with short and filiform antennæ, and as it differs in this as well as other respects from all the forms with which it has been classed by M. Stål, I here introduce the new generic name that I had proposed for it.

## LONCHODES WESTWOODI.

*Bacillus Westwoodi*, Wood-Mason, J. A. S. B., 1873, Vol. xlii, p. 51, pl. v, figs. 1, 2; P. A. S. B., 1873; p. 149; and Ann. and Mag. Nat. Hist., 4th Ser., 1873, Vol. xii, p. 348.

*Lonchodes Westwoodi*, id., J. A. S. B., 1875, Vol. xliv, p. 215, ♂.

*Entoria spinicornis*, Stål, Recensis Orthopt. III, 1875, p. 72.

M. Stål's\* *Entoria spinicornis* from Silhet appears to me to be identical with the species described by me from the Andamans. I have since found it in abundance in Calcutta, and have ascertained that it occurs also in Silhet and on Camorta Is., Nicobars.

I have made a number of interesting observations on its habits and anatomy which will be published in due course.

It lives on *Streblus asper*, a shrub or small tree which is indigenous wherever the insect is found.

## BACTERIA SHIVA, Pl. II, Fig. 3, ♂.

*Bacteria Shiva*, Westwood, Monograph of Phasmidæ, 1859, p. 32, pl. viii, fig. 6, ♀.

HAB. Westwood gives "North India" as the locality of the female preserved in the National Collection. Lt.-Col. Godwin-Austen has obtained

\* I take this opportunity of thanking M. Stål for his friendly transmission of copies of all his memoirs on the Orthoptera, including his new '*Systema Phasmidarum*' which, on my return to India, I shall take an early opportunity of comparing with my own materials.

several specimens of both sexes at Shillong, in the North Khasi Hills, and has thus enabled us to give a more precise locality for the species.

I now give a figure of the male, which was unknown to Westwood, but am obliged to reserve my description of it for a future paper.

The species in both sexes runs so very close to a winged species (apparently a variety of *Necroscia Sparaxes*, Westw.) from the same region that it now occurs to me that it may after all be nothing more than an apterous form of it.

BACTERIA SINKIEBENSIS, n. sp.

♂ ♀. Differs from *B. Sarawaka*, Westw. ♂ ♀ chiefly in the relative proportions of the different parts of the body.

The following are the measurements of dried specimens of the male and female:—

♂. Total length 32 lines; head 1·75; proth. 1·75; mesoth. 8·75; metath. 4; abd.  $13\cdot25 + 3 = 16\cdot25$ ; antennæ 28·5.

♀. Total length 3 in. 6 lines; head 2·5 lines; proth. 2·25; mesoth 10·75; metath. 4·25; abd.  $18\cdot5 + 3 = 21\cdot5$ ; antennæ 31·25.

HAB. Sinkieb (Sinkep?) Island, near Linga Island, off the N. E. coast of Sumatra, a male and a female taken *in copula* by my native collector.

LONCHODES AUSTENI, Pl. III, Fig. 4, ♂.

Wood-Mason, J. A. S. B., 1875, Vol. xlv, p. 216, ♂.

HAB. Dikrang valley, Assam.

I have nothing to add to my original description.

RHAPHIDERUS CERBERUS.

*Anisomorpha?* *Cerberus*, Westwood, Monograph of *Phasmidæ*, p. 19, pl. I, fig. 6, ♂.

A spirit-specimen of the male, the only sex at present known, measures:—

♂. Total length 2 in. 2·25 lines; head 2·5; proth. 2; mesoth. 4·75; metath. 2·75; abd.  $9\cdot5 + 4\cdot75 = 14\cdot25$  lines.

HAB. Pusalava, Ceylon (*H. Nevill*).

I place the species provisionally in the genus *Rhaphiderus*, because it not nearly approaches *R. scabrosus*, with which it also agrees in its highly polished integument.

LONCHODES NEMATODES.

*Phasma* (*Bacteria*) *nematodes*, De Haan, Orthopt. Orient. p. 133, pl. xi, fig. 6, ♂, nom. pl. xiii, fig. 1, ♀.

*Lonchodes nematodes*, Westwood, Monograph of *Phasmidæ*, p. 42, ♂ only pl. v, fig. 7, ♂.

HAB. Buitenzorg in Java, and Sumatra (*♂ De Haan*); Singapore (*♂ Westwood*); and Perak, Malay Peninsula, whence I have just obtained for the Indian Museum a specimen of the male agreeing in every respect except size, as to which it is slightly inferior, with the specimen in the British Museum from Singapore figured by Westwood; it was purchased from a collection of insects formed by one of the medical officers attached to the Perak Expedition.

#### LONCHODES BREVIPES.

*Lonchodes brevipes*, G. R. Gray, Syn. Phasm. p. 19, *♂*

„ *pterodactylus*, id., op. cit. p. 19, *♀*.

*Phasma (Bacteria) nodosum*, De Haan, Orthopt. Orient. p. 133, pl. xi, fig. 3, *♂*.

„ *Sumatranum*, id., op. cit. pl. xiii, fig. 6, *♀*.

*Lonchodes brevipes*, Westwood, Monograph of Phasmida, p. 36, *♂ ♀*.

„ *nodosus*, id., op. cit. p. 37, *♂ ♀*.

I have carefully examined and measured the typical specimens of Gray's species preserved in the National Collection, but failed to detect the slightest difference between them and De Haan's species, of which a multitude of specimens of both sexes was obtained some years ago by my native collector at Johore\* in the Malay Peninsula and on the island of Singapore immediately opposite. The specimens described by De Haan were from Sumatra, those by Gray from the Malabar Coast. I have also a specimen of the female presented to me by my late friend Dr. Stoliczka, which was said by him to have been brought from Java.

The following are the measurements of two of the typical specimens

\* Similarly, the metallic coloured *Mantis*, of which my native collector obtained numerous examples at this same place, has proved identical with the species (*Metallotheca splendida*) described many years ago by Westwood from Malabar. The species, like so many other metallic insects (*e. g.*, notably *Chiloloba acuta*, of which fiery red with all the fire of the opal, green, and blue specimens, with all connecting shades, can be collected at Sahibganj in a few minutes; *Heterorrhina elegans*, and other *Cetoniidae*), exhibits the phenomenon of dichroism, the blue (*M. violacea*) being structurally perfectly indistinguishable from those that are green with coppery reflections (*M. splendida*). To place the matter beyond all doubt I submitted specimens of each form for comparison with the type to Professor Westwood, who also was unable to detect any difference between them save that of colour.

The larvæ are all coloured, as to their legs and bodies, like the blue form of the imago, thus exhibiting, as appears to me probable, an ancestral phase; and if this be so, then the dimorphism would in this case, at any rate, be interpretable as the retention, throughout life, of larval, that is, ancestral, characters by certain individuals of both sexes; and this may be the true nature of dimorphism in insects in general. But we are as far as ever from understanding what profit or advantage it can be to a species to exist under two or more different forms.

preserved in the British Museum with Gray's own names and the locality (Malabar) still attached to them :—

♂. Total length 4 inches; head 1·75; prothorax 1·75; mesothorax; 13; metathorax 9·25; abdomen  $17·75 + 5 = 22·75$  (*L. brevipes*).

♀. Total length 4 inches 9 lines; head 3; proth. 2·25; mesoth. 13·25 metath. 10·5; abdom.  $22·5 + 6 = 28·5$  (*L. pterodactylus*).

The following those of a male and a female from Johore and both preserved in alcohol :—

♂. Total length 4 in. 1·5 lines; head 1·75; proth. 2; mesoth. 13·25; metath. 10; abd.  $18 + 4·75 = 22·75$ ; antennæ 28·25 lines.

♀. Total length 5 in. 6·25 lines; head 3; proth. 2·5; mesoth. 15·25; metath. 11·75; abd.  $27 + 6·75 = 33·75$ ; antennæ 23·25 lines.

And the following those of the female from Java—also preserved in alcohol :—

♀. Total length 4 in. 6 lines; head 2·5; proth. 2·25; mesoth. 11·75; metath. 9·25; abd.  $22·5 + 5·75 = 28·25$ ; antennæ 16·5 lines.

The males in this species have the metathorax curiously curved and in both sexes this segment is so articulated to the mesothorax on each side by interlocking processes as to be capable of movement upwards and forwards upon it through an arc of fully 45°—peculiarities of structure which have not been met with by me in any other species of the family. The highly indurated condition of the whole thoracic integument is also exceptional.

#### LONCHODES SPINICOLLIS.

*Prisomera spinicollis*, G. R. Gray, Syn. Phasmid., p. 16, ♀.

" *spinicollis*, Westwood, Monogr. Phasm., p. 47, ♀.

? *Lonchodes auscultator*, Bates, Trans. Linn. Soc. Lond., Vol. xxv, p. 334, ♂.

The following are the measurements of a spirit-specimen :—

♀. Total length 4 in. 7·25 lines; head 2·5; proth. 2·25; mesoth. 12; metath. 9·5; abd.  $23 + 6$  (to end of supra-anal plate) = 29; antennæ 30 lines.

HAB. Galagedara, near Kandy, Ceylon,\* obtained by Mr. Hugh Nevill, of the Ceylon Civil Service.

\* The importance of exact habitats for species from Ceylon and S. India cannot be too strongly insisted on: I have, from both countries, species which must have lived in open parched country with but a scant covering of vegetation like that around Bangalore, Madras, &c., and species which equally certainly are inseparable from the thickest and most luxuriant tropical vegetation, all marked with no more precise locality than 'Ceylon' or 'S. India' or 'Madras.' Animals localized in this unprecise manner are all valuable enough as specimens of the species to which they belong, but they have no higher value.

The specimen agrees perfectly with the type in the British Museum, which however has lost the long and conspicuous supra-anal plate.

There can hardly be a doubt that Bates' *L. auscultator* is the male.

#### LONCHODES CRAWANGENSIS.

*Phasma Crawangense*, De Haan, Orthopt. Orient. pl. xiii, fig. 1, ♀; non pl. xi, fig. 6, ♂.

*Lonchodes nematodes*, Westwood, Monograph of Phasmidæ, p. 42, ♀.

A dried specimen of the female obtained by my native collector at Johore in the Malay Peninsula measures:—

♀. Total length 5 in. 2 lines; head 2; proth. 2.25; mesoth. 15; metath. 11.5; abd. 27.5 + 3.75 (to apex of 10th segment) = 31.25; antennæ 26 lines.

An immature insect closely resembling the female in general structure, and doubtless the opposite sex of the species, was obtained by Mr. W. Davison at Pahpoon, N. of Moulmein: it measures:—

♂ immature. Total length 2 in. 10.25 lines; head 1.5 lines; proth. 1.5; mesoth. 7.75; metath. 6; abd. 15 + 3.25 = 18.25; antennæ 14.5.

#### PHIBALOSOMA ANNAMALAYANUM.

*Phib. Annamalayanum*, Wood-Mason, P. A. S. B., July, 1877, p. 161, ♀.

♀. Very closely allied to *Phib. acanthopus*, from which it differs in its stouter body, its shorter and thicker legs, and in the relative proportions of the different parts of the body, particularly the meso- and meta-thorax.

The following are the measurements of a spirit-specimen:—

Total length 8 inches 9 lines; head 7 lines; mesoth. 19; metath. 16; abd. 3 in. 6.75 lines + 1 in. 2.5 lines = 4 in. 9.25 lines; antennæ 2 in. fore femur 2 in. 2 lines, tibia 2 in. 6 lines; intermediate femur 1 in. 8 lines, tibia 1 in. 8 lines; posterior femur 1 in. 11 lines, tibia 2 in. 1 line.

A lamellar process rounded off at extremity at hinder end of sixth ventral segment of the abdomen.

HAB. Annamallay forests, Southern India, a single specimen preserved in spirits, obtained by Colonel R. C. Beddome, and Travancore Hills, a much mutilated dried example, presented to me by Mr. F. Day.

A characteristically Malayan form; in which, as in *Phib. virgea* and in *Phib. acanthopus*, the female is perfectly apterous, the metanotum proper is much longer than the medial segment, and there is a process\* at the hinder extremity of the sixth ventral segment of the abdomen; and which effects a sort of transition between its more immediate allies above-named and its more remote ones, *Phib. Cantori* and *Phib. Westwoodi*, in which

\* Serving, possibly as actually in *Neoroscia sparaxæ*, &c., as a *point d'appui* for the forceps of the male in copulation.



the female has minute scale-like rudiments of organs of flight, the metanotum proper about equal to the medial segment, and the hinder extremity of the sixth ventral segment of the abdomen unarmed. In *Phib. virgea* ♂, as I have already pointed out (P. A. S. B., July 1877), the metathoracic and mesothoracic tubercles figured by Westwood are exceedingly minute rudiments of organs of flight; and the same relation of length subsisting between the two divisions of the metathorax in *Phib. acanthopus* and *Phib. Annamalayanum* obtains in it (*Phib. virgea*, the male of which we know to be a wingless insect or practically so), I expect that the males of these two species will also prove to be apterous; in which event, then the winged male ascribed to *P. acanthopus* by De Haan, and by Westwood following him, will belong to another species.

With the single exception of *Lonchodes brevipes*, this is the only species of *Phasmidæ* at present known to us from the Malabar Coast and from the hill-tops of Southern India!

PHIBALOSOMA WESTWOODI, Pl. III, Fig. 1, ♀.

*Phib. Westwoodi*, Wood-Mason, J. A. S. B., 1875, Vol. xliv, part ii, p. 216, ♀; P. A. S. B., July 1877.

I have examined with Professor Westwood the typical specimens of *P. Cantori* preserved in the Hopeian collection at Oxford and I find that the insects have been legitimately united by their describer; the female having small equal blunt representatives of the conspicuous cephalic tubercles seen in the male; these tubercles not having been represented by Professor Westwood in his figure of the former, I was led to suggest (*loc. supra. cit.*) that *P. Westwoodi*, which had cephalic tubercles, and those of unequal size, might be the opposite sex of *P. Cantori* ♂, the true female of which had been represented as having none. These tubercles are in *P. Cantori* placed further forwards on the disk of the head than in the present species.

Lopaphus, (Westwood), W. M.

*Bacteria*, Westwood (p.), *Lonchodes*, Westw. (p.), *Lopaphus*, Westw. (p.) *Necroscia*, Westw. (p.).

In J. A. S. B., Vol. XLIV, Part II, 1875, p. 217, I have described a remarkable insect, obtained by my native collector at Johore, as the female of Westwood's *Necroscia Iolas*, and pointed out the very close relationship of this species to *Lopaphus brachypterus*, *Lonchodes porus*, *L. Bootanicus*, and *Bacteria Baucis*, all of which should find a place in the same genus with it.

M. C. Stål has described the same insect from a Malaccan specimen under the name *Candaules Sparnius*.

## 1. LOPAPHUS BRACHYPTERUS.

*Phasma brachypterum*, DeHaan, Orthopt. Orient., p. 125, pl. xiii, fig. 2, ♀.

*Lapaphus brachypterus*, Westwood, Monogr. Phasm., p. 99, ♀.

HAB. A single specimen of the adult female was captured, with several larvæ of the same sex, by my native collector at Johore in the Malay Peninsula; Sumatra (*DeHaan*).

Well-developed organs of flight in both sexes.

## 2. LOPAPHUS IOLAS, Pl. III, Fig. 2, ♀.

*Necrosia Iolas*, Westwood, Monograph *Phasmidæ*, 1859, p. 145, pl. xix, fig. 2, ♂.

*Lopaphus Iolas*, Wood-Mason, J. A. S. B., 1875, Vol. xliv, pt. ii, p. 217, ♂ ♀.

*Candaules Sparnius*, Stål, Recens. Orthopt., III, p. 87, ♀.

HAB. Numerous males and females and larvæ captured at Johore by my native collector; Malacca (♂ *A. R. Wallace*, ♀ *C. Stål*). The typical specimen of the male is now in the Hopeian Collection at Oxford.

Tolerably well-developed organs of flight in the male, but rudimental tegmina only in the female.

## 3. LOPAPHUS PORUS.

*Lonchodes porus*, Westwood, Monogr. *Phasmidæ*, 1859, p. 42, pl. vii, fig. 9, ♂.

" " Wood-Mason, P. A. S. B., 1877, p. 162, ♂ ♀.

HAB. Throughout the valley of the Houn-g-da-rau, Upper Tenasserim.

The male has minute rudiments of organs of flight, the only vestiges of which in the female are four minute yellowish spots.

## 4. LOPAPHUS BOOTANICUS, Pl. II, Fig. 1, ♂.

*Lonchodes Bootanicus*, Westwood, Monograph of *Phasmidæ*, 1859, p. 43, pl. xxvi, fig. 8, ♀.

A male and a female from Sámagúting measure:—

♂. Total length 3 inches 3.75 lines; head 1.5; proth. 1.75; mesoth. 9.75; metath. 4.75; abd.  $18.25 + 3.75 = 22$ ; antennæ 3 inches 5 lines. (*Type*).

♀. Total length 4 in. 0.5 line; head 2.5; proth. 2.75; mesoth. 11.25; metath. 5.25; abd.  $22 + 4.75 = 26.75$  lines; antennæ 3 inches 3 lines.

The typical specimen of the female in the India (formerly East India Company's) Museum, S. Kensington, a much shrivelled and mutilated insect, wanting the terminal segment of the abdomen, is rather larger and consequently proportionately slightly longer as to the mesothorax than the specimen of which the measurements are given above: in it the mesothorax and metathorax exactly measure 13.5 and 5.75 lines respectively.

**HAB.** The only precise locality for the species which it is at present in my power to give is Sámagúting, Nágá Hills, whence specimens preserved in alcohol have been sent to me by Captain J. Butler, and are now in the Indian Museum.

The organs of flight have entirely disappeared from this as well as from the following species.

#### 5. *LOPAPHUS BAUCIS*, Pl. II, Fig. 2, ♂.

*Bacteria Baucis*, Westwood, Monogr. *Phasmidæ*, 1859, p. 21, pl. viii, fig. 8, ♀.

*Lonchodes Baucis*, Wood-Mason, *l. s. cit.*

**HAB.** Abundant in the neighbourhood of Sibságar, Assam, whence I have received numerous individuals of both sexes—dried as well as in alcohol—from my valued correspondent, Mr. S. E. Peal, to whom I am also indebted for coloured sketches and much information respecting *Phasmidæ* and other Arthropods. And apparently throughout the N. E. frontier country.

The accompanying figures were taken from one of the numerous specimens collected by Mr. Peal.

I have examined the typical specimen of the female preserved in the National Collection, and I find that the stiff brown bristles figured and described by Westwood as fringing the sides of the abdomen at its base are present on one side of the body only, that they have no organic connection with the integument of the insect, and that some similar bristles lie scattered quite irregularly over the basal joints of the adjacent leg, like pelicans spilled upon a table; moreover, no trace of such setæ is detectible in a specimen of the same sex and species placed alongside of the type in the same drawer, nor in any one of the multitude of specimens in the Indian Museum. The setæ, which are apparently of a vegetable nature, have evidently got jammed between the dorsal and ventral arcs of the segments as the membrane connecting these at the sides contracted in drying.

#### *NECROSCIA PHÆTUSA.*

*N. Phætusa*, Westwood, Monogr. *Phasmidæ*, p. 137, pl. xxxviii, fig. 4, ♂.

*N. Gargantua*, id., op. cit., p. 130, pl. xxix, fig. 3, ♀ as male.

On my informing Professor Westwood that his *N. Gargantua*, which from the mutilated condition of the terminal segments of the abdomen and from the presence of ocelli he had felt compelled to describe as a male, was in reality of the opposite sex, he at once pointed out *N. Phætusa* ♂ as its true and legitimate partner.

**HAB.** A perfect specimen of the female, captured by my native collector on Sinkieb Island, is in the Indian Museum. The typical specimens

in the Hopeian collection at Oxford were both collected by Mr. A. B. Wallace, at Sarawak, in Borneo.

*Obs.* It is possible that the Sinkieb specimen, when actually compared with Westwood's typical one, may turn out to differ in much the same manner as the species of *Bacteria* from the same island does from *B. Sarawaca*, Westw.

#### NECROSCIA HILARIS.

*Phasma (Necroscia) hilare*, Westwood, Cab. Orient. Entom. p. 77, pl. 38, fig. 1, ♀ (*Assam*).

*Necroscia hilaris*, id., Monogr. *Phasmidæ*, p. 155, ♀.

„ *Virbius*, id., op. cit. p. 154, pl. xvi, fig. 2, ♂ (*Malacca*).

The Indian Museum has long possessed numerous examples of *N. hilaris* ♂ ♀, both from Sikkim (*L. Mandelli*) and from the neighbourhood of Sibságar, Assam (*S. E. Peal*); but the identification of the male as *N. Virbius*, Westw. was only recently made by Professor Westwood and myself while looking through the collection of *Phasmidæ* in the Oxford Museum.

#### NECROSCIA MENAKA.

*N. Menaka*, Wood-Mason, Ann. & Mag. Nat. Hist., 1877, Ser. 4, Vol. xx, p. 180, ♀.

“♀. Body elongate, stoutish, of tolerably uniform width throughout. Head large, oblong, parallel-sided; vertex divided by three notches into four tubercles. Pronotum shorter and narrower than the head, flat, with a few minute granules. Mesothorax slightly tapering from the insertion of the legs forwards, granulate above and below and on the sides; its dorsal are longitudinally carinate, granulate along the top of the ridge and at the edges. Abdomen tapering slightly from the base to the emarginate apex, which carries a longitudinally carinate semioval plate; its terminal segments, dorsal and ventral, constructed much as in *Necroscia Salmanazar*, *N. maculicollis*, and *N. Sparaxes*, in all three of which also the sixth ventral segment is furnished at its hinder extremity with a peculiarly shaped process, which serves as the *point d'appui* for the claspers of the male during copulation.\* Legs long and stout; the fore tibiæ and the femora and the tibiæ of the two posterior pairs subtriquetrous and carinate along the middle of the under surface. Tegmina oval, with but a slight compressed conical elevation of the carina. Wings reaching about to the end of the fifth abdominal segment; the costal area luteous brown, like the body and legs; the costal vein divided at the middle of its length, the two branches uniting again near the extremity; posterior area milk-white, conspicuously

\* A fact ascertained by actual observation in *N. maculicollis*.

tessellated with dark smoky-quartz-colour, all the transverse veinlets being broadly and distinctly margined on each side with this colour.

"Total length 3 inches 7 lines; head 3·25 lines, prothorax 2·5, mesothorax 7·25; abdomen 1 inch 8 lines + 4 = 2 inches; antennæ 2 inches 5 lines; wings 1 inch 10 lines; tegmina 5·5 lines; fore femur 12·75 lines, tibia 14·5, tarsus 6·75; intermediate femur 8·5 lines, tibia 9·5, tarsus 5; posterior femur 13·5 lines, tibia 14, tarsus 5·75.

"*Hab.* Southern slopes of the Khasi hills.

"Closely allied to *N. Salmanazar*, Westw. (Monogr. Phasm. p. 153, pl. xvi. fig. 6), ♀, from the Philippines."

A specimen marked 'Borneo' is in the Hopeian collection at Oxford.

#### PHYLLIUM WESTWOODI, Pl. III, Fig. 3, ♂.

*P. Westwoodi*, Wood-Mason, J. A. S. B., 1875, Vol. xlv, pt. ii, pp. 218-19, ♂, ♀ pl. xvii, ♀.

I now give a figure of the male from the specimen obtained at Pah-poon by Mr. W. Davison, to whom I have since been indebted for a fine series of specimens of the same species all taken by him from one lime-tree at Malewoon in the Mergui District; these differ from the typical ones only in their rather smaller size, and are of value in proving that I had correctly paired my insects on structural grounds alone. Amongst this series of specimens are larvæ of the male, which shall be figured and described on a future occasion, as they show, in their lozenge-shaped abdomen, it is hardly doubtful, an ancestral phase of the species, and thus point to *Ph. Gergon* of the Philippines, which is lozenge-shaped as to the abdomen in the adults of both sexes.

#### 1. PHYLLIUM LOBIVENTRE.

*Ph. lobiventre*, Blanchard in Dumont d'Urville, Voy. au Pôle Sud, Zoologie, iv, 359, Orthopt. pl. i, fig. 9, ♂.

" Westwood, Monogr. *Phasmidæ*, p. 174 ♂ ♀, pl. xxxix, fig. 5, ♀.

*Chitoniscus lobiventre*, Stål, Recensio Orthopt., III, p. 105, ♀.

*HAB.* I have just purchased a female of this species from the island of Viti Lebu; so that we now have both species of this section of the genus.

#### 2. PHYLLIUM FEEJEANUM.

*Ph. Feejeanum*, Westwood, Trans. Entom. Soc. London, 3rd Series, Proceedings, 4th April 1864, p. 17, ♂ ♀.

*Ph. Novæ-britanniæ*, Wood-Mason, Ann. & Mag. Nat. Hist., Ser. 4, 1877, Vol. xx, p. 76, ♀.

While looking through the collection of *Phasmidæ* in the Oxford Museum I met with the two sexes of an insect, to which no name had yet

been affixed, but the female of which was clearly identical with one of those recently described by me in the 'Annals and Magazine of Natural History,' and which Prof. Westwood, who has since furnished me with the above reference, informed me was one of the types of a species described by himself several years before.

HAB. Fiji Islands (*Westwood*); and New Britain (*J. W. M. fide C. French*).

### EXPLANATION OF THE PLATES.

(N. B. All the figures are of the natural size except where the contrary is stated.)

#### Plate II.

Fig. 1. *Lopaphus Bootanicus*, Westw. ♂. 1a; The terminal segments of the abdomen, from the side.

Fig. 2. *Lopaphus Baucis*, Westw. ♂. 2a; The terminal segments of the abdomen, from the side.

Fig. 3. *Bacteria Shiva*, Westw. ♂. 3a; The terminal segments of the abdomen, from the side, enlarged: 3b; the same, from above, enlarged.

#### Plate III.

Fig. 1. *Phibalosoma Westwoodi*, W.-M., ♀, the head, from above. 1a; The same, from the right side. 1b; the same, from the left. 1c; the terminal segments of the abdomen, from above. 1d; the same, from the side.

Fig. 2. *Lopaphus Iolas*, Westw. ♀. 2a; the terminal segments of the abdomen, from the side. 2b; the same, from below.

Fig. 3. *Phyllium Westwoodi*, W.-M., ♂. 3a; The terminal segments of the abdomen, from above. 3b; the same, from below.

Fig. 4. *Lonchodes Austeni*, W.-M., ♂. 4a; The terminal segments of the abdomen, from the side, enlarged. 4b; the two hindermost divisions of the thorax with the abdomen, in profile, to show the dorsal spines.



# INDEX.

Names of new genera and species have an asterisk (\*) prefixed.

- *Actinura* Oglei, 42
- Alycæus* amphora, 29
- Ampullaria* Theobaldi, 37
- Asiatic Bears, 315
- Assam Earthquakes, 294
- Bacillus* scabriusculus, 342
- " Westwoodi, 342
- Bacteria* Baucis, 347, 349
- " Sarawaka, 343
- " Shiva, 342
- " Sinkiebensis, 343
- Barometric Tides, 45
- Bithynia* goniomphalus, 29
- " moreletiana, 29
- " turrita, 29
- Burmese Flora, 49
- Candaules* Sparnius, 347, 348
- Canis* famelicus, 321
- Catalogue of Cyclones in the Bay of Bengal up to 1876, 328
- Cervus* Duvaucelli, 319
- Chiloloba* acuta, 344 (n.)
- *Chimarrogale*, n. g., 262
- Chitoniscus* lobiventris, 351
- *Corbicula* Andersoniana, 41
- " Lamarckiana, 40
- " Yunnanensis, 40
- *Crocidura* Blanfordii, 269
- " Blythii, 264
- " Bidiana, 276
- " fulvocinerea, 263
- " Kingiana, 281
- " macrotis, 271
- " Nilgirica, 274
- " nitidofulva, 272
- " Pealana, 267
- " pygmaeoides, 279
- " rubicunda, 277
- " rubricosa, 280
- " Sindensis, 266
- " Stoliczkana, 270
- " subfalva, 278
- " Travancorensis, 275
- Cyclones*, catalogue of, in the Bay of Bengal, 328
- Cyclophorus* fulguratus, 28
- " sublaevigatus, 27
- " zebrinus, 28
- Cynopterus* marginatus, 310
- Ennea* bicolor, 25
- Entoria* spinicornis, 342
- *Glessula* Blanfordiana, 26
- " obtusa, 25
- " pyramis, 26
- " subfusiformis, 26
- Golunda* Elliotti, 293
- Helicarion* gigas, 24
- " magnificus, 24
- " præstans, 25
- " resplendens, 23
- " venustum, 24
- Helix* Andersoni, 17
- " bolus, 22
- " capitum, 21
- " catostoma, 20
- " delibrata, 21
- " Huttoni, 20
- " Oldhami, 19
- " perplanata, 19
- " Phayrei, 20
- " sculpturita, 22
- " similaris, 22
- " tapeina, 17
- " " var. akoutongensis, 17
- " " var. Bhamoensis, 18
- " " var. rotatoria, 18
- " trichotropis, 19
- " Zoroaster, 22
- Heterorrhina* elegans, 344 (n.)
- Himalayan Glaciation, note on 11
- Kangra Big Stones, 7
- Lagomys*, 323, 326
- " auritus, 326
- " rufescens, 327
- " Roylei, 326
- *Lepus* Biddulphi, 324

- *Lepus hypsibius*, 325
- " *pallipes*, 325
- " *Pamirensis*, 325
- " *Stoliczkanus*, 325
- " *Tibetanus*, 325
- " *Yarkandensis*, 325
- Limnaea acuminata*, 27
- " *Andersoniana*, 26
- " *luteola*, 27
- " *Yunnanensis*, 26
- Lonchodes auscultator*, 345, 346
- " *Austeni*, 343
- " *Baucis*, 349
- " *Bootanicus*, 347, 348
- " *brevipes*, 344
- " *Crawangensis*, 346
- " *nematodes*, 343, 346
- " *nodosus*, 344
- " *porus*, 347, 348
- " *pterodactylus*, 344
- " *spenicollis*, 345
- " *Westwoodii*, 342
- Lopaphus*, 347
- " *Baucis*, 349
- " *brachypteris*, 347
- Lutra vulgaris*, 324
- Mamh of Baluchistan*, 315
- *Margarya*, n. gen., 30
- " *melanioides*, 30
- Megaderma lyra*, 312
- Melania Iravadica*, 33
- " *jugicostis*, 33
- " *Reevei*, 34
- " " *var. imbricata*, 34
- " *scabra*, 34
- " *tuberculata*, 32
- Menaka scabriuscula*, 342
- Metallentica splendida*, 344 (n.)
- Mus Bactrianus*, 324
- " *mettada*, 290
- *Mustela Stoliczkanus*, 260
- Nanina arata*, 15
- " *attegaia*, 17
- " *Barakporensis*, 17
- " *diplodon*, 17
- " *honestas*, 16
- " *hypoleuca*, 16
- " *pansa*, 17
- " *resplendens*, 16
- Necrosia Gargantua*, 349
- " *hilaris*, 350
- " *Iolas*, 347, 348
- " *maculicollis*, 350
- " *menaka*, 350
- " *phaetusa*, 349
- " *sparaxes*, 343, 350
- " *virbius*, 350
- Oorial*, 327
- *Ovis Blanfordi*, 327, 328
- " *cycloceros*, 327, 328
- " *Gmelini*, 327
- " *Hodgsoni*, 319, 327
- " *Kareleni*, 327
- " *Vignei*, 327, 328
- Paludina Bengalensis*, 14, 32
- " *Chinensis*, 31
- " *dissimilis*, 31
- " " *var. viridis*, 31
- " *Siamensis*, 32
- *Paludomus Andersoniana*, 35
- " " *var. Peguensis*, 35
- " *Blanfordiana*, 37
- " *Burmanica*, 36
- " *ornata*, 35
- " *regulata*, 36
- *Pellorneum pectoralis*, 41
- Phasma (Bacteria) nematodes*, 343
- " *nodosum*, 344
- " *brachypterum*, 348
- " *Crawangense*, 346
- " *(Necrosia) hilare*, 350
- " *Sumatranum*, 344
- Phasmidae*, notes on, 342
- Phibalosoma acanthopus*, 346
- " *Annamalayanum*, 346
- " *Cantori*, 346
- " *virgea*, 346
- " *Westwoodi*, 346, 347
- Phyllium Feejeanum*, 351
- " *Gorgon*, 351
- " *lobiventris*, 351
- " *Novae-britanniae*, 351
- " *Westwoodi*, 351
- Phyllorhina fulva*, 312
- " *larvata*, 312
- Planorbis compressus*, 27
- " *exustus*, 27
- *Pomatorhinus stenorrhynchus*, 43
- Prisomera spinicollis*, 345
- " *spenicollis*, 345
- Pterocyclus Feddeni*, 29
- " *insignis*, 29
- Pupa cenopictus*, 23
- " *insularis*, 22
- " *Salwiniana*, 23
- Rhaphiderus cerberus*, 343
- " *scabrosus*, 343
- Scotophilus pallidus*, 310
- " *Temminckii*, 310
- Spiraculum Andersoni*, 28
- " *Avanum*, 28
- " *Mastersi*, 313
- *Soriculus gracilicauda*, 282
- Stenogyra gracilis*, 25
- Stheneboea Brunneri*, 342
- Streptaxis Theobaldi*, 25
- Succinea acuminata*, 23
- Trochomorpha percompressa*, 15
- *Unio Andersoniana*, 40
- " *Bhamoensis*, 39



- Unio Bonneaudi, 39
- " Burmanus, 38
- " Feddeni, 38
- " fragilis, 39
- " marginalia, 37
- " " var. corrianus, 38
- " pugio, 39
- Ursus arctos, 316
- " Gedrosianus, 317, 320, 323
- " isabellinus, 316, 318, 320
- " Malayanus, 320
- " (Melursus) labiatus, 316, 318, 320
- " pruinus, 315, 318, 319, 320
- " syriacus, 316
- Ursus tibetanus, 316, 318
- " torquatus, 316, 318, 320
- Veronicella, n. sp., 23
- " Birmanica, 23
- Vesperugo Abramus, 310
- " Blanfordi, 312
- " Kuhlii, 311
- " nasutus, 311
- " Tickelli, 312
- Vulpes canus, 321
- " famelicus, 321
- " montanus, 323
- Wardwán and Chináb Mammalia, 283







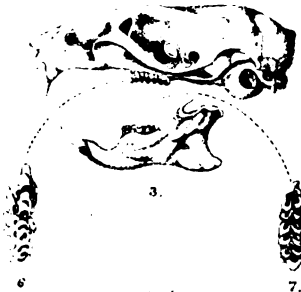
1.



8.



9.



3.

6.

7.



2.



5.



4.



10.

1-9 MUS METTADA.  
10 GOLUNEA ELLIOTI



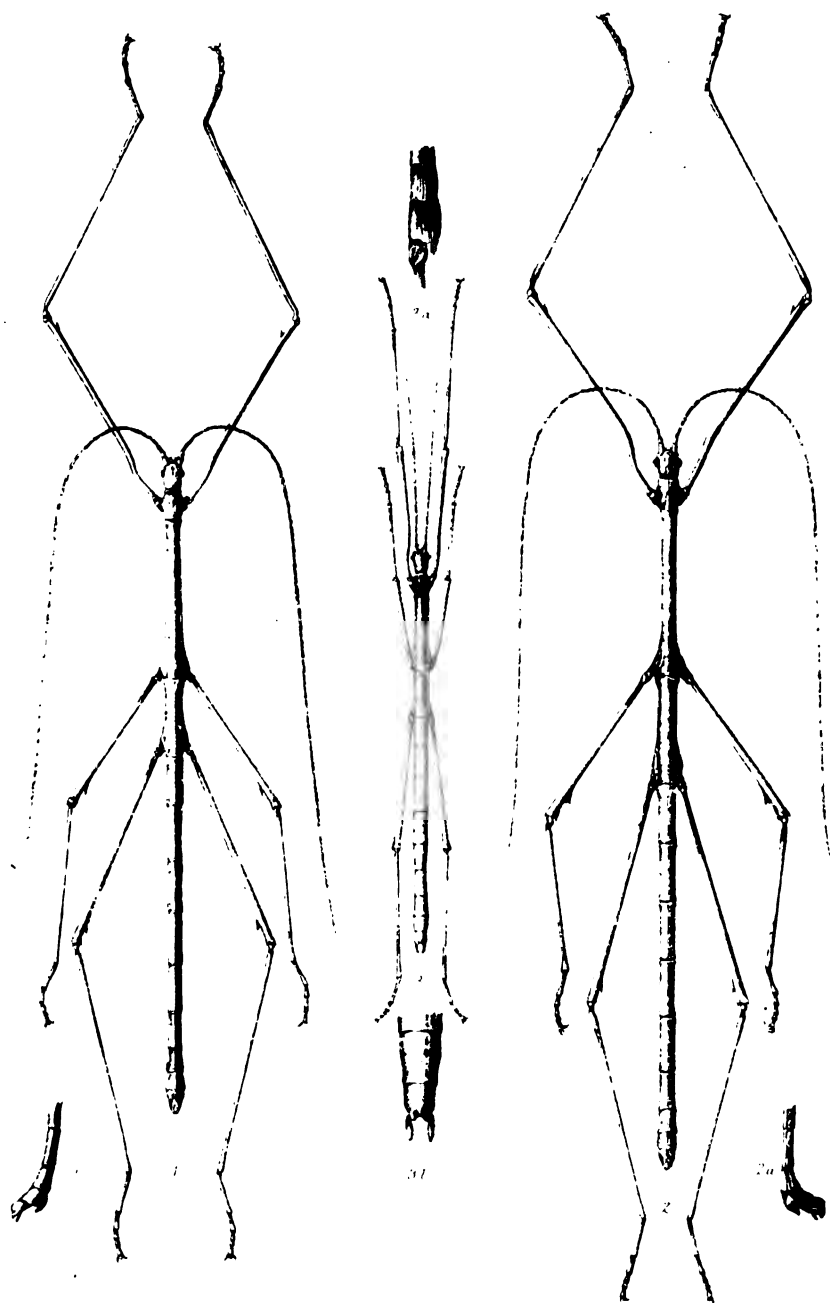
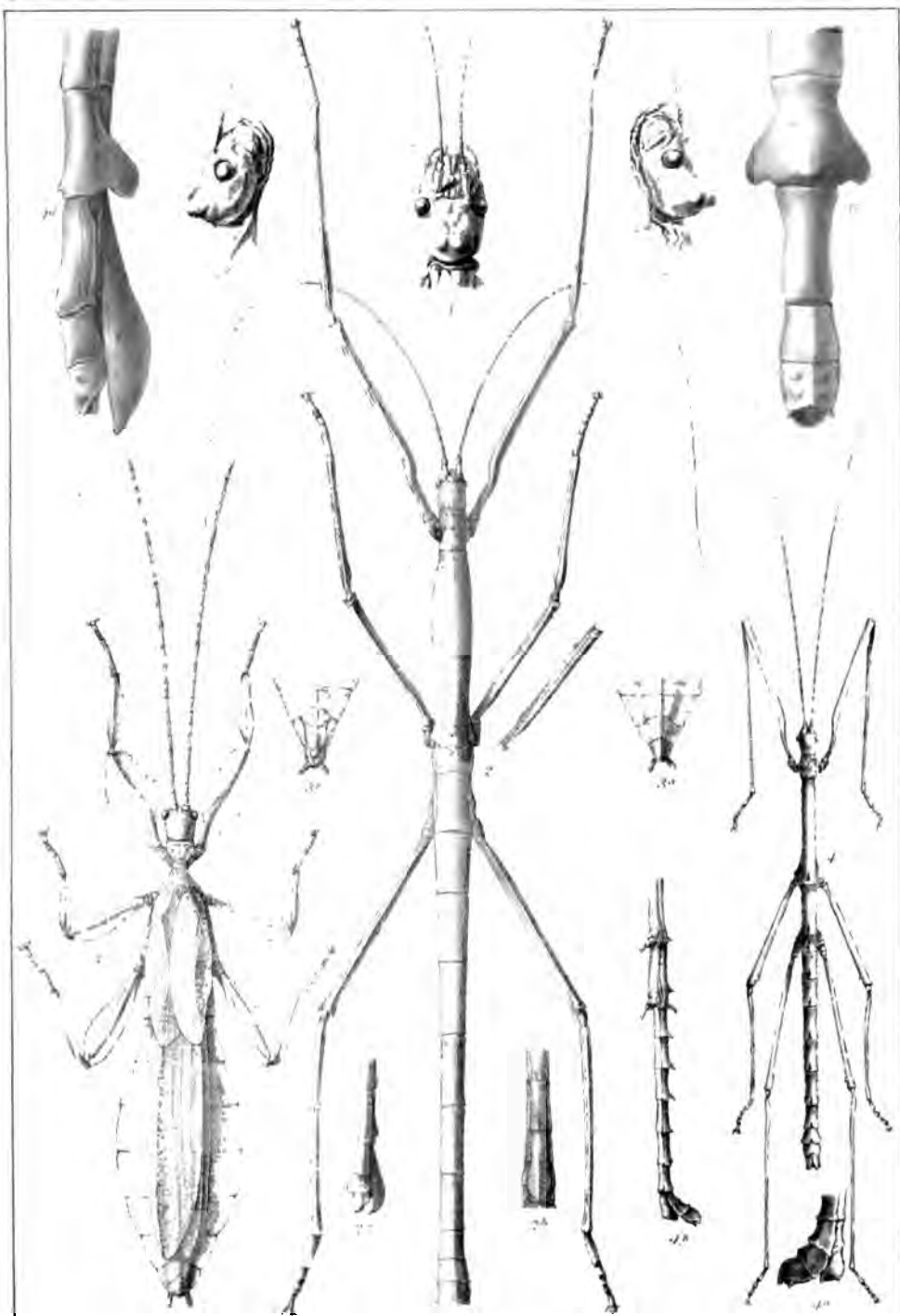


Fig. 1. *Phasmodontinae* (Dorsal view).





*Behar Lal and J. W. Edwards*











